

Summarized

Sahîh Al-Bukhâri

Arabic-English

Translated by:

Dr. Muhammad Muhsin Khan
Islamic University, Al-Madinah Al-Munawwarah

DARUSSALAM



المُسمّىٰ

التجريد الصريح

لأحَاديثِ الجَامعِ الصَّحيح

تـأليف

الإمام زين الدين أحمد بن عبد اللطيف الزبيدي

The Translation of the Meanings of

Summarized
Ṣaḥîḥ Al-Bukhâri
Arabic-English

Compilation:

Al-Imâm Zain-ud-Din Ahmad bin Abdul-Lateef Az-Zubaidi

Translated by:

الدكتور محمد محسن خان

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Islamic University, Al-Madina Al-Munawwara

(Kingdom of Saudi Arabia)

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بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم ١٣٣٥/خ
التاريخ ٢١/١١/١٤٠٤
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الامام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الانجليزية ترجمة صحيحة. وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها. والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لادارات البحوث العلمية والافتاء والدعوة والارشاد



عبدالعزيز بن عبدالله بن باز

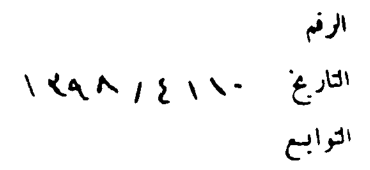


بسم الله الرحمن الرحيم

المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة



الرقم
التاريخ ١٠/٤/١٣٩٨
التوابع



لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي :

الدكتور محمد محسن خان :

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورَيْن بعاليه كانا من ضمن العاملين بالجامعة. وإنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الانجليزية، وترجمة صحيح البخاري بها أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لمثله. كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الامين العام بالجامعة

عمر محمد فلاتة



بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وصحبه الغر الميامين وبعد:

فإننا نحن الموقعين أدناه قد عملنا على قراءة هذه الترجمة التي قام بها **الدكتور/ محمد محسن خان** لمعاني **كتاب صحيح البخاري** ولقد بذلنا الوسع في مراجعتها وتصحيحها بدقة تامة من البداية إلى النهاية حتى أصبحت الترجمة أقرب ما يمكن إلى الصواب في حدود طاقتنا وجهدنا.

وإننا نحمد الله على ما وفق من إنجاز هذا المشروع الطيب ونسأله أن يجزل المثوبة للذين قاموا به وأسهموا فيه جميعا والله من وراء القصد وهو الهادي إلى سواء السبيل.

١. **الأستاذ/ شاكر نصيف العبيدي**، ماجستير في اللغة الإنكليزية من جامعة فاندربلت الأمريكية وأستاذ اللغة الإنكليزية في جامعة بغداد ثم أستاذ اللغة الإنكليزية في كلية التربية بمكة المكرمة.

٢. **الدكتور/ محمود محمد نصر**، خريج جامعة الخرطوم وطبيب مستشفى الملك بالمدينة المنورة.

٣. **الدكتور/ محمد تقي الدين الهلالي**، دكتوراه من جامعة برلين، ألمانيا، أستاذ في جامعة بغداد سابقا وحاليا أستاذ في جامعة محمد الخامس بالمغرب وأستاذ منتدب في الجامعة الإسلامية بالمدينة المنورة.

لقد اطلعت على جزء يسير من هذه الترجمة وقد وجدت القائم على الترجمة قد وفق إلى نقل معاني الجامع الصحيح إلى اللغة الإنكليزية بأسلوب سهل ميسر قريب خال من التعقيد كما أني وجدته قد وفق إلى أحسن الأقوال وأرجحها في تفسير معاني بعض الأحاديث المختلف فيها وقد تسلم العمل بتمامه **الدكتور/ محمود محمد نصر السوداني** فبذل فيه غاية وسعه وراجعه مراجعة أولى من أوله إلى آخره ثم قام بمراجعته مراجعة ثانية **الأستاذ/شاكر نصيف العبيدي**، ثم راجعه **الدكتور/محمد تقي الدين الهلالي** مع مؤلفه **الدكتور/محمد محسن خان** مراجعة فحص وتدقيق وبذل جهده في إصلاح ما ظهر له من خطأ قليل حتى ظهرت الترجمة في غاية التحقيق.

ونسأل الله أن يجزل ثواب كل من شارك في هذا العمل المبرور و أن ينفع به. وإني واثق تمام الثقة أن الترجمة بعون الله بعد كل ما بذل لها من جهد أصبحت أقرب إلى الصواب.

والله ولي التوفيق والحمد لله رب العالمين.

محمد أمين المصري

دكتوراه من جامعة كمبرج

رئيس قسم الدراسات العليا في الجامعة الإسلامية بالمدينة المنورة

In the Name of Allâh, the Most Beneficent, the Most Merciful

Praise be to Allâh, the Lord of the *'Ālamîn* (mankind, jinns and all that exists) and peace be upon the Master of the Messengers, his family and companions.

We, the undersigned, have read this translation of the meanings of *Ṣaḥîḥ Al-Bukhâri* achieved by Dr. Muḥammad Muḥsin Khân and have done our best to revise and correct it from its beginning to its end so that, with the ability and efforts available; it has come near to correctness as much as possible.

We thank Allâh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it — Allâh's Pleasure being our aim, and it is He Who guides us on the Right Path.

Shâkir Naṣîf Al-'Ubaydî
M.A. (English),
Vanderbilt University,
U.S.A.,
Teacher of English:
Baghdad University &
College of Education,
Makka.

Dr. Maḥmûd Ḥamad Naṣr
Graduate of
Khartum University,
Physician:
King Hospital,
Al-Madîna.

Dr. M. Taqî-ud-Din Al-Hilâlî, Ph.D.,
Berlin University,
Germany,
Professor:
Muḥammad V University
Morocco;
Islâmic University,
Al-Madina.

I have pursued a portion of this translation and found that the translator has succeeded in rendering the meanings of *Al-Jâmi' Aṣ-Ṣaḥîḥ (Ṣaḥîḥ Al-Bukhâri)* into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some *Aḥâdith* that are interpreted differently by different scholars.

Dr. Maḥmûd Ḥamad As-Sudâni did his best to check the whole translation. The second revision was done by Mr. Shâkir Naṣif Al-'Ubaydî. Finally, Dr. Muḥammad Taqî-ud-Dîn Al-Hilâlî checked the translation with the translator Dr. Muḥammad Muḥsin Khân thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allâh bountifully reward whoever has participated in this benevolent work; and may He make people benefit by it.

I am perfectly sure that the translation, with Allâh's Help and after all the great efforts exerted in its production, has neared perfection.

In Allâh's Hands are all means of success. And praise be to Allâh, the Lord of the *'Ālamîn* (mankind, jinns and all that exists).

MUḤAMMAD AMIN AL-MIṢRI
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Head of Higher Studies Department
Islâmic University, Al-Madîna Al-Munawwara

GENERAL CONTENTS

PREFACE TO THE NEW EDITION

All the praises and thanks be to Allâh, the Lord of the *'Ālamîn* (mankind, jinns and all that exists) and peace be upon the Master of the Messengers — Muḥammad صلى الله عليه وسلم , and then after:-

This translation of the meanings of *Ṣahîh Al-Bukhâri* has been revised and the following changes have been made in this new edition:

1. Some additions and alterations have been made to improve the English translation and to bring the English interpretation very close to the correct and exact meanings of the Arabic text.
2. As regards the previous (old) editions of this book (*Ṣaḥîḥ Al-Bukhâri*) nobody is allowed to reprint or to reproduce it, after this new edition has been published.
3. The new edition of this book is in two forms:
   a. First form — Summarized *Ṣaḥîḥ Al-Bukhâri* (Az-Zubaidy) *At-Tajrîd Aṣ-Ṣarîḥ* [in one volume].
   b. Second form — Original *Ṣaḥîḥ Al-Bukhâri* [in nine (9) volumes].

All the praises and thanks be to Allâh, the Lord of the *'Ālamîn* (mankind, jinns and all that exists) and peace be upon our Prophet Muhammad صلى الله عليه وسلم his family and his companions.

27th Rabi'-ul-Awwal 1415 AH
3rd September 1994

Translator:

Dr. Muḥammad Muḥsin Khân
Islâmic University
Al-Madîna Al-Munawwara
Saudi Arabia.

ACKNOWLEDGEMENTS

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Ḥasan Nâṣir, 'Aṭâ' Ullâh, Mirzâ Akbar Walî, Ramaḍân Alî Korâni, Shamîl Aṭîyya, 'Abdul Qaiyûm and Nizâm Uddîn.

I am grateful to Dr. Maḥmûd Naṣr As-Sûdâni who devoted every hour of his leisure time to check the English manuscript comparing it word for word with the Arabic text.

My gratitude and acknowledgements are due to Dr. Muḥammad Taqî-ud-Dîn Al-Hilâli, Ph. D., Berlin University and Mr. Shâkir Naṣîf Al-'Ubaydi, M.A. in English; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. They chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. They did their best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by them.

I am grateful to Dr. M. Amîn Al-Miṣrî, Ph.D. in *Ḥadîth* Literature, for his advice concerning the translation of certain *Aḥâdith* and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Makka Al-Mukkarrama, I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Muslim erudite scholars at Al-Madîna who, when consulted, gave willingly their opinions concerning the interpretation of certain *Aḥâdith,* etc.

My thanks are also due to Mr. Ḥasan Ṣubḥî and to the typists Mr. Amîn Ash-Shamîm and Mrs. Sharîfa Ādam Makda who typed and retyped the manuscript patiently.

Dr. Muḥammad Muḥsin Khân
Islâmic University, Madîna Al-Munawwara
Saudi Arabia.

REMARKS

1. The text of Summarized *Ṣaḥîḥ Al-Bukhâri* used for this translation is taken from *At-Tajrîd Aṣ-Ṣarîḥ* by Az-Zubaidi.
2. Due to the non-existence of appropriate and equivalent English words for many Arabic words, such words have been transliterated and an explanation has been given immediately after each word when it occurs for the first time and a glossary of such words has been compiled at the end of this book. Certain religious formulas and invocations are also transliterated.
3. The Arabic script is kept as it is for such expressions as تعالى (The Most High), صلى الله عليه وسلم (peace be upon him), and رضى الله عنه (Allâh be pleased with him) etc.
4. Some materials concerned with Arabic grammar and etymology have been excluded from the English text.
5. Most of the subnarrators are often omitted when possible and sometimes only the first narrator in each string is kept.
6. Imâm Bukhâri in his *Ṣaḥîḥ* has classified and arranged the *Aḥâdith* according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the *Aḥâdith* that are relevant. This procedure has resulted in the occurrence of the same *Ḥadîth* under various headings, because one *Ḥadîth* might deal with a great number of aspects of Islâmic Jurisprudence. Imâm Bukhâri used each *Ḥadîth* so that every point that can be inferred from it is referred to.
7. The chapters and the *Aḥâdith* are numbered.
8. In this translation I have tried my best to convey the meanings of the *Aḥâdith* of our Prophet صلى الله عليه وسلم (peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried to translate the work accurately, taking into consideration the statement of the Prophet صلى الله عليه وسلم (peace be upon him): "Whoever intentionally falsely ascribes anything to me, shall seek his place in the Hell."
9. Suggestions and comments for the improvement of this translation shall be most welcomed.

Biography of Dr. Muḥammad Muḥsin Khân

Dr. Muḥammad Muḥsin s/o Muḥi-ud-Din bin Aḥmed Al-Essa Al-Khoashki Al-Jamandi Al-Afghâni, was born in the year 1345 Al-Hijri, in Qaṣûr, a city of the Punjab Province, in Pakistan.

His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. Dr. Muḥammad Muḥsin belongs to the famous Afghanese tribe Al-Khoashki Al-Jamandi. The residence place of his tribe was the valley of Arghastân south east of the city of Kandhâr (Afghanistan).

He had most of his education in that city, then he continued his education till he gained Degree in Medicine and Surgery from the University of Punjab, Lahore. Then he worked in the University Hospital in Lahore, after that he travelled to England and stayed there for about four years, where he got the Diploma of Chest Diseases from the University of Wales. Then he worked in the Ministry of Health, in the Kingdom of Saudi Arabia. He came during the period of late King Abdul 'Azîz Āl-i-Sa'ûd. He stayed in the Ministry of Health for about 15 years, most of that period was in Aṭ-Ṭâif, where he worked as the Director of El-Sadâd Hospital for the Chest Diseases, then he moved to Al-Madina, where he worked as a Chief of the Department of Chest Diseases in the King's Hospital. Then lastly, he worked as the Director of the Islâmic University Clinic, Al-Madina.

Allâh (glory be to Him) helped him to translate the meanings of the *Aḥâdith* of the book *Ṣaḥîḥ Al-Bukhâri* and the book *Al-Lu'-Lu'wal Marjân* and the meanings of the interpretation of the Noble Qur'ân into the English language.

In the Name of Allâh, the Most Beneficent, the Most Merciful

A NOTE FROM THE PUBLISHER

Islâm is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for ready understanding and thorough studying of its rules and regulations — i.e. the Noble Qur'ân and the pious *Sunna* (legal ways, etc.) of Prophet Muḥammad صلى الله عليه وسلم as these (the Qur'ân and *As-Sunna*) accede to the demand of the people to know their Creator (the All-Mighty Allâh, the Blessed, the Most High); organize and regulate the relations between them on the foundations of (Godly) Divine Justice and equality; and respond to the human nature equally to that, which makes sure for them their welfare (happiness) in this world and in the Hereafter (after their deaths).

And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their faith, and organizations, which have broken them into the worst type of breaking, so there remains no way out for any security or any safety or any peace except with Islâm, i.e., by putting in practice the Laws of their Creator, Allâh, (i.e. the Qur'ân and *As-Sunna*).

Invitation to Islâm is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. In fact, it is a great responsibility and a trust (of Allâh) over (the shoulders of) all those who know Islâm, to preach it to mankind and invite them to it in a language which they speak and understand.

This above mentioned responsibility was realized by Dr. Muḥammad Muḥsin, a physician, specialist in chest diseases, who worked for a period of time in England, and then he moved from there and settled in Al-Madîna Al-Munawwara, after he witnessed an amazing matter of great fear and splendour during a dream at night. He saw the Messenger of Allâh, Muḥammad صلى الله عليه وسلم in that dream and the seeing of Prophet Muḥammad صلى الله عليه وسلم in a dream means the truth. He saw him صلى الله عليه وسلم in a great gathering and Muḥammad Muḥsin went ahead to kiss his صلى الله عليه وسلم knees, but the Prophet صلى الله عليه وسلم did not allow him to kiss them. He صلى الله عليه وسلم was sweating profusely and Muḥammad Muḥsin started drinking his صلى الله عليه وسلم sweat till he felt satisfied (as if a thirsty man drinks water till his thirst is quenched). Then the Prophet صلى الله عليه وسلم asked him for a piece of paper and wrote on it that he صلى الله عليه وسلم wants him. Then the Prophet صلى الله عليه وسلم stamped it (that piece of written paper) with his stamp (Muḥammad, the Messenger of Allâh)... till the end of the dream.

So when Muḥammad Muḥsin got up (from his dream), he was shaken by the amazement, fear and splendour of that dream!!! He asked the religious learned scholars about the interpretation of that dream. Some of them informed him that he will narrate the *Aḥâdith* (statements, etc.) of the Prophet صلى الله عليه وسلم . So he looked for the project that can serve Islâm, i.e. by inviting and preaching those amongst human beings who can speak and understand English, he found that there is the book *Ṣaḥîḥ* (*Al-Imâm*) *Al-Bukhâri* and that is the most authentic and true among the books of the Prophet صلى الله عليه وسلم , which needs to be translated into the English language. So he went ahead for it, to translate its meanings. He started this colossal work with the Help of Allâh, putting his each and every effort. The project took nearly twelve years and the book (nine volumes, Arabic-English) was completed and printed with the Help of Allâh. All the praises and thanks be to Allâh (the only God and Lord of all), with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allâh be upon our Prophet Muḥammad صلى الله عليه وسلم , his family and his companions.

It would be unfair on my part if the efforts of those persons are not mentioned who worked very hard to present this book in such a good form. The fundamental task of computerization, editing, compilation and correction of manuscripts required a great zeal and patience for which I must thank to Mr Muhammad Munawar for his voluntary and devoted services. Other persons who provided their great efforts and fulfilled their tasks assigned to them with great interest and responsibility are:

1. Mr. Muhammad Tahir, M.A. (Islamic Studies), Jamia Salafia, Banaras; M.A. (Political Science)
2. Mr. Obaidullah Siddiqui, M.A., LL.B.
3. Mr. Muhammad Ayub, M.A. (M.C.)
4. Mr. Shakil Ahmed, B.A. (Islamic Studies), Jamia Salafia, Banaras; B.A. (Arabic Linguistics) and General Diploma in Education and Methodology of teaching Arabic language from Umm-ul-Qura University, Makka Al-Mukarrama.
5. Mr. Saeeduddin, B.Sc.

I thank all the above persons with all my sincere feelings and pray to All-Mighty Allah to give great rewards in this world and Hereafter.

M. A. Mujahid

ABDUL MALIK MUJAHID
General Manager, Maktaba Dar-us-Salam
Riyadh, Saudi Arabia.

Maktba Darussalam



مكتبة دار السلام

التاريخ : ———— بسم الله الرحمن الرحيم الرقم : ————

General Authorization for Printing and Publishing of the Detailed and Summarized Versions of Sahih Al-Bukhari, The Noble Qur'ân and the Book Al-Lu-Lu Wal-Marjan.

تفويض عام للطبع والنشر الكاملة للترجمة المفصلة والمختصرة لصحيح البخاري والقرآن الكريم وكتاب اللؤلؤ والمرجان .

****

I, the undersigned Dr. Muhammad Muhsin Khan, the Translator of *Sahih Al-Bukhari, The Noble Qur'ân* and the *Book Al-Lu-Lu Wal-Marjan* in English language, hereby, authorize Brother Abdul Malik Mujahid s/o Muhammad Younus (Pakistani National) to print, publish and reproduce the above mentioned Books in editions of various sizes and volumes all over the world in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system.

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هذا التفويض يظل ساريا فى كل الاحوال والظروف بدون اى قيد زمنى .

والله على ما أقول شهيد ....

دكتور محمد محسن خان

١ - صورة الاطلاع للجامعة الاسلامية بالمدينة المنورة.

٢ - صورة لأبناء وعائلة دكتور محمد محسن خان.فى المدينة المنورة.

THE MIRACLES OF PROPHET MUḤAMMAD صلى الله عليه وسلم

At this point I would like to bring to the notice of the reader that the Prophet صلى الله عليه وسلم was granted many miracles by Allâh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Holy Qur'ân is the living miracle bestowed by Allâh upon Prophet Muḥammad صلى الله عليه وسلم and this, Allâh's Book, was revealed to him through the *Rûḥ-ul-Qudus* (Gabriel). Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the Qur'ân (see *Sûrah Ḥijr*, V.15:9) and the statement of the Prophet صلى الله عليه وسلم : "Before me, every Prophet was given a miracle and they practised it during their lifetime: e.g., 'Iesa (Jesus) used to cure the sick and make the dead alive, etc., Mûsa (Moses) was given the stick etc., and I have been given the permanent miracle of the Qur'ân till the Hour is established, so I hope that my followers will be more in number than all the other Messengers' as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, etc., he is convinced that it is produced by none but by the Creator of the heavens and the earth."

2. The splitting of the moon: Narrated Anas رضي الله عنه that the Makkans requested Allâh's Messenger صلى الله عليه وسلم to show them a miracle, so he showed them the splitting of the moon. (See *Ṣaḥîḥ Al-Bukhâri*, Vol.4, *Ḥadîth* No. 831).

3. The crying of the stem of the date-palm tree in the Prophet's Mosque: Narrated Ibn 'Umar رضي الله عنهما that the Prophet صلى الله عليه وسلم used to deliver his *Khuṭba* (religious talk) while leaning against a trunk of a date-palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet صلى الله عليه وسلم went to it, rubbing his hand over it (to stop its crying). (See *Ṣaḥîḥ Al-Bukhâri*, Vol. 4, *Ḥadîth* No. 783).

4. The flowing of the water from among the fingers of Allâh's Messenger صلى الله عليه وسلم (See *Ṣaḥîḥ Al-Bukhâri*, Vol.4, *Ḥadîth* No. 779).

   Narrated Jâbir bin 'Abdullâh رضي الله عنهما : I was with the Prophet صلى الله عليه وسلم and the time for the *'Aṣr* prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet صلى الله عليه وسلم . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allâh." I saw the water gushing

out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jâbir, "How many persons were you then?" He replied, "We were one thousand four hundred men." (Sâlim said: Jâbir said — 1500). (*Ṣaḥîḥ Al-Bukhâri*, Vol.7, *Ḥadîth* No. 543).

5. The Prophet's meals used to glorify Allâh while he ate, and this glorification was heard by the companions of the Prophet صلى الله عليه وسلم . (See *Ṣaḥîḥ Al-Bukhâri*, Vol.4, *Ḥadîth* No. 779).

6. Stones used to greet the Prophet صلى الله عليه وسلم whenever he passed by through the lanes of Makka.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islâm and read *Sûrat Al-Baqarah* and *Āl-'Imrân* and he used to write the revelation for the Prophet صلى الله عليه وسلم . Later on he reverted to Christianity and used to say, "Muḥammad knows nothing but what I have written for him." Then Allâh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body. They said, "This is the deed of Muḥammad صلى الله عليه وسلم and his companions. They have opened the grave of our companion and took his body out because he ran away from them," so they again dug the grave deeper for him, but in the morning they again found that the earth had thrown the body out. They said, "This is a deed of Muḥammad صلى الله عليه وسلم and his companions." So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See *Ṣaḥîḥ Al-Bukhâri,* Vol.4, *Ḥadîth* No. 814).

8. The screening (shading) by the trees, for the Prophet صلى الله عليه وسلم to answer the call of nature.

9. The rising of water in the well at Ḥudaibîya after it had dried. (See *Ṣaḥîḥ Al-Bukhâri*, Vol.4, *Ḥadîth* No. 777).

10. The increase in the amount of dates in the garden of Jâbir bin 'Abdullâh after the Prophet صلى الله عليه وسلم went round the heaps of dates and invoked Allâh for His Blessings. (See *Ṣaḥîḥ Al-Bukhâri,* Vol.4, *Ḥadîth* No. 780).

11. Speaking of the wolf: It has been written that a wolf also spoke to one of the companions of the Prophet صلى الله عليه وسلم near Al-Madîna, as narrated

in *Musnad* of Aḥmad, Vol.3, Page 83, *Musnad Abi Sa'eed Al-Khudri.* Narrated Abi Sa'eed Al-Khudri رضى الله عنه : (While a shepherd was amongst his sheep) suddenly a wolf attacked a sheep and took it away. The shepherd chased the wolf and took back the sheep. The wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allâh, you have taken the provision from me which Allâh gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad صلى الله عليه وسلم (the Messenger of Allâh) in Yathrib (Al-Madîna) informing the people about the news of the past." Then the shepherd proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna (city), cornered his sheep to one side and came to Allâh's Messenger (Muḥammad) صلى الله عليه وسلم and informed the whole story. Allâh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعة), then he صلى الله عليه وسلم came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allâh's Messenger صلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [*Musnad* of Aḥmad, Vol.3, Page 83. *Musnad Abi Sa'eed Al-Khudri*].

12. The *Mi'râj:* The Ascent of the Prophet صلى الله عليه وسلم to the heavens. (See *Ṣaḥîḥ Al-Bukhâri*, Vol.1, *Ḥadîth* No. 345 and Vol.5, *Ḥadîth* No.227).

In the Name of Allâh, the Most Beneficent, the Most Merciful

INTRODUCTION

IMĀM BUKHĀRI AND HIS BOOK *ṢAḤĪḤ AL-BUKHĀRI*

It has been unanimously agreed that Imâm Bukhâri's work is the most authentic of all the other works in *Ḥadîth* literature put together. The authenticity of Al-Bukhâri's work is such that the religious learned scholars of Islâm said concerning him: "The most authentic book after the Book of Allâh (i.e. Al-Qur'ân) is *Ṣaḥîḥ Al-Bukhâri.*"

Imâm Bukhâri was born on 13th Shawwâl in the year 194 A.H. in Bukhâra in the territory of Khurâsân (West Turkistân). His real name is Muḥammad bin Ismâ'il bin Al-Mughîrah Al-Bukhâri.

His father died when he was still a young child and he was looked after by his mother. At the age of ten he started acquiring the knowledge of *Ḥadîth*.He travelled to Makka when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imâm Bukhâri loved Makka and its learned religious scholars for he remained in Makka after bidding farewell to his mother and brother. He spent two years in Makka and then went to Al-Madîna. After spending a total of six years in Al-Ḥijâz which comprises Makka and Al-Madîna, he left for Baṣra, Kûfa and Baghdâd and visited many other places including Egypt and Syria. He came to Baghdâd on many occasions. He met many religious learned scholars including Imâm Aḥmad bin Ḥanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imâm Bukhâri regarding his struggles in collecting *Ḥadîth* literature. He travelled to many different places gathering the precious gems that fell from the lips of the noble Prophet Muḥammad صلى الله عليه وسلم . It is said that Imâm Bukhâri collected over 300,000 *Aḥâdith* and he himself memorized 200,000 of which some were unreliable. He was born at a time when *Ḥadîth* was being forged either to please rulers or kings or to corrupt the religion of Islâm.

It is said that Imâm Bukhâri (before compiling *Ṣaḥîḥ Al-Bukhâri*) saw in a dream, standing in front of Prophet Muḥammad صلى الله عليه وسلم having a fan in his hand and driving away the flies from the Prophet صلى الله عليه وسلم . Imâm

Bukhâri asked some of those who interpret dreams, and they interpreted his dream that he will drive away the falsehood asserted againsnt the Prophet صلى الله عليه وسلم .

So it was a great task for him to sift the forged *Aḥâdîth* from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7,275 with repetition and about 2,230 without repetition of which there is no doubt about their authenticity.

Before he recorded each *Ḥadîth,* he would make ablution and offer a two *Rak'at* prayer and supplicate his Lord (Allâh). Many religious scholars of Islâm tried to find fault in the great remarkable collection — *Ṣaḥîḥ Al-Bukhâri,* but without success. It is for this reason, they unanimously agreed that the most authentic book after the Book of Allâh is *Ṣaḥîḥ Al-Bukhâri.*

Imâm Bukhâri died on first Shawwâl in the year 256 A.H., and was buried in Khartank, a village near Samarkand. May Allâh have mercy on his soul.

Dr. Muḥammad Muḥsin
Islâmic University, Al-Madîna Al-Munawwara
(Saudi Arabia)
[Year 1970 ... 1390 A.H.]

TRANSLITERATION OF
CERTAIN FORMULAE AND THEIR MEANINGS

1. *Allâhumma aslamtu wajhî 'ilaika, wa fawwaḍtu amrî 'ilaika, wa 'aljâtu zahrî 'ilaika raghbatan-wa rahbatan 'ilaika. Lâ malja' minka illâ 'ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa binabîyikal-ladhî 'arsalta.*

   [O Allâh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allâh! I believe in the Book (the Qur'ân) You have revealed and in the Prophet (Muḥammad صلى الله عليه وسلم) whom You have sent].

2. *Wa ash-hadu anna Muḥammadan Rasûl-ullâh.*
   [And I testify that Muḥammad is the Messenger of Allâh].

3. *Ḥaiya 'alaṣ-Ṣalâ(h).*
   [Come for the prayer]

4. *Lâ ḥawla wa lâ qûwata illâ billâh.*
   [There is neither might nor any power except with Allâh].

5. *Allâhumma Rabba hâdhihid-da'watit-tâmmati waṣ-ṣalâtil-qâ'imati, âti Muḥammadanil-wasîlata wal-faḍîlata, wab'athhu maqâman Maḥmûda nil-ladhî wa'adt-tahu.*
   [O Allâh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muḥammad صلى الله عليه وسلم the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place In Paradise which You promised him].

6. *Sami'allâhu-liman ḥamidah.*
   [Allâh heard those who sent praises to Him].

7. *Rabbana wa laka-l-ḥamd.*
   [O our Lord! All the praises are for You].

8. *Allâhumma bâ'id bainî wa baina khaṭâyâya kamâ bâ 'adt-ta baina-l-mashriqi wal-maghribi. Allâhumma naqqinî min khaṭâya kamâ yunaqqa-ththawbul-abyaḍu minad-danas. Allâhumma-ghsil khaṭâyâya bil-mâ'i wath-thalji wal-barad.*

[O Allâh! Set me apart from the sins (faults) as east and west are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allâh! Wash off my sins with water, snow and hail].

9. *Al-ḥamdu lillâhi Rabbil-'âlamîn.*
   [All praises and thanks be to Allâh, the Lord of *'Ālamîn* (mankind, jinns and all that exists].

10. *At-taḥîyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭaiyibâtu. As-salâmu 'alaika aiyuhan-Nabîyu wa raḥmatu-llâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâdillâh-iṣ-ṣâliḥîn.*
    [All the compliments, prayers and good things are due to Allâh; peace be on you, O Prophet, and Allâh's Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allâh].

11. *Allâhumma innî a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min fitnatil-masîḥ-id-dajjâl, wa a'udhu bika min fitnatil-maḥya wal-mamâti. Allâhumma innî a'ûdhu bika minal-ma'thami wal-maghrami.*
    [O Allâh! I seek Your Protection against the punishment of the grave and against the *Fitnah* (trial and affliction etc.) of *Masîḥ Ad-Dajjâl* and the *Fitnah* (trial and afflictions etc.) of life and death. O Allâh, I seek Your Protection against sins and debts].

12. *Allâhumma innî ẓalamtu nafsî ẓulman kathîranw-wa lâ yaghfirudh-dhunûba illâ anta, faghfirlî maghfiratam-min 'indika, war ḥamnî innaka antal-Ghafûr-ur-Raḥîm.*
    [O Allâh! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].

13. *Lâ-ilâha illallâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu, wa Huwa 'ala kulli shai'in Qadîr. Allâhumma lâ mâni'a limâ a'ṭaita, wa lâ mu'ṭiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi minkal-jadd.*
    [None has the right to be worshipped but Allâh and He has no partners in worship (nothing is to be worshipped) along with Him, for Him is the kingdom and all the praises are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back, and hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions].

TRANSLITERATION

In transliterating Arabic words the following system of symbols has been used:

1. Consonants

Arabic script	English symbol	English words having similar sounds
أ	a’*	—
ب	b	bless
ت	t	true
ث	th	think
ج	j	judge
ح	h**	—
خ	kh	—
د	d	dear
ذ	dh	this
ر	r	road
ز	z	is
س	s	safe
ش	sh	show
ص	s**	—
ض	d**	—
ط	t**	—
ظ	z**	—
ع	a‘***	—
غ	gh	—
ف	f	free
ق	q**	—
ك	k	care
ل	l	light
م	m	moon
ن	n	nice

Arabic script	English symbol	English words having similar sounds
هـ	h	health
و	w	wealth
ي	y	youth

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

ح	h	ḥ
ص	s	ṣ
ض	d	ḍ
ط	t	ṭ
ظ	z	ẓ
ق	q	k

*** The Arabic sounds represented by the symbols (' / ') and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

a	approximately as in 'bad'
i	as in 'bid'
u	as in 'pull'
â	as in 'father'
î	as in 'bread'
û	as in 'pool'

CONTENTS OF
ṢAḤĪḤ AL-BUKHĀRI (SUMMARIZED)

(24) The Book of *Zakât*

(56) The Book of Virtues and Merits of the Companions of the Prophet

(57) The Book of *Al-Maghâzi*

(61) The Book of Divorce

(62) The Book of Provisions

(63) The Book of Food (Meals)

(64) The Book of the *'Aqîqa*

(65) The Book of Slaughtering and Hunting

(End of Summarized *Ṣaḥîḥ Al-Bukhâri*)

Explanation:

After each *Ḥadîth*, the number quoted in brackets represents its reference from Original *Ṣaḥîḥ Bukhâri*, translated by Dr. Muḥammad Muḥsin Khân. For example: At the end of *Ḥadîth* No. 950, the number quoted is *[3: 174 — O.B.]* which indicates that its number is 174 in Volume No. 3, while the letters O.B. stand for Original *Ṣaḥîḥ Bukhâri*.


بسم الله الرحمن الرحيم

In the Name of Allâh, the Most Beneficent, the Most Merciful

NOTICE

Whoever finds any mistake in our translation of the meanings of the Summarized *Ṣaḥîḥ Al-Bukhâri* into English, we request him to write to the Chancellor of the Islâmic University at Al-Madîna, indicating the mistake and its place along with the correct translation. We thank all those who will point out these mistakes with the intention of seeking Allâh's Pleasures, and of correcting the translation of the meanings of the Summarized *Ṣaḥîḥ Al-Bukhâri* and peace and Allâh's Blessings be upon our Prophet صلى الله عليه وسلم. Allâh is Surety over what we say.

Translator and Publisher:

Dr. Muhammad Muhsin Khan
Abdul Malik Mujahid

إعـــــلان

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IN THE NAME OF ALLAH,
THE MOST BENEFICENT,
THE MOST MERCIFUL.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

1. THE BOOK OF REVELATION

١ ـ كتاب بَدء الوَحي إلى رسول الله ﷺ

{CHAPTER 1. How the Divine Inspiration started to be revealed to Allâh's Messenger صلى الله عليه وسلم. And the Statement of Allâh تعالى: "Verily, We have inspired you (O Muḥammad صلى الله عليه وسلم) as We inspired Nûḥ (Noah) and the Prophets after him." (V. 4:163)].}

{١ ـ باب: كَيْفَ كَانَ بَدْءُ ٱلْوَحْيِ إِلَى رَسُولِ اللهِ ﷺ}

1. 'Umar bin Al-Khaṭṭâb رضى الله عنه said: I heard Allâh's Messenger صلى الله عليه وسلم saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.[1] *[1:1-O.B.]*

١ : عَنْ عُمَرَ بْنِ ٱلْخَطَّابِ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (إِنَّمَا ٱلأَعْمَالُ بِٱلنِّيَّاتِ، وَإِنَّمَا لِكُلِّ ٱمْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ إِلَى ٱمْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ).

2. Narrated 'Âisha رضى الله عنها (the mother of the faithful believers): Al-Ḥârith bin Hishâm رضى الله عنه asked Allâh's Messenger صلى الله عليه وسلم, "O Allâh's Messenger! How is the Divine Inspiration revealed to you?" Allâh's Messenger صلى الله عليه وسلم replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says."

٢ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ الحَارِثَ بْنَ هِشامٍ رَضِيَ ٱللهُ عَنْهُ سَأَلَ رَسُولَ ٱللهِ ﷺ فَقَالَ: يَا رَسُولَ ٱللهِ، كَيْفَ يَأْتِيكَ ٱلْوَحْيُ؟ فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ ٱلْجَرَسِ، وَهُوَ أَشَدُّهُ عَلَيَّ، فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِيَ ٱلمَلَكُ رَجُلًا، فَيُكَلِّمُنِي فَأَعِي مَا

[1] The Prophet صلى الله عليه وسلم said this on the occasion of someone's emigration from Makka to Al-Madîna which was not for the sake of the Islâmic cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this *Ḥadîth* implies a general principle, i.e. one is rewarded for his deeds according to his real intentions and not according to his actual deeds which might be good in themselves but were motivated by an ill intention.

'Āisha رضي الله عنها added: Verily, I saw the Prophet صلى الله عليه وسلم being inspired (divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Inspiration was over. *[1:2-O.B.]*

3. Narrated 'Āisha رضي الله عنها, the mother of the faithful believers: The commencement of the (Divine) Inspiration to Allâh's Messenger صلى الله عليه وسلم was in the form of righteous good (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Ḥirâ' where he used to worship (Allâh Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadîja to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Ḥirâ'. The angel came to him and asked him to read. The Prophet صلى الله عليه وسلم replied, "I do not know how to read." The Prophet added, "Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read'. Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And your Lord is the Most Generous.' " (V. 96:1-3) Then Allâh's Messenger صلى الله عليه وسلم returned with

يَقُولُ). قَالَتْ عَائِشَةُ رَضِيَ ٱللهُ عَنْها: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ ٱلْوَحْيُ فِي ٱلْيَوْمِ ٱلشَّدِيدِ ٱلْبَرْدِ، فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا.

٣ : عَنْ عَائِشَةَ أُمِّ ٱلْمُؤْمِنِينَ رَضِيَ ٱللهُ عَنْها قَالَتْ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ ٱللهِ ﷺ مِنَ ٱلْوَحْيِ ٱلرُّؤْيَا ٱلصالِحَةُ فِي ٱلنَّوْمِ، فَكَانَ لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ ٱلخَلاَءُ، فَكَانَ يَخْلُو بِغَارِ حِرَاءٍ، فَيَتَحَنَّثُ فِيهِ - وَهُوَ ٱلتَّعَبُّدُ ٱللَّيَالِيَ ذَوَاتِ ٱلْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذٰلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ ٱلْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ ٱلمَلَكُ فَقَالَ: ٱقْرَأْ، قَالَ: (مَا أَنَا بِقَارِئٍ). قَالَ: (فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي ٱلْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ٱقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي ٱلثَّانِيَةَ حَتَّى بَلَغَ مِنِّي ٱلجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ٱقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي ٱلثَّالِثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِي خَلَقَ. خَلَقَ ٱلإِنْسَانَ مِنْ عَلَقٍ. ٱقْرَأْ وَرَبُّكَ ٱلأَكْرَمُ﴾). فَرَجَعَ بِهَا رَسُولُ ٱللهِ ﷺ يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ

بِنْتِ خُوَيْلِدٍ رَضِيَ ٱللهُ عَنْها فَقالَ: (زَمِّلُونِي زَمِّلُونِي). فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ ٱلرَّوْعُ، فَقالَ لِخَدِيجَةَ وَأَخْبَرَها ٱلْخَبَرَ: (لَقَدْ خَشِيتُ عَلَى نَفْسِي). فَقالَتْ خَدِيجَةُ: كَلاَّ وَٱللهِ ما يُخْزِيكَ ٱللهُ أَبَدًا، إِنَّكَ لَتَصِلُ ٱلرَّحِمَ، وتَحْمِلُ ٱلْكَلَّ، وَتَكْسِبُ ٱلمَعْدُومَ، وَتَقْرِي ٱلضَّيْفَ، وَتُعِينُ عَلَى نَوائِبِ ٱلْحَقِّ.

فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ ابْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ ٱلْعُزَّى، ٱبْنَ عَمِّ خَدِيجَةَ، وكَانَ ٱمْرَءًا تَنَصَّرَ في ٱلْجاهِلِيَّةِ، وَكَانَ يَكْتُبُ ٱلْكِتَابَ ٱلْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الإِنْجِيلِ مَا شَاءَ ٱللهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقالَتْ خَدِيجَةُ: يَا ابْنَ عَمِّ، ٱسْمَعْ مِنِ ٱبْنِ أَخِيكَ. فَقالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ ٱللهِ ﷺ خَبَرَ مَا رَأَى، فَقالَ لَهُ وَرَقَةُ: هٰذَا النَّامُوسُ ٱلَّذِي نَزَّلَ ٱللهُ عَلَى مُوسَى، يَا لَيْتَنِي فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ، فَقالَ رَسُولُ ٱللهِ ﷺ: (أَوَ مُخْرِجِيَّ هُمْ؟). قَالَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلاَّ عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ، وَفَتَرَ ٱلْوَحْيُ.

the Inspiration and with his heart beating severely. Then he went to Khadîja bint Khuwailid رضي الله عنها and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told Khadîja رضي الله عنها everything that had happened (and said), "I fear that something may happen to me." Khadîja رضي الله عنها replied, "Never! By Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadîja رضي الله عنها then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allâh عز و جل wished him to write. He was an old man and had lost his eyesight. Khadîja رضي الله عنها said to him, "O my cousin! Listen to the story of your nephew", Waraqa asked, "O my nephew! What have you seen?" Allâh's Messenger صلى الله عليه وسلم described whatever he had seen. Waraqa said, "This is the same one [who keeps the secrets i.e. angel Jibrael (Gabriel)] whom Allâh had sent to Mûsa (Moses). I wish I were young and could live upto the time when your people would turn you out." Allâh's Messenger صلى الله عليه وسلم asked, "Will they drive me out?" He replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought, was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while. *[1:3 (A)-O.B.]*

4. Narrated Jâbir bin 'Abdullâh Al-Ansâri رضي الله عنهما while talking about the period of pause in revelation, reported the speech of the Prophet صلى الله عليه وسلم : "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel, who had visited me at the cave of Ḥirâ', sitting on a chair between the sky and the earth. I got scared of him and came back home and said, 'Wrap me (in blankets).' And then Allâh تعالى revealed the following Holy Verses (of the Qur'ân): 'O you (i.e. Muḥammad صلى الله عليه وسلم)! Enveloped (in garments)! Arise and warn'....upto... 'and keep away from *Ar-Rujz* (the idols)!' (V. 74:1-5). After this, the revelation started coming strongly and frequently in succession one after the other." *[1:3(B)-O.B.]*

٤ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ ٱلأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُما :
وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ ٱلْوَحْيِ، فَقَالَ فِي حَدِيثِهِ: (بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ ٱلسَّمَاءِ، فَرَفَعْتُ رَأْسِي، فَإِذَا ٱلمَلَكُ ٱلذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ ٱلسَّمَاءِ وَٱلأَرْضِ، فَرُعِبْتُ مِنْهُ، فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَأَنْزَلَ ٱللهُ تَعَالَى: ﴿يَا أَيُّهَا المُدَّثِّرُ. قُمْ فَأَنْذِرْ. وَرَبَّكَ فَكَبِّرْ. وَثِيابَكَ فَطَهِّرْ. وَالرُّجْزَ فَاهْجُرْ﴾. فَحَمِيَ ٱلْوَحْيُ وَتَتَابَعَ).

5. Narrated Ibn 'Abbâs رضي الله عنهما in the explanation of the Statement of Allâh تعالى : "Move not your tongue concerning (the Qur'ân, O Muḥammad صلى الله عليه وسلم), to make haste therewith." (V. 75:16) said, "Allâh's Messenger صلى الله عليه وسلم used to bear the revelation with great stress and hardness, and used to move his lips (quickly with the Inspiration)." Ibn 'Abbâs moved his lips saying, "I am moving my lips (in front of you) as Allâh's Messenger صلى الله عليه وسلم used to move his." So Allâh عز و جل revealed, "Move not your tongue concerning (the Qur'ân O Muḥammad صلى الله عليه وسلم) to make haste therewith. It is for Us to collect it and to give you (O Muḥammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân)" (V. 75:16,17,) [which means that Allâh عز و جل will make him (the Prophet صلى الله عليه وسلم) remember the portion of the Qur'ân which was revealed at that time by heart (and recite it)]. The Statements of Allâh عز و جل : "And when We have

٥ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُما فِي قَوْلِهِ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾. قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ يُعَالِجُ مِنَ ٱلتَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ - فَقَالَ ٱبْنُ عَبَّاسٍ: فَأَنَا أُحَرِّكُهُمَا كَمَا كَانَ رَسُولُ ٱللهِ ﷺ يُحَرِّكُهُمَا - فَأَنْزَلَ ٱللهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ. إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾. قَالَ: جَمْعُهُ لَكَ فِي صَدْرِكَ وَتَقْرَأَهُ: ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾. قَالَ: فاسْتَمِعْ لَهُ وَأَنْصِتْ: ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾. ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ، فَكَانَ رَسُولُ ٱللهِ ﷺ بَعْدَ ذٰلِكَ إِذَا أَتَاهُ جِبْرِيلُ

recited it to you [O Muḥammad صلى الله عليه وسلم through Jibrael (Gabriel)] then follow you its (the Qur'ân's) recital" (V. 75:18) (means 'listen to it and be silent'). "Then it is for Us (Allâh) to make it clear to you" (V. 75:19) means then it is (for Allâh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allâh's Messenger صلى الله عليه وسلم used to listen to Jibrael (Gabriel) whenever he came and after his departure he صلى الله عليه وسلم used to recite it as Jibrael (Gabriel) had recited it." *[1: 4-O.B.]*

ٱسْتَمَعَ، فَإِذَا ٱنْطَلَقَ جِبْرِيلُ قَرَأَهُ ٱلنَّبِيُّ ﷺ كَمَا قَرَأَهُ.

6. Narrated (Ibn 'Abbâs) رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramaḍân when Jibrael (Gabriel) عليه السلام met him. He [Jibrael (Gabriel)] used to meet him every night of Ramaḍân to teach him the Qur'ân. Allâh's Messenger صلى الله عليه وسلم was the most generous person, even more generous than the fair winds [sent (by Allah) with glad tidings (rain) in readiness and haste to do charitable deeds]. *[1:5-O.B.]*

٦ : وعَنه رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ أَجْوَدَ ٱلنَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضانَ حِينَ يَلْقَاهُ جِبْرِيلُ عليه السلام، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ ٱلْقُرْآنَ، فَلَرَسُولُ ٱللهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ ٱلرِّيحِ ٱلْمُرْسَلَةِ.

7. Narrated ('Abdullâh bin 'Abbâs) رضي الله عنهما : Abû Sufyân bin Ḥarb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shâm (Syria, Palestine, Lebanon and Jordan), at the time when Allâh's Messenger صلى الله عليه وسلم had truce with Abû Sufyân and Quraish infidels. So Abû Sufyân and his companions went to Heraclius at 'Ilyâ' (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius' question said to them, "Who amongst you is

٧ : وعَنْه- رَضِيَ ٱللهُ عَنْهُ- أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ، أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ، كَانُوا تُجَّارًا بِالشَّأْمِ، فِي ٱلْمُدَّةِ ٱلَّتِي كَانَ رَسُولُ ٱللهِ ﷺ مَادَّ فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرَيْشٍ، فَأَتَوْهُ وَهُمْ بِإِيلِيَاءَ، فَدَعَاهُمْ وَحَوْلَهُ عُظَمَاءُ ٱلرُّومِ، ثُمَّ دَعَاهُمْ فَدَعَا بِالتَّرْجُمَانِ، فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا بِهذَا ٱلرَّجُلِ ٱلَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ أَنَا أَقْرَبُهُمْ، فَقَالَ:

closely related to the man who claims to be a Prophet?" Abû Sufyân replied, "I am the nearest relative to him (amongst the group)." Heraclius said, "Bring him (Abû Sufyân) close to me and make his companions stand near behind him." (Abû Sufyân added), Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet) and that if I told a lie they (my companions) should contradict me." (Abû Sufyân added), "By Allâh! Had I not been ashamed of my companions labelling me a liar, I would not have spoken the truth about the Prophet صلى الله عليه وسلم. The first question he asked me about him was: 'What is his family status amongst you?' I replied, 'He belongs to a good (noble) family amongst us.' (Heraclius) further asked, 'Has anybody else amongst you ever claimed the same (i.e. to be a Prophet) before his (claim)?' I replied, 'No.' Heraclius asked, 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing or decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No'. Heraclius said, 'Does he ever betray or prove treacherous to his covenants?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find an opportunity to say anything against him except that word. Heraclius asked, 'Have you ever had a war with him?' I replied, 'Yes.' Then he said, 'What was

أَدْنُوهُ مِنِّي، وَقَرِّبُوا أَصْحَابَهُ فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُمْ إِنِّي سَائِلٌ هٰذَا عَنْ هٰذَا الرَّجُلِ، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ. فَوَٱللهِ لَوْلاَ ٱلْحَيَاءُ مِنْ أَنْ يَأْثُرُوا عَلَيَّ كَذِبًا لَكَذَبْتُ عَنْهُ. ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ: كَيْفَ نَسَبُهُ فِيكُمْ؟ قُلْتُ: هُوَ فِينَا ذُو نَسَبٍ. قَالَ: فَهَلْ قَالَ هذَا ٱلْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قُلْتُ: لاَ. قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لاَ. قَالَ: فَأَشْرَافُ ٱلنَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ؟ فَقُلْتُ: ضُعَفَاؤُهُمْ. قَالَ: أَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ قُلْتُ: بَلْ يَزِيدُونَ.

قَالَ: فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قُلْتُ: لاَ. قَالَ: فَهَلْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لاَ. قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لاَ، وَنَحْنُ مِنْهُ فِي مُدَّةٍ لاَ نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا. قَالَ: وَلَمْ يُمْكِنِّي كَلِمَةٌ أُدْخِلُ فِيهَا شَيْئًا غَيْرُ هذِهِ ٱلْكَلِمَةِ. قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قُلْتُ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟ قُلْتُ: ٱلْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالٌ، يَنَالُ مِنَّا وَنَنَالُ مِنْهُ. قَالَ: فَمَاذَا يَأْمُرُكُمْ؟ قُلْتُ: يَقُولُ: ٱعْبُدُوا ٱللهَ وَحْدَهُ وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَٱتْرُكُوا مَا كَانَ يَعْبُدُ آبَاؤُكُمْ، وَيَأْمُرُنَا

the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allâh Alone, and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.' Heraclius asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allâh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact these (poor always) are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became

بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ وَالصِّلَةِ. فَقَالَ لِلتَّرْجُمَانِ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ نَسَبِهِ فَذَكَرْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ، وَكَذٰلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا. وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ مِنْكُمْ هذَا الْقَوْلَ قَبْلَهُ، فَذَكَرْتَ أَنْ لاَ، فَقُلْتُ لَوْ كَانَ أَحَدٌ قَالَ هٰذَا الْقَوْلَ قَبْلَهُ، لَقُلْتُ رَجُلٌ يَتَأَسَّى بِقَوْلٍ قِيلَ قَبْلَهُ. وَسَأَلْتُكَ هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ، فَذَكَرْتَ أَنْ لاَ، قُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ، قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ. وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ، فَذَكَرْتَ أَنْ لاَ، فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللهِ. وَسَأَلْتُكَ أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ، فَذَكَرْتَ أَنَّ ضُعَفَاءَهُمُ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ. وَسَأَلْتُكَ أَيَزِيدُونَ أَمْ يَنْقُصُونَ، فَذَكَرْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذٰلِكَ أَمْرُ الإِيمَانِ حَتَّى يَتِمَّ. وَسَأَلْتُكَ أَيَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ، فَذَكَرْتَ أَنْ لاَ، وَكَذَلِكَ الإِيمَانُ حِينَ تُخَالِطُ بَشَاشَتُهُ الْقُلُوبَ. وَسَأَلْتُكَ هَلْ يَغْدِرُ، فَذَكَرْتَ أَنْ لاَ، وَكَذَلِكَ الرُّسُلُ لاَ تَغْدِرُ. وَسَأَلْتُكَ بِمَا يَأْمُرُكُمْ، فَذَكَرْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللهَ وَحْدَه وَلاَ

تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاكُمْ عَنْ عِبَادَةِ الأَوْثَانِ، وَيَأْمُرُكُمْ بِالصَّلاَةِ وَالصِّدْقِ وَالْعَفَافِ، فَإِنْ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، لَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنْكُمْ، فَلَوْ أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ، لَتَجَشَّمْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمِهِ. ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللهِ ﷺ الَّذِي بُعِثَ بِهِ دِحْيَةُ إِلَى عَظِيمِ بُصْرَى، فَدَفَعَهُ إِلَى هِرَقْلَ، فَقَرَأَهُ، فَإِذَا فِيهِ: (بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ: سَلاَمٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الإِسْلاَمِ، أَسْلِمْ تَسْلَمْ، يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الأَرِيسِيِّينَ، وَ: ﴿يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ

displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allâh (and Allâh Alone) and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place [which is underneath my feet (now) and I knew it (from the Scriptures)] that he was going to appear but I did not know that he would be from you, and if I am sure[1] to reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allâh's Messenger صلى الله عليه وسلم which was delivered by Diḥya to the governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: In the Name of Allâh, the Most Beneficent, the Most Merciful (This letter is) from Muḥammad, the slave of Allâh and His Messenger to Heraclius, the ruler of Byzantines. Peace be upon him, who follows the Right Path. Then after: I invite you to Islâm, and if you become a Muslim you will be safe, and Allâh will double your reward, and if you reject this invitation of Islâm you will be committing a sin (by misguiding your) *'Arisiyîn* (peasants). And (I recite to you Allâh's Statement:) 'O people of the Scripture (Jews and Christians)! Come to a word

[1] Means that he (Heraclius) was afraid of his people to meet him صلى الله عليه وسلم.

بَيْنَنَا وَبَيْنَكُمْ أَنْ لاَ نَعْبُدَ إِلاَّ ٱللهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ ٱللهِ فَإِنْ تَوَلَّوْا فَقُولُوا ٱشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾. قَالَ أَبُو سُفْيَانَ: فَلَمَّا قَالَ مَا قَالَ، وَفَرَغَ مِنْ قِرَاءَةِ ٱلْكِتَابِ، كَثُرَ عِنْدَهُ ٱلصَّخَبُ وَٱرْتَفَعَتِ ٱلأَصْواتُ وَأُخْرِجْنَا، فَقُلْتُ لِأَصْحَابِي: لَقَدْ أَمِرَ أَمْرُ ٱبْنِ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي ٱلأَصْفَرِ. فَما زِلْتُ مُوقِنًا أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ ٱللهُ عَلَيَّ ٱلإِسْلاَمَ.

وَكَانَ ٱبْنُ ٱلنَّاطُورِ، صَاحِبُ إِيلِيَاءَ وَهِرَقْلَ، أُسْقِفَ عَلَى نَصَارَى ٱلشَّأْمِ، يُحَدِّثُ أَنَّ هِرَقْلَ حِينَ قَدِمَ إِيلِيَاءَ، أَصْبَحَ خَبِيثَ ٱلنَّفْسِ، فَقَالَ له بَعْضُ بَطَارِقَتِهِ: قَدِ ٱسْتَنْكَرْنَا هَيْئَتَكَ، قَالَ ٱبْنُ ٱلنَّاطُورِ: وَكَانَ هِرَقْلُ حَزَّاءً يَنْظُرُ فِي ٱلنُّجُومِ، فَقَالَ لَهُمْ حِينَ سَأَلُوهُ: إِنِّي رَأَيْتُ ٱللَّيْلَةَ حِينَ نَظَرْتُ فِي ٱلنُّجُومِ أَنَّ مَلِكَ ٱلْخِتَانِ قَدْ ظَهَرَ، فَمَنْ يَخْتَتِنُ مِنْ هٰذِهِ ٱلأُمَّةِ؟ قَالُوا: لَيْسَ يَخْتَتِنُ إِلاَّ ٱلْيَهُودُ، فَلاَ يُهِمَّنَّكَ شَأْنُهُمْ، وَٱكْتُبْ إِلَى مَدَايِنِ مُلْكِكَ، فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ ٱلْيَهُودِ. فَبَيْنَمَا هُمْ عَلَى أَمْرِهِمْ، أُتِيَ هِرَقْلُ بِرَجُلٍ أَرْسَلَ بِهِ مَلِكُ غَسَّانَ يُخْبِرُ عَنْ خَبَرِ

that is just between us and you, that we worship none but Allâh تعالى and that we associate no partners with Him, and that none of us shall take others as lords beside Allâh. Then, if they turn away, say: Bear witness that we are Muslims." (V. 3:64). Abû Sufyân then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the royal court. So we were turned out of the court. I told my companions that the question of Ibn Abi Kabsha[1] (Prophet Muḥammad صلى الله عليه وسلم) has become so prominent that even the king of Bani Al-Aṣfar (Byzantines) is afraid of him. Thenceforth I became sure that he (the Prophet صلى الله عليه وسلم) would be the conqueror in the near future till I embraced Islâm (i.e. Allâh عز و جل guided me to it)." (The subnarrator adds) Ibn An-Nâṭûr was the governor of 'Ilya' (Jerusalem) and Heraclius was the head of the Christians of Shâm.

Ibn An-Nâṭûr narrates that once while Heraclius was visiting 'Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, "At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror), (and asked) who are they who practice circumcision?" The people replied, "Except the Jews, nobody practices circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country." While they were discussing it, a messenger sent by the king of

[1] Abî Kabsha was not the father of the Prophet صلى الله عليه وسلم but it was a mockery done by Abû Sufyân out of hostility against the Prophet صلى الله عليه وسلم.

Ghassân to convey the news of Allâh's Messenger صلى الله عليه وسلم to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether (the messenger of Ghassân) was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, "Arabs also practice circumcision." (After hearing that) Heraclius remarked that sovereignty of this nation (Arabs) had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet صلى الله عليه وسلم and the fact that he is indeed a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, "O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give the *Bai'a* (pledge) to this Prophet صلى الله عليه وسلم (i.e embrace Islam)." (On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realised their hatred towards Islâm and when he lost the hope of their embracing Islâm, (he ordered): "Bring them back to me." (When they returned) he said, "What I already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him, and this was the end of Heraclius' story (in connection with his faith). *[1:6-O.B.]*

رَسُولِ ٱللهِ ﷺ، فَلَمَّا ٱسْتَخْبَرَهُ هِرَقْلُ قَالَ: ٱذْهَبُوا فَانْظُرُوا أَمُخْتَتِنٌ هُوَ أَمْ لاَ؟ فَنَظَرُوا إِلَيْهِ، فَحَدَّثُوهُ أَنَّهُ مُخْتَتِنٌ، وَسَأَلَهُ عَنِ ٱلْعَرَبِ، فَقَالَ: هُمْ يَخْتَتِنُونَ، فَقَالَ هِرَقْلُ: هٰذَا مَلِكُ هٰذِهِ ٱلأُمَّةِ قَدْ ظَهَرَ. ثُمَّ كَتَبَ هِرَقْلُ إِلَى صَاحِبٍ لَهُ بِرُومِيَةَ، وَكَانَ نَظِيرَهُ فِي ٱلْعِلْمِ، وَسَارَ هِرَقْلُ إِلَى حِمْصَ، فَلَمْ يَرِمْ حِمْصَ حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ يُوَافِقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ ٱلنَّبِيِّ ﷺ، وَأَنَّهُ نَبِيٌّ، فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ ٱلرُّومِ فِي دَسْكَرَةٍ لَهُ بِحِمْصَ، ثُمَّ أَمَرَ بِأَبْوَابِهَا فَغُلِّقَتْ، ثُمَّ ٱطَّلَعَ فَقَالَ: يَا مَعْشَرَ ٱلرُّومِ، هَلْ لَكُمْ فِي ٱلْفَلاَحِ وَٱلرُّشْدِ، وَأَنْ يَثْبُتَ مُلْكُكُمْ، فَتُبَايِعُوا هٰذَا ٱلنَّبِيَّ؟ فَحَاصُوا حَيْصَةَ حُمُرِ ٱلْوَحْشِ إِلَى ٱلأَبْوَابِ، فَوَجَدُوهَا قَدْ غُلِّقَتْ، فَلَمَّا رَأَى هِرَقْلُ نَفْرَتَهُمْ، وَأَيِسَ مِنَ ٱلإِيمَانِ، قَالَ: رُدُّوهُمْ عَلَيَّ، وَقَالَ: إِنِّي قُلْتُ مَقَالَتِي آنِفًا أَخْتَبِرُ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ، فَقَدْ رَأَيْتُ، فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ، فَكَانَ ذٰلِكَ آخِرَ شَأْنِ هِرَقْلَ.

2. THE BOOK OF BELIEF (i.e. FAITH)

٢ . كتابُ الإيمان

CHAPTER 1. The statement of the Prophet صلى الله عليه وسلم : 'Islâm is based on five principles.'

١ - باب: قَوْلُ ٱلنَّبِيِّ ﷺ : بُنِيَ الإِسْلَامُ عَلَى خَمْسٍ

8. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islâm is based on (the following) five (principles):

1. To testify that *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muḥammad is the Messenger of Allâh).
2. *Iqâmat-aṣ-Ṣalât* [to offer the (compulsory congregational) *Ṣalât* (prayers) dutifully and perfectly].[1]
3. To pay *Zakât*[2].
4. To perform *Ḥajj* (i.e. pilgrimage to Makka).
5. To observe *Ṣaum* [fasts (according to Islâmic teachings)] during the month of Ramaḍân. *[1:7-O.B.]*

٨ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (بُنِيَ ٱلإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَٰهَ إِلَّا ٱللهُ وَأَنَّ مُحَمَّدًا رَسُولُ ٱللهِ، وَإِقَامِ ٱلصَّلَاةِ، وَإِيتَاءِ ٱلزَّكَاةِ، وَٱلْحَجِّ، وَصَوْمِ رَمَضَانَ).

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[1] (اقامة الصلاة) *Iqâmat-aṣ-Ṣalât*: [the offering of *Ṣalât* (prayers) perfectly]. It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Ṣalât* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children for *Ṣalât* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.

b) One must offer the *Ṣalât* (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations i.e., standing, bowing, prostrating, sitting etc. As he صلى الله عليه وسلم has said: "Offer your *Ṣalât* (prayers) the way you see me offering them." [For the characteristics of the *Ṣalât* (prayer) of the Prophet صلى الله عليه وسلم — see *Ṣaḥîḥ Al-Bukhâri*, Vol. 1.].

[2] (زكاة) *Zakât* : A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥîḥ Al-Bukhâri*, Vol. 2, Book of *Zakât* (24)].

CHAPTER 2. (What is said) regarding the deeds of faith.

٢ - باب: أُمُورِ ٱلإِيمَانِ

9. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Faith (Belief) consists of more than sixty subdivisions or branches (i.e. parts). And *Al-Ḥayâ*.[1] (This term *Al-Ḥayâ'* covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness and honour, etc.) is a part of faith." *[1:8 –O.B.]*

٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (ٱلإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَٱلحَيَاءُ شُعْبَةٌ مِنَ الإِيمانِ).

CHAPTER 3. A Muslim is the one who avoids harming Muslims with his tongue and hands.

٣ - باب: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

10. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a *Muhâjir* (emigrant) is the one who gives up (abandons) all that Allâh عز و جل has forbidden." *[1:9-O.B.]*

١٠ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو، رَضِيَ ٱللهُ عَنْهُمَا، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (ٱلْمُسْلِمُ مَنْ سَلِمَ ٱلْمُسْلِمُونَ مِنْ لِسانِهِ وَيَدِهِ، وَٱلْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى ٱللهُ عَنْهُ).

CHAPTER 4. Whose Islâm is the best (Who is the best Muslim)?

٤ - باب: أَيُّ ٱلإِسْلامِ أَفْضَلُ؟

11. Narrated Abû Mûsa رضى الله عنه : Some people asked Allâh's Messenger, صلى الله عليه وسلم "Whose Islâm is the best? (i.e. Who is a very good Muslim?)" He replied, "One who avoids harming the Muslims with his tongue and hands." *[1:10-O.B.]*

١١ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ ٱللهِ، أَيُّ الإِسْلَامِ أَفْضَلُ؟ قَالَ: (مَنْ سَلِمَ ٱلْمُسْلِمُونَ مِنْ لِسانِهِ وَيَدِهِ).

CHAPTER 5. To feed (others) is a part of Islâm.

٥ - باب: إِطْعَامُ الطَّعَامِ مِنَ ٱلإِسْلَامِ

12. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : A man asked the Prophet صلى الله

١٢ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ

[1] *Al-Ḥayâ'* : This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honour, etc. *Al-Ḥayâ'* is of two kinds: good and bad; good *Al-Ḥayâ'* is to be ashamed to commit a crime or a thing which Allâh عز و جل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Al-Ḥayâ'* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do.

عنهما : أنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ : أَيُّ ٱلإِسْلَامِ خَيْرٌ؟ قَالَ: (تُطْعِمُ ٱلطَّعَامَ، وَتَقْرَأُ السَّلامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ).

عليه وسلم , "Whose Islâm is good or what sort of deeds (or what qualities) of Islâm are good." The Prophet replied, "To feed (others) and to greet those whom you know and those whom you do not know." *[1:11–O.B.]*

٦ - باب: مِنَ ٱلإِيمَانِ أَنْ يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

CHAPTER 6. To like for one's (Muslim's) brother what one likes for himself is a part of faith.

١٣ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ قَالَ:
(لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ).

13. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "None of you will have faith till he likes for his (Muslim) brother what he likes for himself." *[1:12-O.B.]*

٧ - باب: حُبُّ ٱلرَّسُولِ ﷺ مِنَ ٱلإِيمَانِ

CHAPTER 7. To love the Messenger (Muḥammad) صلى الله عليه وسلم is a part of faith.

١٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ:
(فَوَٱلَّذِي نَفْسِي بِيَدِهِ، لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ).

14. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, * "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children." *[1:13-O.B.]*

١٥ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ الحديث بعَيْنِه وَزَادَ فِي آخِرِهِ: (وَٱلنَّاسِ أَجْمَعِينَ).

15. Narrated Anas رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father, and his children and all mankind." *[1:14-O.B.]*

٨ - باب: حَلاَوَةِ ٱلإِيمَانِ

CHAPTER 8. Sweetness (delight) of faith.

١٦ : وعَنْه رَضِيَ ٱللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاَوَةَ ٱلإِيمَانِ: أَنْ يَكُونَ ٱللهُ وَرَسُولُهُ

16. Narrated (Anas) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

1. The one to whom Allâh عز و جل and His Messenger (Muḥammad صلى الله عليه وسلم) become dearer than anything else.
2. Who loves a person and he loves him only for Allâh's sake.
3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire." *[1:15-O.B.]*

أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ ٱلْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لله، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي ٱلْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي ٱلنَّارِ).

CHAPTER 9. To love the *Anṣâr* is a sign of faith.

٩ - باب: عَلاَمَةُ ٱلإِيمَانِ حُبُّ ٱلأَنْصَار

17. Narrated (Anas) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "To love the *Anṣâr*[1] is a sign of faith and to hate the *Anṣâr* is a sign of hypocrisy." *[1:16-O.B.]*

١٧ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (آيَةُ الإِيمَانِ حُبُّ ٱلأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ ٱلأَنْصَارِ).

18. Narrated 'Ubâda bin Aṣ-Ṣâmit رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said while a group of his companions were around him, "Give me the *Bai'a* (pledge) for:

1. Not to join anything in worship along with Allâh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to utter slander intentionally forging falsehood (i.e. by making illegal children belonging to their husbands or not to accuse an innocent person and to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do *Ma'rûf* (Islâmic Monotheism and all other good deeds etc.)."

(The Prophet صلى الله عليه وسلم added): "Whoever amongst you fulfills his pledge will be rewarded by Allâh عز و جل and whoever indulges in anyone of

١٨ : عَنْ عُبَادَةَ بْنَ ٱلصَّامِتِ رَضِيَ ٱللهُ عَنْهُ، أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ، وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: (بَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِٱللهِ شَيْئًا، وَلاَ تَسْرِقُوا، وَلاَ تَزْنُوا، وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ، وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُم وَأَرْجُلِكُمْ، وَلاَ تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَّى مِنْكُمْ فَأَجْرُهُ عَلَى ٱللهِ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا فَعُوقِبَ فِي ٱلدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا ثُمَّ سَتَرَهُ الله فَهُوَ إِلَى ٱللهِ، إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ). فَبَايَعْنَاهُ عَلَى ذٰلِكَ.

[1] *Anṣâr:* See the glossary.

these (sins) gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allâh عز و جل conceals (his sin), it is upto Him to forgive or punish him (in the Hereafter)." ["So we gave the *Bai'a* (pledge) for these." (points to Allâh's Messenger صلى الله عليه وسلم)]. *[1:17-O.B.]*

CHAPTER 10. To flee (run away) from *Al-Fitan* (trials and afflictions etc.) is a part of religion.

١٠ - باب: مِنَ ٱلدِّينِ ٱلْفِرَارُ مِنَ ٱلْفِتَنِ

19. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "A time will come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from *Al-Fitan* (trials and afflictions etc.). *[1:18-O.B.]*

١٩ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ ٱلْمُسْلِمِ غَنَماً يَتْبَعُ بِهَا شَعَفَ ٱلجِبَالِ وَمَوَاقِعَ ٱلْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ ٱلْفِتَنِ).

CHAPTER 11. The statement of the Prophet صلى الله عليه وسلم : 'I know Allâh عز و جل better than all of you do'.

١١ - باب: قَوْلِ ٱلنَّبِيِّ ﷺ : أَنَا أَعْلَمُكُمْ بِاللهِ

20. Narrated 'Āisha رضى الله عنها : Whenever Allâh's Messenger صلى الله عليه وسلم ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance). They said, "O Allâh's Messenger! We are not like you. Allâh عز و جل has forgiven your past and future sins." So Allâh's Messenger صلى الله عليه وسلم became angry and it was apparent on his face. He said, "I fear Allâh عز و جل more, and know Allâh عز و جل better, than all of you do." *[1:-19 O.B.]*

٢٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْها قَالَتْ:

كَانَ رَسُولُ ٱللهِ ﷺ إِذَا أَمَرَهُمْ، أَمَرَهُمْ مِنَ ٱلأَعْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ ٱللهِ، إِنَّ ٱللهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وما تَأَخَّرَ، فَيَغْضَبُ حَتَّى يُعْرَفَ ٱلْغَضَبُ فِي وَجْهِهِ، ثُمَّ يَقُولُ: (إِنَّ أَتْقَاكُمْ وَأَعْلَمَكُمْ بِٱللهِ أَنَا).

CHAPTER 12. The grades in superiority of the believers will be according to their good deeds.

١٢ - باب: تَفَاضُلِ أَهْلِ ٱلإِيمَانِ فِي ٱلأَعْمَالِ

21. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allâh تعالى will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from the Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of *Ḥayâ'* or *Ḥayât* (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?" *[1:21-O.B.]*

٢١ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (يَدْخُلُ أَهْلُ ٱلْجَنَّةِ ٱلْجَنَّةَ وَأَهْلُ ٱلنَّارِ ٱلنَّارَ، ثُمَّ يَقُولُ ٱللهُ تَعَالَى: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ. فَيُخْرَجُونَ مِنْهَا قَدِ ٱسْوَدُّوا، فَيُلْقَوْنَ فِي نَهْرِ ٱلْحَيَا، أَوِ ٱلْحَيَاةِ - شَكَّ مالِكٌ - فَيَنْبُتُونَ كَمَا تَنْبُتُ الحِبَّةُ فِي جَانِبِ ٱلسَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً).

22. Narrated (Abû Sa'îd Al-Khudrî) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "While I was sleeping I saw (in a dream) that some people were displayed before me wearing shirts, of which some were reaching up to the breasts only, while others were even shorter than that. And 'Umar bin Al-Khaṭṭâb was displayed before me wearing a (long) shirt which he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allâh's Messenger?" He (the Prophet صلى الله عليه وسلم) replied, "It is the religion". *[1:22-O.B.]*

٢٢ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ ٱلنَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ ٱلثُّدِيَّ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ بْنُ ٱلْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ). قَالُوا: فَمَا أَوَّلْتَ ذَلِكَ يَا رَسُولَ ٱللهِ؟ قَالَ: (ٱلدِّينَ).

CHAPTER 13. *Al-Ḥayâ'* is a part of faith.

١٣ - باب: ٱلْحَيَاءُ مِنَ ٱلإِيمَانِ

23. Narrated Ibn 'Umar رضى الله عنهما: Once Allâh's Messenger صلى الله عليه وسلم passed by an *Anṣâri* (man) who was admonishing his brother regarding

٢٣ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ مرَّ عَلَى رَجُلٍ مِنَ ٱلأَنْصَارِ، وَهُوَ يَعِظُ أَخَاهُ فِي ٱلْحَيَاءِ،

Al-Ḥayâ'. On that Allâh's Messenger صلى الله عليه وسلم said, "Leave him as *Al-Ḥayâ'* is a part of faith." (See Ḥadîth No.9 for the meaning of the word *Al-Ḥayâ'*). *[1:23-O.B.]*

فَقَالَ رَسُولُ ٱللهِ ﷺ: (دَعْهُ فَإِنَّ ٱلْحَيَاءَ مِنَ ٱلإِيمَانِ)

CHAPTER 14. The Statement of Allâh عز و جل: "But, if they repent and perform *Iqâmat-aṣ-Ṣalât* [offer *Ṣalât* (prayers) perfectly] and give *Zakât*[1] then leave their way free." (V. 9:5).

١٤ - باب: فَإِنْ تَابُوا وَأَقَامُوا ٱلصَّلاَةَ وآتَوُا ٱلزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ

24. Narrated (Ibn 'Umar) رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said: "I have been ordered (by Allâh) to fight against the people till they testify that *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh عز و جل and that Muḥammad صلى الله عليه وسلم is the Messenger of Allâh), and perform *Iqâmat-aṣ-Ṣalât* [offer *Ṣalât* (prayers) perfectly] and give *Zakât*, so if they perform all that, then they save their lives and properties from me except for Islâmic laws and then their reckoning (accounts) will be with (done by) Allâh." *[1:24-O.B.]*

٢٤ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (أُمِرْتُ أَنْ أُقَاتِلَ ٱلنَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ ٱللهُ وَأَنَّ مُحَمَّدًا رسُولُ ٱللهِ، وَيُقِيمُوا ٱلصَّلاَةَ، ويُؤْتُوا ٱلزَّكَاةَ، فَإِذَا فَعَلُوا ذَٰلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ ٱلإِسْلاَمِ، وَحِسَابُهُمْ عَلَى ٱللهِ).

CHAPTER 15. Whoever says that faith is action (good deeds).

١٥ - باب: مَنْ قَالَ: إِنَّ ٱلإِيمَانَ هُوَ ٱلْعَمَلُ

25. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم was asked, "What is the best deed?" He replied, "To believe in Allâh عز و جل and His Messenger (Muḥammad صلى الله عليه وسلم)." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in *Jihâd* (holy

٢٥ : عَنْ هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ سُئِلَ: أَيُّ ٱلْعَمَلِ أَفْضَلُ؟ قَالَ: (إِيمَانٌ بِٱللهِ وَرَسُولِهِ). قِيلَ: ثُمَّ مَاذَا؟. قَالَ: (ٱلْجِهَادُ فِي سَبِيلِ ٱللهِ).

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[1] *Zakât:* A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥîḥ Al-Bukhâri,* Vol. 2, Book of *Zakât* (24)].

war — religious fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform *Ḥajj* (pilgrimage to Makka) *Mabrûr* (which is accepted by Allâh and is performed with the intention of seeking Allâh's Pleasure only and not to show off and without committing any sin, and in accordance with the legal ways of the Prophet صلى الله عليه وسلم)". *[1:25-O.B.]*

قِيلَ: ثُمَّ مَاذَا؟ قَالَ: (حَجٌّ مَبْرُورٌ).

CHAPTER 16. If one does not embrace Islâm truly, but does so by compulsion or for fear of being killed etc.

١٦ - باب: إذا لَمْ يَكُنِ الإِسْلَامُ عَلَى الْحَقِيقَةِ

26. Narrated Sâ'd bin Abî Waqqâs رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم distributed something amongst (a group of) people while I was sitting there but Allâh's Messenger صلى الله عليه وسلم left a man whom I thought the best of the lot. I asked, "O Allâh's Messenger! Why have you left that person? By Allâh I regard him as a faithful believer." The Prophet صلى الله عليه وسلم commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allâh's Messenger صلى الله عليه وسلم, "Why have you left so and so? By Allâh! He is a faithful believer." The Prophet صلى الله عليه وسلم again said, "Or merely a Muslim."And I could not help repeating my question because of what I knew about him. Then the Prophet صلى الله عليه وسلم said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allâh." *[1:26-O.B.]*

٢٦ : عَنْ سَعْدِ بنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ، فَتَرَكَ رَسُولُ اللهِ ﷺ رَجُلًا هُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُلْتُ: يَا رَسُولَ اللهِ، مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ: (أَوْ مُسْلِمًا). فَسَكَتُّ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ، فَعُدْتُ لِمَقَالَتِي فَقُلْتُ: مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ: (أَوْ مُسْلِمًا). فَسَكَتُّ قَلِيلاً ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي، وَعَادَ رَسُولُ اللهِ ﷺ، ثُمَّ قَالَ: (يَا سَعْدُ إِنِّي لَأُعْطِي الرَّجُلَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يَكُبَّهُ اللهُ فِي النَّارِ).

CHAPTER 17. To be ungrateful to one's husband. And disbelief is of different grades.

١٧ - باب: كُفْرَانِ ٱلْعَشِيرِ وَكُفْرٍ دُونَ كُفْرٍ

27. Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم said: "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." It was asked, "Do they disbelieve in Allâh (or are they ungrateful to Allâh)?" He replied: "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them.If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.' " *1:28-O.B.]*

٢٧ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

قَالَ ٱلنَّبِيُّ ﷺ: (أُرِيتُ ٱلنَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا ٱلنِّسَاءُ، يَكْفُرْنَ): قِيلَ: أَيَكْفُرْنَ بِٱللهِ؟ قَالَ: (يَكْفُرْنَ ٱلْعَشِيرَ، وَيَكْفُرْنَ ٱلإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ ٱلدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ).

CHAPTER 18. Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allâh عز و جل.

١٨ - باب: ٱلْمَعَاصِي مِنْ أَمْرِ ٱلْجَاهِلِيَّةِ وَلاَ يُكَفَّرُ صَاحِبُهَا بِٱرْتِكَابِهَا إِلاَّ بِٱلشِّرْكِ

28. Narrated Abû Dhar رضى الله عنه: I abused a man by calling his mother with bad names. The Prophet صلى الله عليه وسلم said to me, "O Abû Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allâh has put them under your command. So whoever has a brother under his command should feed him of that which he eats and dress him of that which he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them." *[1:29-O.B.]*

٢٨ : عَنْ أَبِي ذَرٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ:

سَابَبْتُ رَجُلًا فَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِيَ ٱلنَّبِيُّ ﷺ: (يَا أَبَا ذَرٍّ، أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ ٱمْرُؤٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوَلُكُمْ، جَعَلَهُمُ ٱللهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ).

CHAPTER 19. The Statement of Allâh عز و جل: "If two parties (or groups) from among the believers

١٩ - باب: ﴿وَإِنْ طَائِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾

fall to fighting, then make peace between them both." ..... (V. 49: 9) - The Qur'ân.

٢٩ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (إِذَا ٱلْتَقَى ٱلْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي ٱلنَّارِ). فَقُلْتُ يَا رَسُولَ ٱللهِ هَذَا ٱلْقَاتِلُ، فَمَا بَالُ ٱلْمَقْتُولِ؟. قَالَ: (إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ).

29. Narrated Abû Bakrah رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire." I said, "O Allâh's Messenger! It is alright for the murderer but what about the murdered one?" Allâh's Messenger صلى الله عليه وسلم replied, "He surely had the intention to kill his companion." *[1:30-O.B.]*

٢٠ - باب: ظُلْمٌ دُونَ ظُلْمٍ

CHAPTER 20. *Ẓulm* (wrong) of one kind can be greater or lesser than that of another.

٣٠ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَمَّا نَزَلَتْ: ﴿ٱلَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾. قَالَ أَصْحَابُ رَسُولِ ٱللهِ ﷺ: أَيُّنَا لَمْ يَظْلِمْ؟. فَأَنْزَلَ ٱللهُ تَعالى: ﴿إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾.

30. Narrated 'Abdullâh bin Mas'ud رضي الله عنه : When the following Verse was revealed: "It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with *Ẓulm* (wrong i.e. by worshipping others besides Allâh.)" (V. 6:82), the companions of Allâh's Messenger صلى الله عليه وسلم asked, "Who is amongst us who had not done *Ẓulm* (wrong)?" Then Allâh تعالى revealed: "Verily, joining others in worship with Allâh is indeed a great *Ẓulm* (wrong)". (V. 31:13) *[1:31-O.B.]*

٢١ - باب: عَلاَمَاتِ ٱلْمُنَافِقِ

CHAPTER 21. The signs of a hypocrite.

٣١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (آيَةُ ٱلْمُنَافِقِ ثَلاَثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ٱؤْتُمِنَ خَانَ).

31. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest. (If you keep something as

a trust with him, he will not return it.)" *[1:32-O.B.]*

32. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : The Prophet صلى الله عليه وسلم said: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." *[1:33-O.B.]*

٣٢ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ ٱلنَّبِيَّ ﷺ قَالَ : (أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا ، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ ٱلنِّفَاقِ حَتَّى يَدَعَهَا : إِذَا ٱؤْتُمِنَ خَانَ ، وَإِذَا حَدَّثَ كَذَبَ ، وَإِذَا عَاهَدَ غَدَرَ ، وَإِذَا خَاصَمَ فَجَرَ) .

CHAPTER 22. To establish prayers on the night of *Qadr* is a part of faith.

٢٢ - باب: قِيَامُ لَيْلَةِ ٱلْقَدْرِ مِنَ ٱلإِيمَانِ

33. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever establishes prayers on the night of *Qadr* out of sincere faith and hoping to attain Allâh's Rewards (not to show off) then all his past sins will be forgiven." *[1:34-O.B.]*

٣٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ : قَالَ رَسُولُ ٱللهِ ﷺ : (مَنْ يَقُمْ لَيْلَةَ ٱلْقَدْرِ ، إِيمَانًا وَٱحْتِسَابًا ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) .

CHAPTER 23. *Al-Jihâd* (holy war — fighting in Allâh's Cause) is a part of faith.

٢٣ - باب: ٱلْجِهَادُ مِنَ ٱلإِيمَانِ

34. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh عزوجل assigns for a person who participates (in holy battles) in Allâh's Cause, and nothing causes him to do so except belief in Allâh and in His Messengers, that he will be recompensed by Allâh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr)". (The Prophet صلى الله عليه وسلم added), "Had I not found it

٣٤ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ ، عَنِ ٱلنَّبِيِّ ﷺ قَالَ : (ٱنْتَدَبَ ٱللهُ عَزَّ وَجَلَّ لِمَنْ خَرَجَ فِي سَبِيلِهِ ، لاَ يُخْرِجُهُ إِلاَّ إِيمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي ، أَنْ أُرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ ، أَوْ أُدْخِلَهُ ٱلْجَنَّةَ ، وَلَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ ، وَلَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ ٱللهِ

difficult for my followers, then I would not remain behind any *Sariya* (an army-unit) going for *Jihâd* and I would have loved to be martyred in Allâh's Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause." *[1:35-O.B.]*

ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ).

CHAPTER 24. It is a part of faith to establish the (*Nawâfil* — voluntary) prayers during the nights of Ramaḍân.

٢٤ ـ باب: تَطَوُّعُ قِيَامِ رَمَضَانَ

35. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "Whoever establishes (*Nawâfil*-voluntary) prayers during the nights of Ramaḍân faithfully out of sincere faith and hoping to attain Allâh's Rewards, all his past sins will be forgiven." *[1:36-O.B.]*

٣٥ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (مَنْ قَامَ رَمَضَانَ، إِيمَانًا وَٱحْتِسابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

CHAPTER 25. To observe *Ṣaum* [fasts (according to Islâmic teachings)] during the month of Ramaḍân (sincerely and faithfully) hoping for Allâh's Rewards only, is a part of faith.

٢٥ ـ باب: صَوْمُ رَمَضَانَ ٱحْتِسَاباً مِنَ ٱلإِيمَانِ

36. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever observes *Ṣaum* (fasts) during the month of Ramaḍân out of sincere faith, and hoping to attain Allâh's Rewards, then all his past sins will be forgiven." *[1:37-O.B.]*

٣٦ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ صَامَ رَمَضَانَ، إِيمَانًا وَٱحْتِسابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

CHAPTER 26. Religion is very easy.

٢٦ ـ باب: ٱلدِّينُ يُسْرٌ

37. Narrated (Abû Huraira) رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the prayers in the

٣٧ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ، أَنَّ ٱلنَّبِيَّ ﷺ قَالَ: (إِنَّ ٱلدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ ٱلدِّينَ أَحَدٌ إِلاَّ غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، وَٱسْتَعِينُوا بِٱلْغُدْوَةِ وَٱلرَّوْحَةِ وَشَيْءٍ مِنَ ٱلدُّلْجَةِ).

mornings, afternoons and during the last hours of the nights." *[1:38-O.B.]*

CHAPTER 27. The (offering of) *Salât* (Prayers) is a part of faith.

٢٧ - باب: ٱلصَّلَاةُ مِنَ ٱلإِيمَانِ

38. Narrated Al-Barâ' رضى الله عنه : When the Prophet صلى الله عليه وسلم came to Al-Madina, he stayed first with his grandfathers or maternal uncles from *Anṣâr.* He offered his *Ṣalât* (prayers) facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Makka). The first *Ṣalât* (prayer) which he صلى الله عليه وسلم offered facing the Ka'ba was the *'Aṣr* prayer in the company of some people. Then one of those who had offered that *Ṣalât* (prayer) with him came out and passed by some people in a mosque who were bowing during their *Ṣalât* (prayers) (facing Jerusalem). He said addressing them, "By Allâh, I testify that I have offered *Ṣalât* (prayer) with Allâh's Messenger صلى الله عليه وسلم facing Makka (Ka'ba)." (Hearing that), those people changed their direction towards the Ka'ba immediately. Jews and the people of the Scriptures used to be pleased to see (the Prophet صلى الله عليه وسلم) facing Jerusalem in *Ṣalât* (prayers) but when he changed his direction towards the Ka'ba, [during the *Ṣalât* (prayers)], they disapproved of it. *[1:39-O.B.]*

٣٨ : عَنِ ٱلْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ:

كَانَ أَوَّلَ مَا قَدِمَ ٱلْمَدِينَةَ نَزَلَ عَلَى أَجْدَادِهِ - أَوْ قَالَ: أَخْوَالِهِ - مِنَ ٱلأَنْصَارِ، وَأَنَّهُ صَلَّى قِبَلَ بَيْتِ ٱلْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ ٱلْبَيْتِ، وَأَنَّهُ صَلَّى أَوَّلَ صَلَاةٍ صَلَّاهَا صَلَاةَ ٱلْعَصْرِ، وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ، فَمَرَّ عَلَى أَهْلِ مَسْجِدٍ وَهُمْ رَاكِعُونَ، فَقَالَ: أَشْهَدُ بِٱللهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ ٱللهِ ﷺ قِبَلَ مَكَّةَ، فَدَارُوا كَمَا هُمْ قِبَلَ ٱلْبَيْتِ وكَانَتِ ٱلْيَهُودُ قَدْ أَعْجَبَهُمْ إِذْ كَانَ يُصَلِّي قِبَلَ بَيْتِ ٱلْمَقْدِسِ، وَأَهْلُ ٱلْكِتَابِ، فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ ٱلْبَيْتِ، أَنْكَرُوا ذَلِكَ.

CHAPTER 28. (What is said regarding the superiority of) a person who embraces Islâm sincerely.

٢٨ - باب: حُسْنِ إِسْلَامِ ٱلْمَرْءِ

39. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good

٣٩ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ:

أَنَّهُ سَمِعَ رَسُولَ ٱللهِ ﷺ يَقُولُ: (إِذَا أَسْلَمَ ٱلْعَبْدُ فَحَسُنَ إِسْلَامُهُ، يُكَفِّرُ ٱللهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا، وَكَانَ بَعْدَ ذَلِكَ

deed and an evil deed will be recorded as it is unless Allâh forgives it." *[1:40(A)-O.B.]*

ٱلْقِصَاصُ: ٱلْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَٱلسَّيِّئَةُ بِمِثْلِهَا إِلاَّ أَنْ يَتَجَاوَزَ ٱللهُ عَنْهَا).

CHAPTER 29. *Ad-Dîn*[1] (good righteous deed — act of worship) loved most by Allâh عز و جل is that which is done regularly.

٢٩ - باب: أَحَبُّ ٱلدِّينِ إِلَى ٱللهِ أَدْوَمُهُ

40. Narrated 'Āisha رضى الله عنها : Once the Prophet صلى الله عليه وسلم came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so-and-so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which are within your capacity (without being overtaxed) as Allâh عز و جل does not get tired (of giving rewards) but (surely) you will get tired and *Ad-Dîn* (good righteous deed — act of worship loved most by Allâh) is that which is done regularly." *[1:41-O.B.]*

٤٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ ٱلنَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا ٱمْرَأَةٌ، قَالَ: (مَنْ هَذِهِ). قَالَتْ: فُلاَنَةُ، تَذْكُرُ مِنْ صَلاَتِهَا، قَالَ: (مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَٱللهِ لاَ يَمَلُّ ٱللهُ حَتَّى تَمَلُّوا). وَكَانَ أَحَبُّ ٱلدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ.

CHAPTER 30. Faith increases and decreases.

٣٠ - باب: زِيَادَةِ ٱلإِيمَانِ وَنُقْصَانِه

41. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever said *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh عز و جل) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh عز و جل) and has in his heart good (faith) equal to the weight of a wheat grain, will be taken out of Hell. And whoever said *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh عز و جل) and has in his heart good (faith) equal to the weight of an atom, or a small ant will be taken out of Hell." *[1:42-O.B.]*

٤١ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ قَالَ:

(يَخْرُجُ مِنَ ٱلنَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ ٱللهُ، وَفِي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ ٱلنَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ ٱللهُ، وَفِي قَلْبِهِ وَزْنُ بُرَّةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ ٱلنَّارِ مَنْ قَالَ: لاَ إِلَهَ إِلاَّ ٱللهُ، وَفِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ خَيْرٍ).

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[1] See *Fatḥ Al-Bâri*, Page 108, Vol. 1 (*Ad-Dîn* is explained as good righteous deeds).

42. Narrated 'Umar bin Al-Khaṭṭâb رضي الله عنه : Once a Jew said to me, "O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an *'Eid* (festival) day." 'Umar bin Al-Khaṭṭâb رضي الله عنه asked, "Which is that Verse?" The Jew replied, "This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion." (V.5:3) 'Umar رضي الله عنه replied, "No doubt, we know when and where this Verse was revealed to the Prophet صلى الله عليه وسلم. It was Friday and the Prophet صلى الله عليه وسلم was standing at 'Arafât (i.e the day of *Ḥajj*)." *[1:43-O.B.]*

٤٢ : عَنْ عُمَرَ بْنِ ٱلْخَطَّابِ - رَضِيَ ٱللهُ عَنْهُ - : أَنَّ رَجُلًا مِنَ ٱلْيَهُودِ قَالَ لَهُ : يَا أَمِيرَ ٱلْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَؤُونَهَا، لَوْ عَلَيْنَا مَعْشَرَ ٱلْيَهُودِ نَزَلَتْ، لَاتَّخَذْنَا ذَلِكَ ٱلْيَوْمَ عِيدًا. قَالَ: أَيُّ آيَةٍ هِيَ؟ قَالَ: ﴿**ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَامَ دِينًا**﴾. قَالَ عُمَرُ: قَدْ عَرَفْنَا ذَلِكَ ٱلْيَوْمَ، وَٱلْمَكَانَ ٱلَّذِي نَزَلَتْ فِيهِ عَلَى ٱلنَّبِيِّ ﷺ، وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

CHAPTER 31. To pay *Zakât*[1] is a part of Islâm.

٣١ - باب: ٱلزَّكَاةُ مِنَ ٱلْإِسْلَامِ

43. Narrated Talḥa bin 'Ubaidullah رضي الله عنه : A man from Najd with unkempt hair came to Allâh's Messenger صلى الله عليه وسلم and we heard his loud voice but could not understand what he was saying, till he came near, (and then we came to know that) he was asking about Islâm. Allâh's Messenger صلى الله عليه وسلم said, "You have to offer five *Ṣalât* (prayers) perfectly in a day and night (24 hours)." The man asked, "Are there other any more *Ṣalât* (prayers) upon me?" Allâh's Messenger صلى الله عليه وسلم replied, "No, but if you want to offer the *Nawâfil* prayers (you can)." Allâh's Messenger صلى الله عليه وسلم further said to him: "You

٤٣ : عَنْ طَلْحَةَ بْنِ عُبَيْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ ٱللهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرَ الرَّأْسِ، نَسْمَعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ، حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ عَنِ ٱلْإِسْلَامِ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (خَمْسُ صَلَوَاتٍ فِي ٱلْيَوْمِ وَٱللَّيْلَةِ). فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: (لَا، إِلَّا أَنْ تَطَوَّعَ). قَالَ رَسُولُ ٱللهِ ﷺ: (وَصِيَامُ رَمَضَانَ). قَالَ: هَلْ

[1] *Zakât:* A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥîḥ Al-Bukhâri,* Vol. 2, Book of *Zakât* (24)].

have to observe *Ṣaum* [fasts (according to Islâmic teachings)] during the month of Ramaḍân." The man asked, "Are there any other (more) fasting upon me?". Allâh's Messenger صلى الله عليه وسلم replied, "No, but if you want to observe the *Nawâfil* fasts (you can.)." Then Allâh's Messenger صلى الله عليه وسلم further said to him, "You have to pay the *Zakât*." The man asked, "Is there any thing other (than the *Zakât*) for me to pay?" Allâh's Messenger صلى الله عليه وسلم replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allâh! I will neither do less nor more than this". Allâh's Messenger صلى الله عليه وسلم said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)." *[1:44-O.B.]*

عَلَيَّ غَيْرُهُ؟ قَالَ: (لاَ، إِلاَّ أَنْ تَطَوَّعَ). قَالَ: وَذَكَرَ لَهُ رَسُولُ ٱللهِ ﷺ ٱلزَّكَاةَ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: (لاَ، إِلاَّ أَنْ تَطَوَّعَ). قَالَ: فَأَدْبَرَ ٱلرَّجُلُ وَهُوَ يَقُولُ: وَٱللهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ، قَالَ رَسُولُ ٱللهِ ﷺ: (أَفْلَحَ إِنْ صَدَقَ).

CHAPTER 32. To accompany the funeral processions (up to the place of burial) is a part of faith.

٣٢ - باب: ٱتِّبَاعُ ٱلْجَنَائِزِ مِنَ ٱلإِيمَانِ

44. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "A believer who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allâh's Reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two *Qirâṭ*. Each *Qirâṭ* is like the size of the (mount) Uḥud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one *Qirâṭ* only." *[1:45-O.B.]*

٤٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (مَنِ ٱتَّبَعَ جَنَازَةَ مُسْلِمٍ، إِيمَانًا وَٱحْتِسَابًا، وَكَانَ مَعَهُ حَتَّى يُصَلِّيَ عَلَيْهَا وَيَفْرُغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ ٱلأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ، فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ).

CHAPTER 33. The fear of a believer that his good deeds may be annulled (lost) without his knowledge.

٣٣ - باب: خَوْفِ ٱلْمُؤْمِنِ مِنْ أَنْ يَحْبَطَ عَمَلُهُ وَهُوَ لاَ يَشْعُرُ

45. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم said,

٤٥ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ

"Abusing a Muslim is *Fusûq* (an evil doing) and killing him is *Kufr* (disbelief)." *[1:46(A)-O.B.]*

اَللّٰهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ قَالَ: (سِبَابُ ٱلْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ).

46. Narrated 'Ubâda bin Aṣ-Ṣâmit رضي الله عنه : "Allâh's Messenger صلى الله عليه وسلم went out to inform the people about the (date of the) night of decree (*Al-Qadr*) but there happened a quarrel between two men from amongst the Muslims. The Prophet صلى الله عليه وسلم said, "I came out to inform you about (the date of) the night of *Al-Qadr*, but as so and so quarrelled, its knowledge was taken away (I forgot it) and may be it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramaḍân)." *[1:46(B)-O.B.]*

٤٦ : عَنْ عُبَادَةَ بْنِ ٱلصَّامِتِ رَضِيَ ٱللّٰهُ عَنْهُ: أَنَّ رَسُولَ ٱللّٰهِ ﷺ خَرَجَ يُخْبِرُ بِلَيْلَةِ ٱلْقَدْرِ، فَتَلَاحَى رَجُلَانِ مِنَ ٱلْمُسْلِمِينَ فَقَالَ: (إِنِّي خَرَجْتُ لِأُخْبِرَكُمْ بِلَيْلَةِ ٱلْقَدْرِ، وَإِنَّهُ تَلَاحَى فُلَانٌ وَفُلَانٌ، فَرُفِعَتْ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، ٱلْتَمِسُوهَا فِي ٱلسَّبْعِ وَٱلتِّسْعِ وَٱلْخَمْسِ).

CHAPTER 34. The asking of (angel) Jibrael (Gabriel) from the Prophet صلى الله عليه وسلم about Belief, Islâm, *Iḥsân* (perfection).

٣٤ - باب: سُؤَالِ جِبْرِيلَ ٱلنَّبِيَّ ﷺ عَنِ ٱلإِيمَانِ وَٱلإِسْلَامِ وَٱلإِحْسَانِ . . .

47. Narrated Abû Huraira رضي الله عنه : One day while the Prophet صلى الله عليه وسلم was sitting out for the people, there came a man and asked, "What is Faith?" Allâh's Messenger صلى الله عليه وسلم replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection[1] ." Then he further asked, "What is Islâm?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh عز و جل Alone and none else, to perform *Iqâmat-aṣ-Ṣalât* [the offering of *Ṣalât* (prayers) perfectly], to pay the *Zakât* and to observe *Ṣaum* [fasts (according

٤٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللّٰهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ بَارِزًا يَوْمًا لِلنَّاسِ، فَأَتَاهُ رَجُلٌ فَقَالَ: مَا ٱلإِيمَانُ؟ قَالَ: (الإِيمانُ أَنْ تُؤْمِنَ بِٱللّٰهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ). قَالَ: مَا ٱلإِسْلَامُ؟ قَالَ: (ٱلإِسْلَامُ: أَنْ تَعْبُدَ ٱللّٰهَ وَلَا تُشْرِكَ بِهِ، وَتُقِيمَ ٱلصَّلَاةَ، وَتُؤَدِّيَ ٱلزَّكَاةَ ٱلمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ).

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[1] In this *Ḥadîth*, only four items are mentioned, while in another *Ḥadîth* six items are mentioned: (i) Allâh, (ii) His angels, (iii) His Books (the Torah, the Gospel, the Qur'ân and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Preordainments, i.e. whatever Allâh has ordained, must come to pass).

to Islâmic teachings)] during the month of Ramaḍân[1] ." Then he further asked, "What is *Ihsân* (perfection)?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh عز و جل as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allâh's Messenger صلى الله عليه وسلم replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents:

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh."

The Prophet صلى الله عليه وسلم then recited: "Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)" (V.31:34). Then that man left and (the Prophet صلى الله عليه وسلم asked his companions) to call him back, but they could not see anything (him). Then the Prophet صلى الله عليه وسلم said, "That was Jibrael (Gabriel) (عليه السلام), who came to teach the people their religion." *[1:47-O.B.]*

قَالَ: مَا ٱلإِحْسَانُ؟ قَالَ: (أَنْ تَعْبُدَ ٱللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ). قَالَ: مَتَى ٱلسَّاعَةُ؟ قَالَ: (مَا ٱلمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ ٱلسَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ ٱلأَمَةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رُعَاةُ ٱلإِبِلِ ٱلبُهْمِ فِي ٱلْبُنْيَانِ، فِي خَمْسٍ لاَ يَعْلَمُهُنَّ إِلاَّ ٱللهُ). ثُمَّ تَلاَ ٱلنَّبِيُّ ﷺ: ﴿إِنَّ ٱللهَ عِنْدَهُ عِلْمُ ٱلسَّاعَةِ﴾ ٱلآيَةَ، ثُمَّ أَدْبَرَ، فَقَالَ: (رُدُّوهُ). فَلَمْ يَرَوْا شَيْئًا، فَقَالَ: (هٰذَا جِبْرِيلُ، جَاءَ يُعَلِّمُ ٱلنَّاسَ دِينَهُمْ).

CHAPTER 35. The superiority of that person who leaves all doubtful

٣٥ - باب: فَضْلِ مَنِ ٱسْتَبْرَأَ لِدِينِهِ

[1] Again the principles of Islâm mentioned here are four, but in other narrations, they are five. Fifth is the pilgrimage (*Ḥajj*) to Makka for the one who can afford it.

(unclear) things for the sake of his religion.

48. Narrated An-Nu'mân bin Bashîr رضي الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things, is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Hima* and the *Hima* of Allâh عز و جل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart." *[1:49-O.B.]*

٤٨ : عَنِ ٱلنُّعْمَان بْن بَشِيرٍ رَضِيَ ٱللهُ عَنْهُما قَالَ:

سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (ٱلْحَلاَلُ بَيِّنٌ وَٱلْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لاَ يَعْلَمُهَا كَثِيرٌ مِنَ ٱلنَّاسِ، فَمَنِ ٱتَّقَى ٱلْمُشَبَّهاتِ ٱسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي ٱلشُّبُهَاتِ: كَرَاعٍ يَرْعَى حَوْلَ ٱلْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلاَ وَإِنَّ لِكُلِّ مِلكٍ حِمًى، أَلاَ وَإِنَّ حِمَى ٱللهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلاَ وَإِنَّ فِي ٱلْجَسَدِ مُضْغَةً: إِذَا صَلَحَتْ صَلَحَ ٱلْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ ٱلْجَسَدُ كُلُّهُ، أَلاَ وَهِيَ ٱلْقَلْبُ).

CHAPTER 36. To pay *Al-Khumus* (one-fifth of the war booty to be given in Allâh's Cause) is a part of faith.

٣٦ - باب: أَدَاءُ ٱلْخُمُسِ مِنَ ٱلإِيمَانِ

49. Narrated Ibn 'Abbâs رضي الله عنهما : When the delegation of the tribe of 'Abdul Qais came to the Prophet صلى الله عليه وسلم , the Prophet صلى الله عليه وسلم asked them, "Who are the people (i.e. you)? (or) who are the delegates?" They replied, "We are (from the tribe of) Rabî'a." Then the Prophet صلى الله عليه وسلم said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you

٤٩ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنهَما قَالَ: إِنَّ وَفْدَ عَبْدِ ٱلْقَيْسِ لَمَّا أَتَوا ٱلنَّبِيَّ ﷺ قَالَ: (مَنِ ٱلْقَوْمُ؟ أَوْ مَنِ ٱلْوَفْدُ)؟. قَالُوا: رَبِيعَةُ. قَالَ: (مَرْحَبًا بِالْقَوْمِ، أَوْ بِالْوَفْدِ، غَيْرَ خَزَايَا وَلاَ نَدَامَى). فَقَالُوا: يَا رَسُولَ ٱللهِ، إِنَّا لاَ نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلاَّ فِي ٱلشَّهْرِ ٱلْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هٰذَا ٱلْحَيُّ مِنْ كُفَّارِ مُضَرَ، فَمُرْنَا بِأَمْرٍ فَصْلٍ،

regret." They said, "O Allâh's Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Muḍar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet صلى الله عليه وسلم ordered them to do four things and forbade them from four things. He ordered them to believe in Allâh Alone and asked them, "Do you know that is meant by believing in Allâh (عز و جل) Alone?" They replied, "Allâh and His Messenger know better." Thereupon the Prophet صلى الله عليه وسلم said, "It means:

1. To testify that *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh عز و جل and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh).
2. *Iqâmat-aṣ-Ṣalât* [to offer (prayers) perfectly]. [See the F.N. of *Ḥadîth* No. 8.]
3. To pay the *Zakât.*
4. To observe *Ṣaum* [fasts (according to Islâmic teachings)] during the month of Ramaḍân.
5. And to pay *Al-Khumus* (one-fifth of the booty to be given in Allâh's Cause)."

Then he forbade them four things, namely *Al-Ḥantam, Ad-Dubbâ,'*

نُخْبِرْ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلْ بِهِ ٱلْجَنَّةَ. وَسَأَلُوهُ عَنِ ٱلأَشْرِبَةِ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ: بِالإِيمَانِ بِٱللهِ وَحْدَهُ، قَالَ: (أَتَدْرُونَ مَا ٱلإِيمَانُ بِٱللهِ وَحْدَهُ؟). قَالُوا: ٱللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: (شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ ٱللهُ وَحْدَهُ لا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا رَسُولُ ٱللهِ، وَإِقَامِ ٱلصَّلاةِ، وَإِيتَاءِ ٱلزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ ٱلْمَغْنَمِ ٱلْخُمُسَ). وَنَهَاهُمْ عَنْ أَرْبَعٍ: (ٱلْحَنْتَمِ وَالدُّبَّاءِ وَٱلنَّقِيرِ وَٱلْمُزَفَّتِ. وَرُبَّمَا قَالَ: (ٱلْمُقَيَّرِ). وَقَالَ: (ٱحْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ).

An-Naqîr and *Al-Muzaffat* or *Al-Muqaiyyar* (these were the names of pots in which alcoholic drinks were prepared) (the Prophet صلى الله عليه وسلم mentioned the container of wine and he meant the wine itself). The Prophet صلى الله عليه وسلم further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind." *[1:50-O.B.]*

CHAPTER 37. What is said regarding the statement: 'The reward of deeds depends upon the intention.'

٣٧ ـ باب: مَا جَاءَ أَنَّ ٱلأَعْمَالَ بِالنِّيَّةِ . . .

50. Narrated 'Umar (bin Al-Khattâb) رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for Allâh and His Messenger then his emigration will be for Allâh and His Messenger. And whoever emigrates for worldly benefits or for a woman to marry her, his emigration will be for what he emigrated for." *[1:51-O.B.]*

٥٠ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ: حَدِيثُ إِنَّما الأَعمَالُ بِالنِّياتِ، وَقَدْ تَقَدَّم فِي أَوَّلِ الكِتاب، وَزَادَ هُنَا بَعْدَ قَوْلِه: (وَإِنَّما لِكُلِّ امْرِئٍ ما نَوىَ فَمَنْ كَانَتْ هِجْرَتُهُ إِلى اللهِ وَرَسولَهِ فَهَجرتُهُ إِلى ٱللهِ وَرَسُولِهِ) وَسَردَ باقِيَ الحديثِ

51. Narrated Abû Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If a man spends on his family with the intention of having a reward from Allâh, sincerely for Allah's sake, then it is a (kind of) alms-giving (in reward) for him". *[1:52-O.B.]*

٥١ : عَنْ أَبي مَسْعودٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (إِذَا أَنْفَقَ ٱلرَّجُلُ عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ).

CHAPTER 38. The statement of the Prophet صلى الله عليه وسلم : 'Religion is *An-Nasiha* [(to be sincere and true)

٣٨ ـ باب: قَوْلِ ٱلنَّبِيِّ ـ ﷺ ـ: ٱلدِّينُ ٱلنَّصِيحَةُ

to Allâh[1] , to His Messenger[2] , to the Muslim rulers[3], and to all the Muslims[4] .]'

52. Narrated Jarîr bin 'Abdullâh رضى الله عنه : I gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم for the following:

1. *Iqâmat-aṣ-Ṣalât* [The offering of *Ṣalât* (prayers) perfectly].
2. To pay the *Zakât*[5].
3. And to be sincere and true to every Muslim [i.e. to order them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) and to help

٥٢ : عَنْ جَرِيرِ بْنِ عَبْدِ ٱللهِ ٱلبَجَلِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ ٱللهِ ﷺ عَلَى إِقَامِ ٱلصَّلاةِ، وإِيتَاءِ ٱلزَّكَاةِ، وَٱلنُّصْحِ لِكُلِّ مُسْلِمٍ.

[1] To be sincere and true to Allâh عز و جل [i.e., obeying Him by following His religion of Islâmic Monotheism, attributing to Him what He deserves and doing *Jihâd* for His sake and to believe in Him and to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and to love Him much (perform all kinds of good deeds which He has ordained)].

[2] To Allâh's Messenger صلى الله عليه وسلم [i.e. to respect him greatly and to believe that he is Allâh's Messenger صلى الله عليه وسلم and to fight on his behalf both in his lifetime and after his death and to follow his *Sunna* (legal ways etc.)].

[3] To the Muslim rulers [i.e. to help them in their job of leading Muslims to the Right Path and alarm them if they are heedless].

[4] To all the Muslims (in common) [i.e. to order them for *Al-Ma'rûf* (i.e., Islâmic Monotheism and all that Islâm has ordained), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), to help them and to be merciful and kind to them etc.].

And the Statement of Allâh عز و جل : "If they are sincere (in duty) to Allâh and His Messenger (Muḥammad صلى الله عليه وسلم)." (V.9: 91).

[5] *Zakât:* A certain a fixed proportion of the wealth and of the each and every kind of th property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in th Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars (Islâm. *Zakât* is the major economic means for establishing social justice and leading tl Muslim society to prosperity and security. [See *Ṣaḥîḥ Al-Bukhâri,* Vol. 2, Book of *Zak* (24)].

them and to be kind and merciful to them etc.]. *[1:54-O.B]*

53. Narrated (Jarîr bin 'Abdullâh) رضى الله عنه : I went to the Prophet صلى الله عليه وسلم and said, "I give my *Bai'a* (pledge) to you for Islâm." The Prophet صلى الله عليه وسلم conditioned (my pledge) for me to be sincere and true to every Muslim [i.e. to order them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) and to help them and to be kind and merciful to them etc.], so I gave my pledge to him for this. *[1:55-O.B.]*

٥٣: وَعَنْهُ رَضِيَ اللّهُ عَنْهُ قَالَ: إِنِّي أَتَيْتُ النَّبِيَّ ﷺ قُلْتُ: أبَايِعُكَ عَلَى الإِسْلامِ فَشَرطَ عَلَيَّ: (والنُّصْحِ لِكُلِّ مُسْلِمٍ) فَبَايَعْتُهُ عَلَى هَذَا.

3. THE BOOK OF KNOWLEDGE

CHAPTER 1. The superiority of knowledge.

54. Narrated Abû Huraira رضي الله عنه: While the Prophet صلى الله عليه وسلم was saying something in a gathering, a bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allâh's Messenger صلى الله عليه وسلم continued his talk, so some people said that Allâh's Messenger صلى الله عليه وسلم had heard the question, but did not like what that bedouin had asked. Some of them said that Allâh's Messenger صلى الله عليه وسلم had not heard it. When the Prophet صلى الله عليه وسلم finished his speech, he said, "Where is the questioner, who enquired about the Hour (Doomsday)?" The bedouin said, "I am here, O Allâh's Messenger". Then the Prophet صلى الله عليه وسلم said, "When *Al-Amânah* [i.e. the trust (or moral responsibility or honesty) and all the duties which Allâh has ordained] is lost, then wait for the Hour (Doomsday)." The bedouin said, "How will that be lost?" The Prophet صلى الله عليه وسلم said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday.)" *[1:56-O.B.]*

CHAPTER 2. Whoever raises his voice in (conveying) knowledge.

55. Narrated 'Abdullâh bin 'Amr رضي الله عنهما: Once the Prophet صلى الله عليه وسلم remained behind us in a journey. He joined us while we were performing ablution for the *Ṣalât* (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet صلى الله عليه وسلم addressed us in a loud voice and said twice or thrice: "Save your heels from the Fire." *[1:57-O.B.]*

٣ - كتابُ العِلم

١ - باب: فَضْلِ ٱلْعِلْمِ

٥٤ : عَنْ أَبي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ في مَجْلِسٍ يُحَدِّثُ ٱلْقَوْمَ، جَاءَهُ أَعْرَابِيٌّ فَقَالَ: مَتَى ٱلسَّاعَةُ؟.

فَمَضَى رَسُولُ ٱللهِ ﷺ يُحَدِّثُ، فَقَالَ بَعْضُ ٱلْقَوْمِ: سَمِعَ مَا قَالَ فَكَرِهَ مَا قَالَ. وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ. حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: (أَيْنَ - أُرَاهُ - ٱلسَّائِلُ عَنِ ٱلسَّاعَةِ). فَقَالَ: هَا أَنَا يَا رَسُولَ ٱللهِ، قَالَ: (فَإِذَا ضُيِّعَتِ ٱلأَمَانَةُ فَانْتَظِرِ ٱلسَّاعَةَ). فَقَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: (إِذَا وُسِّدَ ٱلأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ ٱلسَّاعَةَ).

٢ - باب: مَنْ رَفَعَ صَوْتَهُ بِالْعِلْمِ

٥٥ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُما قَالَ: تَخَلَّفَ ٱلنَّبِيُّ ﷺ عَنَّا فِي سَفْرَةٍ سَافَرْنَاهَا، فَأَدْرَكَنَا - وَقَدْ أَرْهَقَتْنَا ٱلصَّلاَةُ - وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ: (وَيْلٌ لِلأَعْقَابِ مِنَ ٱلنَّارِ). مَرَّتَيْنِ أَوْ ثَلاَثًا.

CHAPTER 3. The *Imâm* questioning his companions in order to test their knowledge.

٣ - باب: طَرْحِ ٱلإِمَامِ ٱلمَسْأَلَةَ عَلَى أَصْحَابِهِ لِيَخْتَبِرَ مَا عِنْدَهُمْ مِنَ ٱلْعِلْمِ

56. Narrated Ibn 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but I felt shy. The others then asked, "Please inform us, what is that tree, O Allâh's Messenger?" He replied, "It is the date-palm tree." *[1:59-O.B.]*

٥٦ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما قَالَ:

قَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ مِنَ ٱلشَّجَرِ شَجَرَةً لاَ يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ ٱلْمُسْلِمِ، فَحَدِّثُونِي مَا هِيَ؟). فَوَقَعَ ٱلنَّاسُ فِي شَجَرِ ٱلْبَوَادِي، قَالَ عَبْدُ ٱللهِ: وَقَعَ فِي نَفْسِي أَنَّهَا ٱلنَّخْلَةُ، فَاسْتَحْيَيْتُ، ثُمَّ قَالُوا: حَدِّثْنا مَا هِيَ يَا رَسُولَ ٱللهِ؟ قَالَ: (هِيَ ٱلنَّخْلَةُ).

CHAPTER 4. To recite or read (something) and present it in front of a scholar.

٤ - باب: القِـرَاءَةِ والعَـرْضِ على المُحَدِّث

57. Narrated Anas (bin Mâlik) رضى الله عنه: While we were sitting with the Prophet صلى الله عليه وسلم in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muḥammad?" At that time the Prophet صلى الله عليه وسلم was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O son of 'Abdul Muṭṭalib." The Prophet صلى الله عليه وسلم said, "I am here to answer your questions". The man said to the Prophet صلى الله عليه وسلم, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet صلى الله عليه وسلم said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allâh sent you as a Messenger to all the

٥٧ : عَنْ أَنَسٍ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ ٱلنَّبِيِّ ﷺ فِي ٱلمَسْجِدِ، دَخَلَ رَجُلٌ عَلَى جَمَلٍ، فَأَنَاخَهُ فِي ٱلمَسْجِدِ ثُمَّ عَقَلَهُ، ثُمَّ قَالَ: أَيُّكُمْ مُحَمَّدٌ؟ وَٱلنَّبِيُّ ﷺ مُتَّكِئٌ بَيْنَ ظَهْرَانَيْهِمْ، فَقُلْنَا: هٰذَا ٱلرَّجُلُ ٱلأَبْيَضُ ٱلمُتَّكِئُ. فَقَالَ لَهُ ٱلرَّجُلُ: ٱبْنَ عَبْدِ ٱلمُطَّلِبِ؟ فَقَالَ لَهُ ٱلنَّبِيُّ ﷺ: (قَدْ أَجَبْتُكَ). فَقَالَ: إِنِّي سَائِلُكَ فَمُشَدِّدٌ عَلَيْكَ فِي ٱلمَسْأَلَةِ، فَلاَ تَجِدْ عَلَيَّ فِي نَفْسِكَ. قَالَ: (سَلْ عَمَّا بَدَا لَكَ). فَقَالَ: أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ،

mankind?" The Prophet صلى الله عليه وسلم replied, "By Allâh, yes." The man further said, "I ask you by Allâh. Has Allâh ordered you to offer five *Ṣalât* (prayers) in a day and night (24 hours).? He replied, "By Allâh, yes." The man further said, "I ask you by Allâh! Has Allâh ordered you to observe *Ṣaum* (fasts) during this month of the year (i.e. Ramaḍân)?" He replied, "By Allâh, yes." The man further said, "I ask you by Allâh. Has Allâh ordered you to take *Zakât* from our rich people and distribute it amongst our poor people?" The Prophet صلى الله عليه وسلم replied, "By Allâh, yes". Thereupon that man said, "I believe in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimâm bin Tha'laba from the brothers of Bani Sa'd bin Bakr." *[1:63-O.B.]*

آللهُ أَرْسَلَكَ إِلَى ٱلنَّاسِ كُلِّهِمْ؟ فَقَالَ: (ٱللَّهُمَّ نَعَمْ). قَالَ: أَنْشُدُكَ بِٱللهِ، آللهُ أَمَرَكَ أَنْ تُصَلِّيَ ٱلصَّلَوَاتِ ٱلْخَمْسَ فِي ٱلْيَومِ وَٱللَّيْلَةِ؟ قَالَ: (اللَّهُمَّ نَعَمْ). قَالَ أَنْشُدُكَ بِٱللهِ، آللهُ أَمَرَكَ أَنْ تَصُومَ هٰذَا ٱلشَّهْرَ مِنَ ٱلسَّنَةِ؟ قَالَ: (ٱللَّهُمَّ نَعَمْ). قَالَ: أَنْشُدُكَ بِٱللهِ، آللهُ أَمَرَكَ أَنْ تَأْخُذَ هٰذِهِ ٱلصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟ فَقَالَ ٱلنَّبِي ﷺ: (ٱللَّهُمَّ نَعَمْ). فَقَالَ ٱلرَّجُلُ: آمَنْتُ بِمَا جِئْتَ بِهِ، وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي، وَأَنَا ضِمَامُ ابْنُ ثَعْلَبَةَ، أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ.

58. Narrated Ibn 'Abbâs رضي الله عنهما: Once Allâh's Messenger صلى الله عليه وسلم gave a letter to a person and ordered him to go and deliver it to the governor of Bahrain. (He did so) and the governor of Bahrain sent it to Khosrau, who read that letter and then tore it to pieces. (Ibn Muṣaiyab) said, "Allâh's Messenger صلى الله عليه وسلم invoked Allâh against them saying, 'May Allâh tear them into pieces, and disperse them all totally.' " *[1:64-O.B.]*

٥٨ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُما: أَنَّ رَسُولَ ٱللهِ ﷺ بَعَثَ بِكِتَابِهِ رَجُلًا، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ ٱلْبَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ ٱلْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ، قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ ٱللهِ ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

59. Narrated Anas (bin Mâlik) رضي الله عنه: Once the Prophet صلى الله عليه وسلم wrote a letter or had an idea of writing a letter. The Prophet صلى الله عليه وسلم was told that they (rulers) would not read letters unless they were sealed. So the Prophet صلى الله عليه وسلم got a silver ring made with "Muḥammad the Messenger of Allâh" engraved on it. As if I were just observing its white glitter in the hand of the Prophet صلى الله عليه وسلم. *[1:65-O.B.]*

٥٩ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

كَتَبَ ٱلنَّبِيُّ ﷺ كِتَابًا - أَوْ أَرَادَ أَنْ يَكْتُبَ - فَقِيلَ لَهُ: إِنَّهُمْ لاَ يَقْرؤُونَ كِتَابًا إِلاَّ مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، نَقْشُهُ: مُحَمَّدٌ رَسُولُ ٱللهِ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ.

60. Narrated Abû Wâqid Al-Laithî رضي الله عنه : While Allâh's Messenger صلى الله عليه وسلم was sitting in the mosque with some people, three men came. Two of them came in front of Allâh's Messenger صلى الله عليه وسلم and the third one went away. The narrator added: The two persons kept on standing before Allâh's Messenger صلى الله عليه وسلم (for a while) and then one of them found a place in the circle and sat there while the other sat behind them (the gathering), and the third one went away. When Allâh's Messenger صلى الله عليه وسلم finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allâh, so Allâh took him into His Grace and Mercy and accommodated him, the second felt shy from Allâh, so Allâh sheltered Him in His Mercy (and did not punish him), while the third turned his face from Allâh and went away so Allâh عز و جل turned His Face from him (likewise)". *[1:66-O.B.]*

٦٠ : عَنْ أَبي وَاقِدٍ ٱللَّيْثِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي ٱلْمَسْجِدِ وَٱلنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلاثَةُ نَفَرٍ، فَأَقْبَلَ ٱثْنَانِ إِلَى النَّبيِّ ﷺ وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ ٱللهِ ﷺ، فَأَمَّا أَحَدُهُمَا: فَرَأَى فُرْجَةً فِي ٱلْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا ٱلآخَرُ: فَجَلَسَ خَلْفَهُمْ، وَأَمَّا ٱلثَّالِثُ: فَأَدْبَرَ ذَاهِبًا، فَلَمَا فَرَغَ رَسُولُ ٱللهِ ﷺ قَالَ: (أَلاَ أُخْبِرُكُمْ عَنِ ٱلنَّفَرِ ٱلثَّلاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى ٱللهِ فَآوَاهُ ٱللهُ، وَأَمَّا ٱلآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا ٱللهُ مِنْهُ، وَأَمَّا ٱلآخَرُ [فَأَعْرَضَ] فَأَعْرَضَ ٱللهُ عَنْهُ).

CHAPTER 5. The statement of the Prophet صلى الله عليه وسلم : 'It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source.'

٥ - باب: قَوْلِ ٱلنَّبِيِّ ﷺ : رُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ

61. Narrated Abî Bakrah رضي الله عنه : Once the Prophet صلى الله عليه وسلم was riding his camel and a man was holding its rein. The Prophet صلى الله عليه وسلم asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of *Nahr* (slaughtering of the animals of sacrifice)?" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He

٦١ : عَنْ أَبي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ: قَعَدَ عليه السَّلامُ عَلَى بَعِيرِهِ، وَأَمْسَكَ إِنْسَانٌ بِخِطَامِهِ - أَوْ بِزِمَامِهِ - ثُمَّ قَالَ: (أَيُّ يَوْمٍ هٰذَا؟). فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى ٱسْمِهِ، قَالَ: (أَلَيْسَ يَوْمَ ٱلنَّحْرِ؟). قُلْنَا: بَلَى، قَالَ: (فَأَيُّ شَهْرٍ هٰذَا؟). فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ ٱسْمِهِ، فَقَالَ: (أَلَيْسَ بِذِي

said, "Verily! Your blood, property and honour are sacred to one another (i.e Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience." *[1:67-O.B.]*

ٱلْحِجَّةِ؟). قُلْنَا: بَلَى، قَالَ: (فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، لِيُبَلِّغِ الشَّاهِدُ ٱلْغَائِبَ، فَإِنَّ ٱلشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ).

{CHAPTER 6. The Prophet صلى الله عليه وسلم used to take care of the people in preaching by selecting a suitable time so that they might not run away (or get bored).}

{٦ - باب: مَا كَانَ ٱلنَّبِيُّ ﷺ يَتَخَوَّلُهُمْ بِالمَوْعِظَةِ وَٱلْعِلْمِ كَيْ لَا يَنْفِرُوا}

62. Narrated Ibn Mas'ûd رضى الله عنه: The Prophet صلى الله عليه وسلم used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with religious talk and knowledge all the time). *[1:68-O.B.]*

٦٢ : عَنِ ٱبْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ ٱلنَّبِيُّ ﷺ يَتَخَوَّلُنَا بِالمَوْعِظَةِ فِي ٱلأَيَّامِ، كَرَاهِيَةَ ٱلسَّآمَةِ عَلَيْنَا.

63. Anas (bin Mâlik) رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islâm)." *[1:69-O.B.]*

٦٣ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (يَسِّرُوا وَلاَ تُعَسِّرُوا وَبَشِّرُوا وَلاَ تُنَفِّرُوا).

CHAPTER 7. If Allâh عز و جل wants to do good to a person, He makes him comprehend the religion. [The understanding of the Qur'ân and the *Sunna* (legal ways) of Prophet Muḥammad صلى الله عليه وسلم].

٧ - باب: مَنْ يُرِدِ الله بِهِ خَيْرًا يُفَقِّهْهُ (فِي ٱلدِّينِ)

64. Narrated Mu'âwiya رضى الله عنه in a *Khuṭba* (religious talk): I heard Allâh's Messenger صلى الله عليه وسلم saying, "If Allâh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the *Sunna* (legal ways) of the Prophet صلى الله عليه وسلم]. I am just a distributor,

٦٤ : عَنْ مُعَاوِيَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رسولَ اللهِ ﷺ يَقُولُ: (مَنْ يُرِدِ ٱللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي ٱلدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَٱللهُ يُعْطِي، وَلَنْ تَزَالَ هٰذِهِ ٱلأُمَّةُ

but the grant is from Allâh عز و جل. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allah's Orders [i.e. following strictly Allah's Book (the Qur'ân) and the Prophet's *Sunna* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established." *[1:71-O.B.]*

قَائِمَةً عَلَى أَمْرِ ٱللهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ ٱللهِ).

CHAPTER 8. (The superiority of) Comprehending knowledge.

٨ - باب: ٱلْفَهْمُ فِي ٱلْعِلْمِ

65. Narrated Ibn 'Umar رضى الله عنهما: We were with the Prophet صلى الله عليه وسلم and a spadix of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree (repetition of *Hadîth* No.56 with the addition)": As I was the youngest of all (of them) so I kept quiet. *[1:72-O.B.]*

٦٥ : عَنْ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَأُتِي بِجُمَّارٍ، فَقَالَ: (إِنَّ مِنَ ٱلشَّجَرِ شَجَرَةً) وذكر الحديث وَزَادَ في هَذِهِ الرِّوايةِ: فَإِذَا أَنَا أَصْغَرُ ٱلْقَوْمِ، فَسَكَتُّ.

{CHAPTER 9. Wish to be like the one who has knowledge and *Al-Hikmah* (wisdom) [i.e. the knowledge of the Qur'ân and the *Sunna* (legal ways) of the Prophet صلى الله عليه وسلم]. And 'Umar رضى الله عنه said: Everyone must acquire sound religious knowledge early before he becomes a chief. (Abû 'Abdullâh said: The companions of the Prophet had studied inspite of the fact that they were old in age).}

{٩ - باب: الاغتِبَاطِ فِي العِلمِ وَالْحِكْمَةِ}

66. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Do not wish to be like anyone except in two cases. The first is a person, whom Allâh has given wealth and he spends it righteously (according to what Allâh has ordained in a just and right way); (the second is) the one whom Allâh has given *Al-Hikmah* [wisdom i.e. the knowledge of the Qur'ân and the *Sunna* (legal ways) of

٦٦ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ ٱلنَّبِيُّ ﷺ: (لاَ حَسَدَ إِلاَّ فِي ٱثْنَتَيْنِ: رَجُلٌ آتَاهُ ٱللهُ مَالاً فَسُلِّطَ عَلَى هَلَكَتِهِ فِي ٱلْحَقِّ، وَرَجُلٌ آتَاهُ ٱللهُ ٱلْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا).

the Prophet صلى الله عليه وسلم] and he acts according to it and teaches it to others." (See *Fatḥ Al-Bâri,* Vol. I, Page 177). *[1:73-O.B.]*

CHAPTER 10. The statement of the Prophet صلى الله عليه وسلم : 'O Allâh! Bestow on him (Ibn 'Abbâs) the knowledge of the Book (the Qur'ân).'

١٠ - باب: قَوْلِ ٱلنَّبِيِّ ﷺ : اللَّهُمَّ عَلِّمهُ ٱلْكِتَابَ

67. Narrated Ibn 'Abbâs رضي الله عنهما : Once the Prophet صلى الله عليه وسلم embraced me and said, "O Allâh! Bestow on him the knowledge of the Book (the Qur'ân)." *[1:75-O.B.]*

٦٧ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: ضَمَّنِي رَسُولُ ٱللهِ ﷺ وَقَالَ: (ٱللَّهُمَّ عَلِّمْهُ ٱلْكِتَابَ).

CHAPTER 11. At what age may a youth be listened to (i.e. the quotation of the *Ḥadîth* from a boy be acceptable).

١١ - باب: مَتَى يَصِحُّ سَمَاعُ ٱلصَّغِيرِ

68. Narrated (Ibn 'Abbâs) رضي الله عنهما : Once I came riding a she-ass and had (just) attained the age of puberty. Allâh's Messenger صلى الله عليه وسلم was offering the *Ṣalât* (prayer) at Mîna. There was no wall in front of him and I passed in front of some of the row while they were offering their *Ṣalât* (prayers). There I let the she-ass loose to graze and entered the row, and nobody objected to it. *[1:76-O.B.]*

٦٨ : وعَنْه رَضِيَ ٱللهُ عَنْهُ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ ٱلاِحْتِلَامَ، وَرَسُولُ ٱللهِ ﷺ يُصَلِّي بِمِنًى إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ ٱلصَّفِّ، وَأَرْسَلْتُ ٱلأَتَانَ تَرْتَعُ، فَدَخَلْتُ فِي ٱلصَّفِّ، فَلَمْ يُنْكَرْ ذَلِكَ عَلَيَّ.

69. Narrated Maḥmûd bin Rabî' رضي الله عنه : When I was a boy of five, I remember, the Prophet صلى الله عليه وسلم took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face. *[1:77-O.B.]*

٦٩ : عَنْ مَحْمُودِ بْنِ ٱلرَّبِيعِ رَضِيَ ٱللهُ عَنْهُ قَالَ: عَقَلْتُ مِنَ ٱلنَّبِيِّ ﷺ مَجَّةً مَجَّهَا فِي وَجْهِي، وَأَنَا ٱبْنُ خَمْسِ سِنِينَ، مِنْ دَلْوٍ.

CHAPTER 12. The superiority of a person who learns (Islâm, becomes a religious scholar) and then teaches it to others.

١٢ - باب: فَضْلِ مَنْ عَلِمَ وَعَلَّمَ

70. Narrated Abû-Mûsa رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The example of guidance and knowledge

٧٠ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ:

with which Allâh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allâh benefited the people with it and they utilized it for drinking, (making their animals drink from it) and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allâh's Religion (Islâm) and gets benefit (from the knowledge) which Allâh تعالى has revealed through me (the Prophet صلى الله عليه وسلم) and learns and then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allâh's Guidance revealed through me (He is like that barren land.)" *[1:79-O.B.]*

عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (مَثَلُ مَا بَعَثَنِي ٱللهُ بِهِ مِنَ ٱلْهُدَى وَٱلعِلْمِ، كَمَثَلِ ٱلْغَيْثِ ٱلْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ، قَبِلَتِ ٱلمَاءَ، فَأَنْبَتَتِ ٱلْكَلأَ وَٱلْعُشْبَ ٱلْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ، أَمْسَكَتِ ٱلمَاءَ، فَنَفَعَ ٱللهُ بِهَا ٱلنَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لاَ تُمسِكُ مَاءً وَلاَ تُنْبِتُ كَلأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ ٱللهِ، وَنَفَعَهُ مَا بَعَثَنِي ٱللهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى ٱللهِ ٱلَّذِي أُرْسِلْتُ بِهِ).

CHAPTER 13. (What is said regarding) the disappearance of the (religious) knowledge and the appearance of (religious) ignorance.

١٣ - باب: رَفْعِ العِلْمِ وَظُهُورِ ٱلْجَهْلِ

71. Narrated Anas رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "From among the portents of the Hour are (the following):

1. Religious knowledge will be taken away (by the death of religious learned men).
2. (Religious) ignorance will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse." *[1:80-O.B.]*

٧١ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ مِنْ أَشْرَاطِ ٱلسَّاعَةِ: أَنْ يُرْفَعَ ٱلْعِلْمُ وَيَثْبُتَ ٱلجَهْلُ، وَيُشْرَبَ ٱلْخَمْرُ، وَيَظْهَرَ ٱلزِّنَا).

72. Narrated (Anas) رضى الله عنه: I will narrate to you a *Ḥadîth* which none will narrate to you after me. I heard Allâh's

٧٢ : وعَنْه رَضِيَ ٱللهُ عَنْهُ قَالَ: لَأُحَدِّثَنَّكُمْ حَدِيثًا لاَ يُحَدِّثُكُمْ أَحَدٌ

Messenger صلى الله عليه وسلم saying: "From among the portents of the Hour are (the following):

1. (Religious) knowledge will decrease (by the death of religious learned men).
2. (Religious) ignorance will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man." *[1:81-O.B.]*

بَعْدِي، سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (مِنْ أَشْرَاطِ ٱلسَّاعَةِ: أَنْ يَقِلَّ ٱلْعِلْمُ، وَيَظْهَرَ ٱلجَهْلُ، وَيَظْهَرَ ٱلزِّنَا، وَتَكْثُرَ ٱلنِّسَاءُ، وَيَقِلَّ ٱلرِّجَالُ، حَتَّى يَكُونَ لِخَمْسِينَ ٱمْرَأَةً ٱلْقَيِّمُ ٱلْوَاحِدُ).

CHAPTER 14. The superiority of (religious) knowledge.

١٤ - باب: فَضْلِ ٱلْعِلْمِ

73. Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to 'Umar bin Al-Khaṭṭâb." (The companions of the Prophet) asked, "What have you interpreted (about this dream)? O Allâh's Messenger!" He replied, "It is (religious) knowledge." *[1:82-O.B.]*

٧٣ : عَنْ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (بَيْنَا أَنَا نَائِمٌ، أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ حَتَّى إِنِّي لأَرَى ٱلرِّيَّ يَخْرُجُ فِي أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ ٱلْخَطَّابِ). قَالُوا: فَما أَوَّلْتَهُ يَا رَسُولَ ٱللهِ؟ قَالَ: (ٱلعِلْمَ).

CHAPTER 15. To give a religious verdict while riding an animal or standing on anything else.

١٥ - باب: ٱلْفُتْيَا وَهُوَ وَاقِفٌ عَلَى ٱلدَّابَّةِ وَغَيْرِهَا

74. Narrated 'Abdullâh bin 'Amr bin Al-'Aaṣ رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم stopped (for a while near the Jimâr) at Mîna during his last *Ḥajj* for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the *Hady* (sacrificing animal)." The Prophet صلى الله عليه وسلم said, "There is no harm, go and do the slaughtering now." Then

٧٤ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرِو بن العاصِ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَفَ في حَجَّةِ ٱلْوَدَاعِ بِمِنًى لِلنَّاسِ يسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقَالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ؟ فَقَالَ: (ٱذْبَحْ وَلاَ حَرَجَ). فَجَاءَ آخَرُ فَقَالَ: لَمْ أَشْعُرْ

another person came and said, "I forgot and slaughtered (the camel) before *Ramy* (throwing of the pebbles at the Jamra)." The Prophet صلى الله عليه وسلم said, "Do the *Ramy*[1] now and there is no harm." (The narrator) added: So on that day, when the Prophet صلى الله عليه وسلم was asked about anything (as regards the ceremonies of *Ḥajj* during the days at Mina) performed before or after its due time, his reply was: "Do it (now) and there is no harm." *[1:83-O.B.]*

فَنَحَرْتُ قَبْلَ أَنْ أَرْمِيَ؟ قَالَ: (ٱرْمِ وَلاَ حَرَجَ). فَما سُئِلَ ٱلنَّبِيُّ ﷺ عَنْ شَيْءٍ قُدِّمَ وَلاَ أُخِّرَ إِلاَّ قَالَ: (ٱفْعَلْ وَلاَ حَرَجَ).

CHAPTER 16. Whoever gave a religious verdict by beckoning or by nodding.

١٦ - باب: مَنْ أَجابَ ٱلفُتيا بإشارَةِ ٱلرَّأسِ وٱليَدِ

75. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "(Religious) knowledge will be taken away (by the death of religious scholars), ignorance (in religion) and *Al-Fitan* (trials and afflictions etc.) will appear; and *Harj* will increase." It was asked, "What is *Harj*, O Allâh's Messenger?" He replied by beckoning with his hand indicating "killing." *[1:85-O.B.]*

٧٥ : عَنْ أَبي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (يُقْبَضُ ٱلْعِلْمُ، وَيَظْهَرُ ٱلجَهْلُ وَٱلْفِتَنُ، وَيَكْثُرُ ٱلْهَرْجُ). قِيلَ: يَا رَسُولَ ٱللهِ، وَمَا ٱلْهَرْجُ؟ قَالَ هٰكَذَا بِيَدِهِ فَحَرَّفَهَا، كَأَنَّهُ يُرِيدُ ٱلْقَتْلَ.

76. Narrated 'Asmâ' bint Abû Bakr رضي الله عنهما: I came to 'Āisha رضي الله عنها while she was offering *Ṣalât* (prayer), and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the *Ṣalât* (prayer). 'Āisha رضي الله عنها said, "*Subḥân Allâh*[2]." I said to her, "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I

٧٦ : عَنْ أَسْمَاءَ بنتِ أَبي بكرٍ رَضِيَ ٱللهُ عَنْهما قَالَتْ:

أَتَيْتُ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا وَهِيَ تُصَلِّي فَقُلْتُ: مَا شَأْنُ ٱلنَّاسِ؟ فَأَشَارَتْ إِلَى ٱلسَّمَاءِ، فَإِذَا ٱلنَّاسُ قِيامٌ، فَقَالَتْ: سُبْحَانَ ٱللهِ، قُلْتُ: آيَةٌ؟ فَأَشَارَتْ بِرَأْسِهَا: أَيْ نَعَمْ، فَقُمْتُ حَتَّى عَلاَنِي ٱلْغَشْيُ، فَجَعَلْتُ أَصُبُّ عَلَى رَأْسِي

[1] *Ramy*: See the glossary.

[2] *Subḥân Allâh*: See the glossary.

poured water on my head. After the prayer, the Prophet صلى الله عليه وسلم praised and glorified Allâh تعالى and then said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of *Masih Ad-Dajjâl* or nearly like it (the subnarrator is not sure which expression 'Asmâ' رضى الله عنها used). You will be asked, 'What do you know about this man (Prophet Muḥammad صلى الله عليه وسلم)?' Then the faithful believer (or 'Asmâ' رضى الله عنها said a similar word) will reply, 'He is Muḥammad صلى الله عليه وسلم, Allâh's Messenger who came to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muḥammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know but I heard the people saying something and so I said it (the same)'." *[1:86-O.B.]*

ٱلْمَاءَ، فَحَمِدَ ٱللهَ عَزَّ وَجَلَّ ٱلنَّبِيُّ ﷺ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: (مَا مِنْ شَيْءٍ لَمْ أَكُنْ أُرِيتُهُ إِلاَّ رَأَيْتُهُ فِي مَقَامِي هَذَا، حَتَّى ٱلْجَنَّةِ وَٱلنَّارِ، فَأُوحِيَ إِلَيَّ: أَنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ - مِثْلَ أَوْ - قَرِيبًا - مِنْ فِتْنَةِ ٱلْمَسِيحِ ٱلدَّجَّالِ، يُقَالُ: مَا عِلْمُكَ بِهٰذَا ٱلرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوِ ٱلْمُوقِنُ - فَيَقُولُ: هُوَ مُحَمَّدٌ هُوَ رَسُولُ ٱللهِ، جَاءَنَا بِالْبَيِّنَاتِ وَٱلْهُدَى، فَأَجَبْنَاهُ وَٱتَّبَعْنَاهُ، هُوَ مُحَمَّدٌ، ثَلاثًا، فَيُقَالُ: نَمْ صَالِحًا، قَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا بِهِ. وَأَمَّا ٱلْمُنَافِقُ أَوِ ٱلْمُرْتَابُ - فَيَقُولُ: لاَ أَدْرِي، سَمِعْتُ ٱلنَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ).

CHAPTER 17. To travel seeking an answer to a problematic matter, and to teach it to one's family.

١٧ - باب: ٱلرِّحْلَة فِي المَسْأَلَةِ ٱلنَّازِلَةِ، وَتَعْلِيم أَهْلِهِ

77. (Narrated 'Abdullâh bin Abî Mulaika رضى الله عنه) : 'Uqba bin Al-Ḥârith رضى الله عنه said that he had married the daughter of Abî Ihâb bin 'Azîz. Later on a woman came to him and said; "I have suckled (nursed) 'Uqba and the woman whom he married (his wife at my breast)." 'Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see

٧٧ : عَنْ عُقْبَةَ بْنِ ٱلحارِثِ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ تَزَوَّجَ ٱبْنَةً لأَبِي إِهَابِ بْنِ عَزِيزٍ، فَأَتَتْهُ ٱمْرَأَةٌ فَقَالَتْ: إِنِّي أَرْضَعْتُ عُقْبَةَ وَٱلَّتِي تَزَوَّجَ بِها، فَقالَ لَها عُقْبَةُ: مَا أَعْلَمُ أَنَّكِ أَرْضَعْتِنِي، وَلاَ أَخْبَرْتِنِي، فَرَكِبَ إِلَى رَسُولِ ٱللهِ ﷺ بِالمَدِينَةِ

Allâh's Messenger صلى الله عليه وسلم at Al-Madîna, and asked him about it. Allâh's Messenger صلى الله عليه وسلم said, "How can you (keep her as a wife) when it has been said (that she is your foster-sister)?" Then 'Uqba divorced her, and she married another man. *[1:88-O.B.]*

فَسَأَلَهُ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (كَيْفَ وَقَدْ قِيلَ؟). فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهُ.

CHAPTER 18. To fix the duties in rotation for learning (religious) knowledge.

١٨ - باب: ٱلتَّنَاوُبِ فِي ٱلعِلْمِ

78. Narrated 'Umar رضى الله عنه : My *Anṣârî* neighbour from Banî Umaiyya bin Zaid who used to live at *'Awâlî* Al-Madîna and I, used to visit the Prophet صلى الله عليه وسلم by turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. Once my *Anṣârî* friend, in his turn (on returning from the Prophet صلى الله عليه وسلم), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Ḥafṣa and saw her weeping. I asked her, "Did Allâh's Messenger صلى الله عليه وسلم divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet صلى الله عليه وسلم and said while standing, "Have you divorced your wives?" The Prophet صلى الله عليه وسلم replied in the negative. On that I said, "*Allâhu-Akbar* (Allâh عز وجل is the Most Great)." *[1:89-O.B.]*

٧٨ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنْتُ أَنَا وَجَارٌ لِي مِنَ ٱلأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهِيَ مِنْ عَوَالِي ٱلمَدِينَةِ، وَكُنَّا نَتَنَاوَبُ النُّزُولَ عَلَى رَسُولِ ٱللهِ ﷺ، يَنْزِلُ يَوْمًا وَأَنْزِلُ يَوْمًا، فَإِذَا نَزَلْتُ جِئْتُهُ بِخَبَرِ ذَلِكَ ٱليَوْمِ مِنَ ٱلوَحْيِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ، فَنَزَلَ صَاحِبِي ٱلأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَضَرَبَ بَابِي ضَرْبًا شَدِيدًا، فَقَالَ: أَثَمَّ هُوَ؟ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ، فَقَالَ: حَدَثَ أَمْرٌ عَظِيمٌ. قَالَ: فَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي، فَقُلْتُ: أَطَلَّقَكُنَّ رَسُولُ ٱللهِ ﷺ؟ قَالَتْ: لاَ أَدْرِي. ثُمَّ دَخَلْتُ عَلَى ٱلنَّبِيِّ ﷺ فَقُلْتُ وَأَنَا قَائِمٌ: أَطَلَّقْتَ نِسَاءَكَ؟ قَالَ: (لاَ). فَقُلْتُ: ٱللهُ أَكْبَرُ.

CHAPTER 19. To be furious while preaching or teaching if one sees what one hates.

١٩ - باب: ٱلغَضَبِ فِي ٱلمَوْعِظَةِ وَٱلتَّعْلِيمِ إِذَا رَأَى مَا يَكْرَهُ

79. Narrated Abû Mas'ûd Al-Anṣârî رضى الله عنه : Once a man said to Allâh's Messenger صلى الله عليه وسلم "O Allâh's

٧٩ : عَنْ أَبِي مَسْعُودٍ ٱلأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ

Messenger! I may not attend the (compulsory congregational) *Ṣalât* (prayer) because so and so (the *Imâm*) prolongs the *Ṣalât* (prayer) when he leads us for it." (The narrator added): I never saw the Prophet صلى الله عليه وسلم more furious in giving advice than he was on that day. The Prophet صلى الله عليه وسلم said, "O people! Some of you make others dislike good deeds [the *Ṣalât* (prayers)]. So whoever leads the people in *Ṣalât* (prayer) should shorten it because among them there are the sick, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do)." *[1:90-O.B.]*

ٱللهِ، لاَ أَكَادُ أُدْرِكُ ٱلصَّلاةَ مِمَّا يُطَوِّلُ بِنَا فُلاَنٌ، فَمَا رَأَيْتُ ٱلنَّبِيَّ ﷺ في مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْ يَوْمَئِذٍ، فَقَالَ: (أَيُّهَا ٱلنَّاسُ، إِنَّكُمْ مُنَفِّرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ ٱلْمَرِيضَ وَٱلضَّعِيفَ وذَا ٱلْحَاجَةِ).

80. Narrated Zaid bin Khâlid Al-Juhanî رضى الله عنه : A man asked the Prophet صلى الله عليه وسلم about the picking up of a *Luqaṭa*[1] (fallen lost thing). The Prophet صلى الله عليه وسلم replied, "Recognise and get acquainted with its tying material or said its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet صلى الله عليه وسلم got angry and his cheeks, or the (narrator) said his face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees so leave it (as such) till its owner finds it." The man then asked about the (lost) sheep. The Prophet صلى الله عليه وسلم replied, "It is either for you or for your brother (another person) or for the wolf." *[1:91-O.B.]*

٨٠ : عَنْ زَيْدِ بْنِ خَالِدٍ الجُهَنِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ سَأَلَهُ رَجُلٌ عَنِ ٱللُّقَطَةِ، فَقَالَ ﷺ: (ٱعْرِفْ وِكَاءَهَا - أَوْ قَالَ: وِعَاءَهَا - وَعِفَاصَهَا، ثُمَّ عَرِّفْهَا سَنَةً، ثُمَّ ٱسْتَمْتِعْ بهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ). قَالَ: فَضَالَّةُ ٱلإِبِلِ؟ فَغَضِبَ حَتَّى ٱحْمَرَّتْ وَجْنَتَاهُ، أَوْ قَالَ ٱحْمَرَّ وَجْهُهُ، فَقَالَ: (مَا لَكَ وَلَهَا، مَعَها سِقَاؤُهَا وَحِذاؤُهَا، تَرِدُ ٱلْمَاءَ وَتَرْعَى ٱلشَّجَرَ، فَذَرْهَا حَتَّى يَلْقَاهَا رَبُّهَا). قَالَ: فَضَالَّةُ ٱلْغَنَمِ؟ قَالَ: (لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّئْبِ).

81. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم was asked about things which he did not like, but when

٨١ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ:

[1] *Luqaṭa:* See the glossary.

the questioners insisted, the Prophet صلى الله عليه وسلم got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet صلى الله عليه وسلم replied, "Your father is Ḥudhâfa." Then another man got up and said, "Who is my father, O Allâh's Messenger صلى الله عليه وسلم?" He replied, "Your father is Sâlim, *Maula* (the freed slave) of Shaiba." So when 'Umar saw that (anger) on the face of the Prophet صلى الله عليه وسلم he said, "O Allâh's Messenger! We repent to Allâh عز و جل (our offending you)." *[1:92-O.B.]*

سُئِلَ ٱلنَّبِيُّ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أُكْثِرَ عَلَيْهِ غَضِبَ، ثُمَّ قَالَ: (سَلُونِي عَمَّا شِئْتُمْ؟). قَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: (أَبُوكَ حُذَافَةُ). فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي يَا رَسُولَ ٱللهِ؟ فَقَالَ: (أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ). فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِهِ قَالَ: يَا رَسُولَ ٱللهِ، إِنَّا نَتُوبُ إِلَى ٱللهِ عَزَّ وَجَلَّ.

CHAPTER 20. Repeating one's talk thrice in order to make others understand.

٢٠ - باب: مَنْ أَعَادَ ٱلْحَدِيثَ ثَلاثاً لِيُفْهَمَ عَنْهُ

82. Narrated Anas رضى الله عنه : Whenever the Prophet صلى الله عليه وسلم spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting. *[1:95-O.B.]*

٨٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلاثًا، حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ، سَلَّمَ ثَلاثًا.

CHAPTER 21. A man teaching (religion to) his woman-slave and his family.

٢١ - باب: تَعْلِيمِ ٱلرَّجُلِ أَمَتَهُ وَأَهْلَهُ

83. Narrated Abû Mûsa رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said "Three persons will have a double reward:

1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet ['Iesa (Jesus) or Mûsa (Moses) عليهم السلام] and then believed in the Prophet Muḥammad صلى الله عليه وسلم (i.e has embraced Islâm).
2. A slave who fulfills his duties to Allâh تعالى and also to his master.

٨٣ : عَنْ أَبِي مُوسى - رَضِيَ ٱللهُ عَنْهُ - قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (ثَلاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ ٱلْكِتَابِ، آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَٱلْعَبْدُ ٱلْمَمْلُوكُ إِذَا أَدَّى حَقَّ ٱللهِ وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ يَطَؤُهَا، فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ

3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her." *[1:97 (A)-O.B.]*

تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ).

CHAPTER 22. The preaching (and teaching) of the (religious) knowledge to women by the *Imâm* (chief):

٢٢ - باب: عِظَةِ الإِمَامِ النِّسَاءَ

84. Narrated Ibn 'Abbâs رضي الله عنهما: Once Allâh's Messenger صلى الله عليه وسلم came out while Bilâl رضي الله عنه was accompanying him. He went towards the women thinking that they had not heard him (i.e. his religious talk). So he preached them and ordered them to give alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilâl رضي الله عنه was collecting them in the corner of his garment. *[1:97 (B)-O.B.]*

٨٤ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ خَرَجَ وَمَعَهُ بِلاَلٌ، فَظَنَّ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ فَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ ٱلْمَرْأَةُ تُلْقِي ٱلْقُرْطَ وَٱلْخَاتَمَ، وَبِلاَلٌ يَأْخُذُ فِي طَرَفِ ثَوْبِهِ.

CHAPTER 23. Eagerness to (learn) the *Hadîth*.

٢٣ - باب: ٱلحِرْصِ عَلَى ٱلْحَدِيثِ

85. Narated Abû Huraira رضي الله عنه: I said "O Allâh's Messenger! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allâh's Messenger صلى الله عليه وسلم said: O "Abû Huraira! I have thought that none will ask me about it before you as I know your eagerness to (learn) the *Hadîth*. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from (the bottom of) his heart *Lâ ilahâ ill-Allâh* (none has the right to be worshipped but Allâh)." *[1:98-O.B.]*

٨٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ ٱللهِ، مَنْ أَسْعَدُ ٱلنَّاسِ بِشَفَاعَتِكَ يَوْمَ ٱلْقِيَامَةِ؟ قَالَ رَسُولُ ٱللهِ ﷺ: (لَقَدْ ظَنَنْتُ - يَا أَبَا هُرَيْرَةَ - أَنْ لاَ يَسْأَلَنِي عَنْ هَذَا ٱلْحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى ٱلْحَدِيثِ، أَسْعَدُ ٱلنَّاسِ بِشَفَاعَتِي يَوْمَ ٱلْقِيَامَةِ، مَنْ قَالَ: لاَ إِلَهَ إِلاَّ ٱللهُ، خَالِصًا مِنْ قَلْبِهِ، أَوْ نَفْسِهِ).

CHAPTER 24. How the (religious) knowledge will be taken away?

٢٤ - باب: كَيْفَ يُقْبَضُ ٱلعِلْمُ

86. Narrated 'Abdullâh bin 'Amr bin Al-Aaṣ رضي الله عنهما: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh does not take away the knowledge, by

٨٦ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرِو بْنِ ٱلعَاصِ رَضِيَ ٱللهُ عَنْهُمَا: قَالَ: سَمِعْتُ

taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray." *[1:100-O.B.]*

رَسُولَ ٱللهِ ﷺ يَقُولُ: (إِنَّ ٱللهَ لاَ يَقْبِضُ ٱلْعِلْمَ ٱنْتِزَاعًا يَنْتَزِعُهُ مِنَ ٱلْعِبَادِ، وَلٰكِنْ يَقْبِضُ ٱلْعِلْمَ بِقَبْضِ ٱلْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، ٱتَّخَذَ ٱلنَّاسُ رُؤُوسًا جُهَّالاً، فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا).

CHAPTER 25. Should a day be fixed for women in order to teach them religion (apart from men)?

٢٥ - باب: هَلْ يُجْعَلُ لِلنِّسَاءِ يَوْماً فِي ٱلعِلْمِ

87. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Some women requested the Prophet صلى الله عليه وسلم to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet صلى الله عليه وسلم said, "A woman whose three children die[1] will be shielded by them from the Hell-fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)." *[1:101-O.B.]*

Narrated Abû Sa'îd Al-Khudrî رضى الله عنه as above (the subnarrators are different). Abû Huraira رضى الله عنه qualified the three children referred to in the above mentioned *Hadîth* as not having reached the age of committing sins (i.e age of puberty). *[1:102-O.B.]*

٨٧ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ - رَضِيَ ٱللهُ عَنْهُ - قَالَ: قَالَتِ ٱلنِّسَاءُ لِلنَّبِيِّ ﷺ: غَلَبَنَا عَلَيْكَ ٱلرِّجَالُ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ، فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيمَا قَالَ لَهُنَّ: (مَا مِنْكُنَّ ٱمْرَأَةٌ تُقَدِّمُ ثَلاَثَةً مِنْ وَلَدِهَا، إِلاَّ كَانَ لَهَا حِجابٌ مِنَ ٱلنَّارِ). فَقَالَتِ ٱمْرَأَةٌ: وَٱثْنَيْنِ؟ فَقَالَ: (وَٱثْنَيْنِ).

وَفِي رِوَايَةٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: (لَمْ يَبْلُغُوا ٱلْحِنْثَ).

CHAPTER 26. Whoever heard something (but did not understand it) and then asked again till he understood it completely.

٢٦ - باب: مَنْ سَمِعَ شَيْئاً فَرَاجَعَ حَتَّى يَعْرِفَهُ

88. (Narrated Ibn Abî Mulaika) : Whenever 'Âisha رضى الله عنها (the wife of

٨٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا أَنَّ

[1] If she will bear their deaths with patience for getting reward from Allah.

ٱلنَّبِيَّ ﷺ قَالَ: (مَنْ حُوسِبَ عُذِّبَ). قَالَتْ عَائِشَةُ: فَقُلْتُ: أَوَ لَيْسَ يَقُولُ ٱللهُ تَعالَى: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾. فَقَالَ: (إِنَّمَا ذَٰلِكَ ٱلْعَرْضُ، وَلٰكِنْ: مَنْ نُوقِشَ ٱلْحِسَابَ يَهْلِكْ).

the Prophet (صلى الله عليه وسلم) heard anything which she did not understand, she used to ask again till she understood it completely. ('Āisha said:) Once the Prophet صلى الله عليه وسلم said, "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." I said, "Doesn't Allâh عز و جل say: "He surely will receive an easy reckoning."(V.84:8) The Prophet صلى الله عليه وسلم replied, "This means only the presentation of the accounts but whoever will be argued about his account, will certainly be perished (or ruined)." *[1:103-O.B.]*

٢٧ - باب: لِيُبَلِّغِ ٱلشَّاهِدُ ٱلْغَائِبَ

CHAPTER 27. It is incumbent on those who are present [in a religious meeting (or conference)] to convey the knowledge to those who are absent. (This statement has come from the Prophet صلى الله عليه وسلم on the authority of Ibn 'Abbâs).

٨٩ : عَنْ أَبِي شُرَيْحٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ ٱلْغَدَ مِنْ يَوْمِ ٱلْفَتْحِ، يَقُولُ قَوْلًا، سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي، وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ: حَمِدَ ٱللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: (إِنَّ مَكَّةَ حَرَّمَهَا ٱللهُ، وَلَمْ تُحَرِّمْهَا ٱلنَّاسُ، فَلاَ يَحِلُّ لاِمْرِئٍ يُؤْمِنُ بِٱللهِ وَٱلْيَوْمِ ٱلآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلاَ يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ ٱللهِ ﷺ فِيهَا، فَقُولُوا: إِنَّ ٱللهَ قَدْ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي سَاعَةً مِنْ نَهَارٍ، ثُمَّ عَادَتْ حُرْمَتُهَا

89. Narrated (Sa'îd) : Abû Shuraih رضى الله عنه said, [When 'Amr bin Sa'îd was sending the troops to Makka (to fight 'Abdullâh bin Az-Zubair) I said to him ('Amr): O chief! Allow me to tell you what] the Prophet صلى الله عليه وسلم said on the day following the conquest of Makka. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He صلى الله عليه وسلم glorified and praised Allâh تعالى and then said, "Allâh تعالى and not the people has made Makka a sanctuary. So anybody who has belief in Allâh and the Last Day (i.e a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makka as Allâh's Messenger صلى الله عليه وسلم did fight (in Makka), tell him that Allâh تعالى gave permission to His Messenger صلى الله عليه وسلم, but He did not give it to you. (The Prophet صلى الله عليه وسلم added:) Allâh allowed me

only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent." *[1:104-O.B.]*

الْيَوْمَ كَحُرْمَتِهَا بِالأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ).

CHAPTER 28. The sin of a person who tells a lie against the Prophet صلى الله عليه وسلم.

٢٨ - باب: إِثْمِ مَنْ كَذَبَ عَلَى النَّبِيِّ ﷺ

90. Narrated 'Alî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire." *[1:106-O.B.]*

٩٠ : عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (لاَ تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ).

91. Narrated Salama bin Al-Akwa' رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire." *[1:109-O.B.]*

٩١ : عَنْ سَلَمَةَ بنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (مَنْ يَقُلْ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ).

92. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Name yourselves with my name (use my name) but do not name yourselves with my *Kunya* name (i.e. Abûl Qâsim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me intentionally then (surely) let him occupy his seat in Hell-fire." *[1:110-O.B.]*

٩٢ : عن أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (تَسَمَّوْا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي وَمَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لاَ يَتَمَثَّلُ فِي صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ).

CHAPTER 29. The writing of knowledge.

٢٩ - باب: كِتَابَةِ الْعِلْمِ

93. Narrated (Abû Huraira) رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh held back the elephant or killing from Makka. (The subnarrator is in doubt whether the Prophet said "elephant" or "killing," as the Arabic words standing for these words have great similarity in

٩٣ : وعَنْهُ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (إِنَّ اللهَ حَبَسَ عَنْ مَكَّةَ الْقَتْلَ، أَوِ الْفِيلَ، وَسَلَّطَ عَلَيْهِمْ رَسُولَ اللهِ ﷺ وَالْمُؤْمِنِينَ، أَلاَ وَإِنَّهَا لَمْ تَحِلَّ لِأَحَدٍ

shape), but He (Allâh) let His Messenger صلى الله عليه وسلم and the believers overpower the infidels of Makka. Beware! (Makka is a sanctuary) Verily! Fighting in Makka was not permitted for anyone before me nor it will be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its *Luqaṭa* (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then (his closest relative) has the right to choose one of the two — the blood money (*Diyya*) or retaliation having the killer killed. In the meantime a man from Yemen came and said, "O Allâh's Messenger! Get that written for me." The Prophet صلى الله عليه وسلم ordered his companions to write that for him. Then a man from Quraish said, "Except *Al-Idhkhir* (a type of grass that has good smell) O Allâh's Messenger, as we use it in our houses and graves." The Prophet صلى الله عليه وسلم said, "Except *Al-Idhkhir* i.e. *Al-Idhkhir* is allowed to be plucked." *[1:112-O.B.]*

قَبْلِي، وَلَمْ تَحِلَّ لأَحَدٍ بَعْدِي، أَلاَ وَإِنَّهَا حَلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، أَلاَ وَإِنَّهَا سَاعَتِي هٰذِهِ حَرَامٌ، لاَ يُخْتَلَى شَوْكُهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ تُلْتَقَطُ سَاقِطَتُهَا إِلاَّ لِمُنْشِدٍ، فَمَنْ قُتِلَ فَهُوَ بِخَيْرِ ٱلنَّظَرَيْنِ: إِمَّا أَنْ يُعْقَلَ، وَإِمَّا أَنْ يُقَادَ أَهْلُ ٱلْقَتِيلِ). فَجَاءَ رَجُلٌ مِنْ أَهْلِ ٱلْيَمَنِ فَقَالَ: اكْتُبْ لِي يَا رَسُولَ ٱللهِ، فَقَالَ: (اكْتُبُوا لِأَبِي فُلاَنٍ). فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلاَّ الإِذْخِرَ يَا رَسُولَ ٱللهِ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا؟ فَقَالَ ٱلنَّبِيُّ ﷺ: (إِلاَّ ٱلإِذْخِرَ).

94. Narrated ('Ubaidullâh bin 'Abdullâh): Ibn 'Abbâs رضي الله عنهما said, "When the ailment of the Prophet صلى الله عليه وسلم became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But 'Umar رضي الله عنه said, 'The Prophet صلى الله عليه وسلم is seriously ill, and we have got Allâh's Book with us and that is sufficient for us.' But the companions of the Prophet differed about this and there was a hue and cry. On that the Prophet صلى الله عليه وسلم said to them, 'Go away

٩٤ : عَنِ ٱبْنِ عَبَّاسٍ - رَضِيَ ٱللهُ عَنْهُما - قَالَ: لَمَّا ٱشْتَدَّ بِالنَّبِيِّ ﷺ وَجَعُهُ قَالَ: (ٱئْتُونِي بِكِتَابٍ أَكْتُبْ لَكُمْ كِتَابًا لاَ تَضِلُّوا بَعْدَهُ). قَالَ عُمَرُ: إِنَّ ٱلنَّبِيَّ ﷺ غَلَبَهُ ٱلْوَجَعُ، وَعِنْدَنَا كِتَابُ ٱللهِ حَسْبُنَا. فَاخْتَلَفُوا وَكَثُرَ ٱللَّغَطُ، قَالَ: (قُومُوا عَنِّي، وَلاَ يَنْبَغِي عِنْدِي ٱلتَّنَازُعُ).

(and leave me alone). It is not right that you should quarrel in front of me.' " *[1:114-O.B.]*

CHAPTER 30. The knowledge and its teaching and preaching at night.

٣٠ - باب: ٱلْعِلْمِ وَٱلعِظَةِ بِاللَّيْلِ

95. Narrated Umm Salama رضي الله عنها : One night Allâh's Messenger صلى الله عليه وسلم got up and said, *Subhân Allâh*![1] How many *Al-Fitan* (trials and afflictions etc.) have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (person) in this world may be naked in the Hereafter." *[1:115-O.B.]*

٩٥ : عَنْ أُمِّ سَلَمَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتِ: ٱسْتَيْقَظَ ٱلنَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ فَقَالَ: (سُبْحَانَ ٱللهِ، مَاذَا أُنْزِلَ ٱللَّيْلَةَ مِنَ ٱلْفِتَنِ، وَمَاذَا فُتِحَ مِنَ ٱلْخَزَائِنِ، أَيْقِظُوا صَوَاحِبَ ٱلْحُجَرِ، فَرُبَّ كَاسِيَةٍ فِي ٱلدُّنْيَا عَارِيَةٌ فِي ٱلآخِرَةِ).

CHAPTER 31. To speak about (religious) knowledge at night.

٣١ - باب: ٱلسَّمَرِ فِي ٱلْعِلْمِ

96. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Once the Prophet صلى الله عليه وسلم led us in the *'Ishâ* prayer during the last days of his life and after finishing it [the *Salât* (prayer) with *Taslîm*] he said: "Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night." *[1:116-O.B.]*.

٩٦ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: صَلَّى بِنَا ٱلنَّبِيُّ ﷺ ٱلعِشَاءَ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ، فَقَالَ: (أَرَأَيْتَكُمْ لَيْلَتَكُمْ هٰذِهِ، فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ مِنْهَا، لاَ يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ ٱلأَرْضِ أَحَدٌ).

97. Narrated Ibn 'Abbâs رضي الله عنهما: I stayed overnight in the house of my aunt Maimuna bint Al-Hârith (the wife of the Prophet صلى الله عليه وسلم) while the Prophet صلى الله عليه وسلم was there with her during her night turn. The Prophet صلى الله عليه وسلم offered the *'Ishâ* prayer (in the mosque), returned home and after having prayed four *Rak'at*, he slept. Later on he got up at night and then asked whether the boy (or he used a

٩٧ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ ٱلحارِثِ، زَوْجِ ٱلنَّبِيِّ ﷺ، وَكَانَ ٱلنَّبِيُّ ﷺ عِنْدَهَا فِي لَيْلَتِهَا، فَصَلَّى ٱلنَّبِيُّ ﷺ ٱلعِشَاءَ، ثُمَّ جَاءَ إِلَى مَنْزِلِهِ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ، ثُمَّ نَامَ، ثُمَّ قَامَ، ثُمَّ قَالَ: (نَامَ ٱلْغُلَيِّمُ). أَوْ كَلِمَةً تُشْبِهُهَا، ثُمَّ قَامَ،

[1] *Subhân Allâh*: See the glossary.

similar word) had slept? Then he got up for the *Ṣalât* (prayer) and I stood up by his left side but he made me stand to his right and offered five *Rak'at* followed by two more *Rak'at,* then he slept and I heard him snoring and then (after a while) he left for the (*Fajr*) prayer. *[1:117-O.B.]*

فَقُمْتُ عَنْ يَسارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى خَمْسَ رَكَعاتٍ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ نَامَ، حَتَّى سَمِعْتُ غَطِيطَهُ أَوْ خَطِيطَهُ، ثُمَّ خَرَجَ إِلَى الصَّلاةِ.

CHAPTER 32. (What is said regarding) the memorization of the (religious) knowledge.

٣٢ - باب: حِفْظِ ٱلْعِلْمِ

98. Narrated Abû Huraira رضى الله عنه. People say that I have narrated many *Aḥâdîth* (The Prophet's narrations). Had it not been for two Verses in the Qur'ân, I would not have narrated a single *Ḥadîth*, and the Verses are: "Verily those who conceal the clear proofs, evidences and the guidance which We have sent down after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers. Except those who repent and do righteous deeds and openly declare (the truth which they concealed)......... (upto) .... Most Merciful." (V.2:159, 160). And no doubt our *Muhâjir* (emigrant) brothers used to be busy in the market with their business (bargains) and our *Anṣârî* brothers used to be busy with their property (agriculture). But I (Abû Huraira) used to stick to Allâh's Messenger صلى الله عليه وسلم contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize. *[1:118-O.B.]*

٩٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: إِنَّ ٱلنَّاسَ يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ، وَلَوْلاَ آيَتَانِ فِي كِتَابِ ٱللَّهِ مَا حَدَّثْتُ حَدِيثًا، ثُمَّ يَتْلُو: ﴿**إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ ٱلْبَيِّنَاتِ**﴾ - إِلَى قَوْلِهِ - ﴿**ٱلرَّحِيمُ**﴾. إِنَّ إِخْوَانَنَا مِنَ ٱلْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ ٱلصَّفْقُ بِالأَسْوَاقِ، وَإِنَّ إِخْوَانَنَا مِنَ ٱلأَنْصَارِ كَانَ يَشْغَلُهُمُ ٱلْعَمَلُ فِي أَمْوَالِهِمْ، وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزَمُ رَسُولَ ٱللَّهِ ﷺ لِشِبَعِ بَطْنِهِ، وَيَحْضُرُ مَا لاَ يَحْضُرُونَ، وَيَحْفَظُ مَا لاَ يَحْفَظُونَ.

99. Narrated (Abû Huraira) رضى الله عنه : I said to Allâh's Messenger صلى الله عليه وسلم "I hear many narrations (*Aḥâdîth*) from you but I forget them." Allâh's Messenger صلى الله عليه وسلم said, "Spread

٩٩ : وعَنْهُ -رَضِيَ ٱللَّهُ عَنْه - قَالَ: قُلْتُ يَا رَسُولَ ٱللَّهِ، إِنِّي أَسْمَعُ مِنْكَ حَدِيثًا كَثِيرًا أَنْسَاهُ؟ قَالَ: (ٱبْسُطْ

your *Ridâ'* (garment)."[1] I did accordingly and then he moved his hands as if filling them with something (and emptied them in my *Ridâ'*) and then said, "Take and wrap this sheet (over your body)." I did it and after that I never forgot any thing. *[1:119-O.B.]*

رِدَاءَكَ). فَبَسَطْتُهُ، قَالَ: فَغَرَفَ بِيَدَيْهِ، ثُمَّ قَالَ: (ضُمَّهُ). فَضَمَمْتُهُ، فَمَا نَسِيتُ شَيْئًا بَعْدَهُ.

100. Narrated (Abû Huraira) رضي الله عنه: I have memorized two kinds of knowledge from Allâh's Messenger صلى الله عليه وسلم. I have propagated one of them to you and if I propagate the second, then my pharynx (throat) will be cut off (i.e. killed). *[1:121-O.B.]*

١٠٠ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: حَفِظْتُ مِنْ رَسُولِ ٱللهِ ﷺ وِعَاءَيْنِ: فَأَمَّا أَحَدُهُمَا فَبَثَثْتُهُ، وَأَمَّا ٱلآخَرُ فَلَوْ بَثَثْتُهُ قُطِعَ هٰذَا ٱلْبُلْعُومُ.

CHAPTER 33. To be quiet (and listen) to religious learned men.

٣٣ ـ باب: ٱلإِنْصَاتِ لِلْعُلَمَاءِ

101. Narrated Jarîr bin Abdullah رضي الله عنه: The Prophet صلى الله عليه وسلم said to me during *Hajjat-al-Widâ'* (last pilgrimage of the Prophet صلى الله عليه وسلم), "Let the people keep quiet (and listen)". Then he said (addressing the people), "Do not become infidels (revert to disbelief) after me by striking the necks (cutting the throats) of one another (killing each other)." *[1:122-O.B.]*

١٠١ : عَنْ جَرِيرٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ قَالَ لَهُ فِي حَجَّةِ ٱلْوَدَاعِ: (ٱسْتَنْصِتِ ٱلنَّاسَ). فَقَالَ: (لاَ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ).

CHAPTER 34. When a religious learned man is asked, "Who is the most learned person," (It is better for him to attribute or entrust absolute knowledge to Allâh عز و جل and to say, "Allâh is the Most Learned (than anybody else)."

٣٤ ـ باب: مَا يُسْتَحَبُّ لِلْعَالِمِ إِذَا سُئِلَ: أَيُّ ٱلنَّاسِ أَعْلَمُ؟

102. Narrated Ubai bin Ka'b رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Once the Prophet Mûsa (Moses) عليه السلام stood up and addressed Banî Isrâel, He was asked, 'Who is the most learned man amongst the people'. He said, 'I am the most learned.' Allâh عز و جل admonished

١٠٢ : عَنْ أُبَيِّ بنِ كَعْبٍ رضي الله عنه، عَنِ ٱلنَّبِيِّ ﷺ: (قَامَ مُوسَى ٱلنَّبِيُّ خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ: أَيُّ ٱلنَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ، فَعَتَبَ ٱللهُ عَلَيْهِ، إِذْ لَمْ يَرُدَّ

[1] *Ridâ*: See the glossary.

Mûsa (Moses) as he did not attribute absolute knowledge to Him (Allâh). So Allâh عزوجل inspired to him 'At the junction of the two seas there is a slave amongst my slaves who is more learned than you.' Mûsa (Moses) said, 'O my Lord! How can I meet him?' Allâh تعالى said: 'Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.' So Mûsa (Moses) عليه السلام set out along with his (servant) boy, Yûsha' bin Nûn, and carried a fish in a basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. So it was an amazing thing for both Mûsa (Moses) and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mûsa (Moses) said to his (servant) boy: 'Bring us our (early) meal. No doubt, we have suffered much fatigue in this journey.' Mûsa (Moses) did not get tired till he passed the place about which he was told. There the (servant) boy told Mûsa (Moses), 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mûsa (Moses) remarked, 'That is what we have been seeking'. So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mûsa (Moses) greeted him. Al-Khiḍr عليه السلام replied saying, 'How do people greet each other in your land?' Mûsa (Moses) said, 'I am Mûsa (Moses).' He asked, 'The Mûsa (Moses) of Banî Isrâel?' Mûsa (Moses) replied in the affirmative and added, 'May I follow you so that you teach me of that knowledge which you have been taught.' Al-Khiḍr replied, 'Verily! You

ٱلعِلْمَ إِلَى اللهِ، فَأَوْحَى ٱللهُ إِلَيْهِ: إِنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ ٱلْبَحْرَيْنِ، هُوَ أَعْلَمُ مِنْكَ. قَالَ: يَا رَبِّ، وَكَيْفَ بِهِ؟ فَقِيلَ لَهُ: ٱحْمِلْ حُوتًا فِي مِكْتَلٍ، فَإِذَا فَقَدْتَهُ فَهُوَ ثَمَّ، فَانْطَلَقَ وَٱنْطَلَقَ بِفَتَاهُ يُوشَعَ بْنِ نُونٍ، وَحَمَلَا حُوتًا فِي مِكْتَلٍ، حَتَّى كَانَا عِنْدَ ٱلصَّخْرَةِ وَضَعَا رُؤُسَهُمَا وَنَامَا، فَانْسَلَّ ٱلْحُوتُ مِنَ ٱلمِكْتَلِ فَاتَّخَذَ سَبِيلَهُ فِي ٱلْبَحْرِ سَرَبًا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا، فَانْطَلَقَا بَقِيَّةَ لَيْلَتِهِمَا وَيَوْمَهُمَا، فَلَمَّا أَصْبَحَ قَالَ مُوسَى لِفَتَاهُ: آتِنَا غَدَاءَنَا، لَقَدْ لَقِينَا مِنْ سَفَرِنَا هٰذَا نَصَبًا. وَلَمْ يَجِدْ مُوسَى مَسًّا مِنَ ٱلنَّصَبِ حَتَّى جَاوَزَ ٱلمَكَانَ ٱلَّذِي أُمِرَ بِهِ، فَقَالَ لَهُ فَتَاهُ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى ٱلصَّخْرَةِ؟ فَإِنِّي نَسِيتُ ٱلْحُوتَ، قَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَلَمَّا ٱنْتَهَيَا إِلَى ٱلصَّخْرَةِ، إِذَا رَجُلٌ مُسَجًّى بِثَوْبٍ، أَوْ قَالَ تَسَجَّى بِثَوْبِهِ، فَسَلَّمَ مُوسَى، فَقَالَ ٱلْخَضِرُ: وَأَنَّى بِأَرْضِكَ ٱلسَّلَامُ؟ فَقَالَ: أَنَا مُوسَى، فَقَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا؟ قَالَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْرًا، يَا مُوسَى، إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ ٱللهِ عَلَّمَنِيهِ لاَ تَعْلَمُهُ

will not be able to have patience with me, O Mûsa (Moses)! I have some of the knowledge of Allâh عز و جل which He has taught me and which you do not know, while you have some knowledge which Allâh has taught you which I do not know.' Mûsa (Moses) said, 'If Allâh will, you will find me patient and I will not disobey you in aught'. So both of them set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew recognized Al-Khiḍr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khiḍr said: 'O Mûsa (Moses)! My knowledge and your knowledge have not decreased Allâh's Knowledge except like the amount of water taken by this sparrow from the sea with its beak.' Then Al-Khiḍr went to one of the planks of the boat and plucked it out. Mûsa (Moses) said, 'These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people.' Al-Khiḍr replied, 'Didn't I tell you that you will not be able to remain patient with me.' Mûsa (Moses) said, 'Call me not to account for what I forgot.' The first (excuse) of Mûsa (Moses) was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khiḍr took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Mûsa (Moses) said, 'Have you killed an innocent person who has killed none.' Al-Khiḍr replied, 'Did I not tell you that you cannot remain patient with me?' Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to

أَنْتَ، وَأَنْتَ عَلَى عِلْمٍ عَلَّمَكَهُ الله لاَ أَعْلَمُهُ. قَالَ: سَتَجِدُنِي إِنْ شَاءَ ٱللهُ صَابِرًا، وَلاَ أَعْصِي لَكَ أَمْرًا. فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ ٱلْبَحْرِ، لَيْسَ لَهُمَا سَفِينَةٌ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمَا، فَعُرِفَ ٱلْخَضِرُ، فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَجَاءَ عُصْفُورٌ، فَوَقَعَ عَلَى حَرْفِ ٱلسَّفِينَةِ، فَنَقَرَ نَقْرَةً أَوْ نَقْرَتَيْنِ فِي ٱلْبَحْرِ، فَقَالَ ٱلْخَضِرُ: يَا مُوسَى مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ ٱللهِ إِلاَّ كَنَقْرَةِ هٰذَا ٱلْعُصْفُورِ فِي ٱلْبَحْرِ، فَعَمَدَ ٱلْخَضِرُ إِلَى لَوْحٍ مِنْ أَلْوَاحِ ٱلسَّفِينَةِ فَنَزَعَهُ، فَقَالَ مُوسَى: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا؟ قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِي صَبْرًا؟ قَالَ: لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا - فَكَانَتِ ٱلأُولَى مِنْ مُوسَى نِسْيَانًا - فَانْطَلَقَا. فَإِذَا غُلاَمٌ يَلْعَبُ مَعَ ٱلْغِلْمَانِ، فَأَخَذَ ٱلْخَضِرُ بِرَأْسِهِ مِنْ أَعْلاَهُ فَاقْتَلَعَ رَأْسَهُ بِيَدِهِ، فَقَالَ مُوسَى: أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ؟ قَالَ: أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا؟ - فَانْطَلَقَا، حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَا أَهْلَهَا، فَأَبَوْا أَنْ يُضَيِّفُوهُمَا، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ، قَالَ ٱلْخَضِرُ بِيَدِهِ فَأَقَامَهُ،

entertain them. Then they found there a wall on the point of collapsing. Al-Khiḍr repaired it with his own hands. Mûsa (Moses) said, 'If you had wished, surely you could have taken wages for it.' Al-Khiḍr replied, 'This is the parting between you and me.' " The Prophet صلى الله عليه وسلم added, "May Allâh be Merciful to Mûsa (Moses)! Would that he could have been more patient so that we could learn more about their story." *[1:124-O.B.]*

فَقَالَ مُوسَى: ﴿لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا﴾، قَالَ: ﴿هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ﴾. قَالَ ٱلنَّبِيُّ ﷺ: (يَرْحَمُ ٱللهُ مُوسَى، لَوَدِدْنَا لَوْ صَبَرَ حَتَّى يُقَصَّ عَلَيْنَا مِنْ أَمْرِهِمَا).

CHAPTER 35. Whosoever, while standing, asked a religious learned man who was sitting (on a pulpit or a similar thing, about something).

٣٥ - باب: مَنْ سَأَلَ وَهُوَ قَائِمٌ عَالِماً جَالِساً

103. Narrated Abû Mûsa رضي الله عنه: A man came to the Prophet صلى الله عليه وسلم and asked, "O Allâh's Messenger! What kind of fighting is in Allâh's Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness." The Prophet صلى الله عليه وسلم raised his head as the questioner was standing and said, "He who fights that Allâh's Word (i.e., Allâh's Religion of Islâmic Monotheism) should be superior, fights in Allâh's Cause." *[1:125-O.B.]*

١٠٣ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى ٱلنَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ ٱللهِ، مَا ٱلْقِتَالُ فِي سَبِيلِ ٱللهِ؟ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حَمِيَّةً، فَقَالَ: (مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ ٱللهِ هِيَ ٱلْعُلْيَا، فَهُوَ فِي سَبِيلِ ٱللهِ عَزَّ وَجَلَّ).

CHAPTER 36. The Statement of Allâh تعالى: "And of knowledge you (mankind) have been given only a little." (V.17:85).

٣٦ - باب: قَوْلِ الله - تعالى -: ﴿وَمَا أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾

104. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه: While I was going with the Prophet صلى الله عليه وسلم through the ruins of Al-Madîna and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet صلى الله عليه وسلم) about the *Rûḥ* (the spirit). Some of them said that they should not ask him that question as he might give a reply

١٠٤ : عَنِ ٱبْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَمْشِي مَعَ ٱلنَّبِيِّ ﷺ فِي خِرَبِ ٱلْمَدِينَةِ، وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ مَعَهُ، فَمَرَّ بِنَفَرٍ مِنَ ٱلْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ ٱلرُّوحِ؟ وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ، لَا يَجِيءُ فِيهِ

which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abâl-Qâsim! What is the *Rûḥ* (the spirit)?" The Prophet صلى الله عليه وسلم remained quiet. I thought he was being inspired divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet صلى الله عليه وسلم then said, "And they ask you (O Muḥammad صلى الله عليه وسلم) concerning the *Rûḥ* (the spirit) — Say: The *Rûḥ* (the spirit) — its knowledge is with my Lord. And of knowledge you (mankind) have been given, only a little". (V.17:85) *[1:127-O.B.]*

بِشَيْءٍ تَكْرَهُونَه، فَقَالَ بَعْضُهُمْ: لَنَسْأَلَنَّهُ، فَقَامَ رَجُلٌ مِنْهُمْ فَقَالَ: يَا أَبَا ٱلْقَاسِمِ، مَا ٱلرُّوحُ؟ فَسَكَتَ، فَقُلْتُ: إِنَّهُ يُوحَى إِلَيْهِ، فَقُمْتُ، فَلَمَّا ٱنْجَلَى عَنْهُ، فَقَالَ: **﴿يَسْأَلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتُوا مِنَ ٱلْعِلْمِ إِلاَّ قَلِيلاً﴾**.

CHAPTER 37. Whoever selected some people to teach them (religious) knowledge preferring them over others for fear that the others may not understand it.

٣٧ ـ باب: مَنْ خَصَّ بِالْعِلْمِ قَوماً دُونَ قَوْمٍ كَرَاهِيَةَ أَنْ لاَ يَفْهَمُوا

105. Narrated Anas (bin Mâlik) رضي الله عنه : Once Mu'âdh was riding behind Allâh's Messenger صلى الله عليه وسلم as a companion rider. Allâh's Messenger said, "O Mu'âdh (bin Jabal)." Mu'âdh replied, "*Labbaik* and *Sa'daik.* O Allâh's Messenger!" Again the Prophet صلى الله عليه وسلم said, "O Mu'âdh!" Mu'âdh said thrice, "*Labbaik* and *Sa'daik*, O Allâh's Messenger!" Allâh's Messenger صلى الله عليه وسلم said, "There is none who testifies sincerely from his heart that *Lâ ilâhâ ill-Allah, wa anna Muḥammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh عز و جل and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh), except that Allâh عز و جل will save him from the Hell-fire." Mu'âdh said, "O Allâh's Messenger! Should I not inform the people about it so that they may have glad tidings?" He replied, "When (the people hear about it), they will solely depend on it." Then

١٠٥ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ قَالَ: كَانَ مُعَاذٌ رَدِيفُهُ عَلَى ٱلرَّحْلِ، قَالَ: (يَا مُعَاذُ). قَالَ: لَبَّيْكَ يَا رَسُولَ ٱللهِ وَسَعْدَيْكَ، قَالَ: (يَا مُعَاذُ). قَالَ: لَبَّيْكَ يَا رَسُولَ ٱللهِ وَسَعْدَيْكَ، ثَلاثًا، قَالَ: (مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ ٱللهُ وَأَنَّ مُحَمَّدًا رَسُولُ ٱللهِ، صِدْقًا مِنْ قَلْبِهِ، إِلاَّ حَرَّمَهُ ٱللهُ عَلَى ٱلنَّارِ). قَالَ: يَا رَسُولَ ٱللهِ، أَفَلاَ أُخْبِرُ بِهِ ٱلنَّاسَ فَيَسْتَبْشِرُونَ؟ قَالَ: (إِذاً يَتَّكِلُوا). وَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأَثُّمًا.

Mu'âdh narrated the above mentioned Ḥadîth just before his death, being afraid of committing a sin (by concealing the knowledge). *[1:130-O.B.]*

CHAPTER 38. (What is said as regards:-) To be shy (*Al-Ḥayâ'*)[1] while learning (religious knowledge).

٣٨ - باب: الْحَيَاءِ فِي الْعِلْمِ

106. Narrated Umm Salama رضى الله عنها: Umm Sulaim رضى الله عنها came to Allâh's Messenger صلى الله عليه وسلم and said,, "Verily, Allâh عز و جل is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream (sexual discharge)? The Prophet صلى الله عليه وسلم replied, "Yes, if she notices a discharge." Umm Salama, then covered her face and asked, "O Allâh's Messenger! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust (an Arabic expression you say to a person when you contradict his statement meaning "You will not achieve goodness"), and that is why the son resembles his mother." *[1:132-O.B.]*

١٠٦ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّ اللهَ لاَ يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا احْتَلَمَتْ؟ قَالَ النَّبِيُّ ﷺ: (إِذَا رَأَتِ الْمَاءَ). فَغَطَّتْ أُمُّ سَلَمَةَ، يَعْنِي وَجْهَهَا، وَقَالَتْ: يَا رَسُولَ اللهِ، وَتَحْتَلِمُ الْمَرْأَةُ؟ قَالَ: (نَعَمْ تَرِبَتْ يَمِينُكِ، فَبِمَ يُشْبِهُهَا وَلَدُهَا).

CHAPTER 39. Whosoever felt shy (to ask something) and then requested another person to ask on his behalf.

٣٩ - باب: مَنِ اسْتَحْيَا فَأَمَرَ غَيْرَهُ بِالسُّؤَالِ

107. Narrated 'Alî رضى الله عنه: I used to get emotional urethral discharge frequently so I requested Al-Miqdâd to ask the Prophet صلى الله عليه وسلم about it. Al-Miqdâd asked him and he replied, "One has to perform ablution (after it)." *[1:134-O.B.]*

١٠٧ : عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ رَجُلاً مَذَّاءً، فَأَمَرْتُ الْمِقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ ﷺ فَسَأَلَهُ، فَقَالَ: (فِيهِ الْوُضُوءُ).

[1] *Al-Ḥayâ':* See the glossary.

CHAPTER 40. Teaching religious knowledge and giving religious verdicts in a mosque.

٤٠ - باب: ذِكْرِ ٱلْعِلْمِ وَٱلْفُتْيَا فِي ٱلْمَسْجِدِ

108. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : He said, "A man got up in the mosque and said, 'O Allâh's Messenger! At which place you order us that we should assume the *Iḥrâm*?'[1] Allâh's Messenger صلى الله عليه وسلم replied, 'The residents of Al-Madîna should assume the *Iḥrâm* from Dhil-Ḥulaifa, the people of Shâm from Al-Juḥfa and the people of Najd from Qarn.' " Ibn 'Umar further said, "The people claim that Allâh's Messenger صلى الله عليه وسلم also said, 'The residents of Yemen should assume *Iḥrâm* from Yalamlam.' " Ibn 'Umar used to say, "I do not remember whether Allâh's Messenger صلى الله عليه وسلم had said the last statement or not?" *[1:135-O.B.]*

١٠٨ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ رَجُلًا قَامَ فِي ٱلْمَسْجِدِ فَقَالَ : يَا رَسُولَ ٱللهِ ، مِنْ أَيْنَ تَأْمُرُنَا أَنْ نُهِلَّ؟ فَقَالَ رَسُولُ ٱللهِ ﷺ : (يُهِلُّ أَهْلُ ٱلْمَدِينَةِ مِنْ ذِي ٱلْحُلَيْفَةِ ، وَيُهِلُّ أَهْلُ ٱلشَّامِ مِنَ ٱلْجُحْفَةِ ، وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ) . قَالَ ٱبْنُ عُمَرَ : وَيَزْعُمُونَ أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ : (وَيُهِلُّ أَهْلُ ٱلْيَمَنِ مِنْ يَلَمْلَمَ) . وَكَانَ ٱبْنُ عُمَرَ يَقُولُ : وَلَمْ أَفْقَهْ هٰذِهِ مِنْ رَسُولِ ٱللهِ ﷺ .

CHAPTER 41. Whosoever answered to the questioner more than what he asked.

٤١ - باب: مَنْ أَجَابَ ٱلسَّائِلَ بِأَكْثَرَ مِمَّا سَأَلَهُ

109. Narrated (Ibn 'Umar) رضي الله عنهما : A man asked the Prophet صلى الله عليه وسلم , "What (kinds of clothes) should a *Muḥrîm* (a Muslim who assumed the *Iḥrâm* intending to perform *'Umra* or *Ḥajj*) wear?" He replied, "He should not wear a shirt, a turban, trousers, a headcloak or a garment scented with saffron or *Wars* (kinds of perfumes). And if he has no slippers, then he can use *Khûffain* (two leather socks) but the socks should be cut short so as to make the ankles bare." *[1:136-O.B.]*

١٠٩ : وعَنْه رَضِيَ ٱللهُ عَنْهُ ، أَنَّ رَجُلًا سَأَلَ النبي ﷺ مَا يَلْبَسُ ٱلْمُحْرِمُ؟ فَقَالَ : (لاَ يَلْبَسِ ٱلْقَمِيصَ ، وَلاَ ٱلْعِمَامَةَ ، وَلاَ ٱلسَّرَاوِيلَ ، وَلاَ ٱلْبُرْنُسَ ، وَلاَ ثَوْبًا مَسَّهُ ٱلْوَرْسُ أَوِ ٱلزَّعْفَرَانُ ، فَإِنْ لَمْ يَجِدِ ٱلنَّعْلَيْنِ فَلْيَلْبَسِ ٱلْخُفَّيْنِ ، وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا تَحْتَ ٱلْكَعْبَيْنِ) .

[1] *Iḥrâm*: See the glossary.

4. THE BOOK OF *WUḌU* (ABLUTION)

٤ - كِتابُ الوُضوءِ

CHAPTER 1. No *Ṣalât* (prayer) is accepted without ablution (i.e. to remove the small *Ḥadath*[1] by ablution or the big *Ḥadath*[2] by taking a bath).

١ - باب: لَا تُقبَلُ صَلاةٌ بِغَيْرِ طُهُورٍ

110. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The *Ṣalât* (prayer) of a person who does *Ḥadath* (passes urine, stool or wind) is not accepted till he performs (repeats) the ablution." A person from Haḍramout asked Abû Huraira رضى الله عنه, "What is *Ḥadath*?" Abû Huraira replied, " *Ḥadath* means the passing of wind from the anus." *[1:137-O.B.]*

١١٠ : عَنْ أَبي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: قال: قَالَ رَسُولُ ٱللهِ ﷺ: (لاَ تُقْبَلُ صَلاَةُ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ). قَالَ رَجُلٌ مِنْ حَضْرَمَوْتَ: مَا ٱلْحَدَثُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: فُسَاءٌ أَوْ ضُرَاطٌ.

CHAPTER 2. The superiority of ablution.

٢ - باب: فَضْلِ ٱلْوُضُوءِ

111. Narrated (Abû Huraira) رضى الله عنه: I heard the Allâh's Messenger صلى الله عليه وسلم saying, "On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muḥajjalûn* from the traces of ablution and whoever can increase the area of his radiance[3] should do so (i.e. by performing ablution in the most perfect manner).' " *[1:138-O.B.]*

١١١ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رسولَ اللهِ ﷺ يَقُولُ: (إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ ٱلْقِيامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثارِ ٱلْوُضُوءِ، فَمَنِ ٱسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ).

CHAPTER 3. One should not repeat ablution if in doubt unless and until he is convinced (that he has lost his ablution by having *Ḥadath*).

٣ - باب: لَا يَتَوَضَّأُ مِنَ ٱلشَّكِّ حَتَّى يَسْتَيْقِنَ

112. Narrated Abdullâh bin Yazîd Al-Anṣarî رضى الله عنه: He asked Allâh's

١١٢ :عَنْ عَبْدِاللهِ بن يَزِيْدِ الأَنْصَارِيِّ

[1] *Ḥadath* (Small): See the glossary.

[2] *Ḥadath* (Big): See the glossary.

[3] The Prophet صلى الله عليه وسلم did not increase the area more than what is washed of the body parts while doing an ablution as Allâh ordered to be washed in the Qur'ân.

Messenger صلى الله عليه وسلم about a person who imagined to have passed wind during the *Ṣalât* (prayer). Allâh's Messenger صلى الله عليه وسلم replied: "He should not leave his *Ṣalât* (prayers) unless he hears sound or smells something." *[1:139-O.B.]*

رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ شَكَا إِلَى رَسُولِ ٱللهِ ﷺ: ٱلرَّجُلَ ٱلَّذِي يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ ٱلشَّيْءَ فِي الصَّلاةِ؟ فَقَالَ: (لاَ يَنْفَتِلْ - أَوْ: لاَ يَنْصَرِفْ - حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا).

CHAPTER 4. To perform a light ablution.

٤ - باب: التَّخْفِيفِ فِي ٱلْوُضُوءِ

113. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم slept till he snored then he offered *Ṣalât* (prayer) without performing ablution or probably said, laid till his breath sounds were heard, then he got up and *Ṣalât* (prayer). *[1:140-O.B.]*

١١٣ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُما: أَنَّ ٱلنَّبِيَّ ﷺ نَامَ حَتَّى نَفَخَ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ وَرُبَّما قال: اضطَجعَ حتَى نَفَخَ ثُمَّ قام فصلَّى.

{CHAPTER 5. The completion (or perfection) of ablution.}

{٥ - باب: إِسبَاغِ الوُضُوءِ.}

114. Narrated Usâma bin Zaid رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم proceeded from 'Arafât till when he reached a mountain path, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, "(Is it the time for) the *Ṣalât* (prayer), O Allâh's Messenger?" He said, "The (place of) *Ṣalât* (prayer) is ahead of you." He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution and a perfect one. The (call for *Adhân* and) *Iqâma* was pronounced and he led the *Maghrib* prayer. Then everybody made his camel kneel down at its place. Then the *Iqâma* was pronounced for the *'Ishâ'* prayer which the Prophet صلى الله عليه وسلم led and no optional *Nawâfil* or *Sunna* etc. prayer was offered in between the two *Ṣalât* (prayers) (*'Ishâ'* and *Maghrib*). *[1:141-O.B.]*

١١٤ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُمَا قال: دَفَعَ رَسُولُ ٱللهِ ﷺ مِنْ عَرَفَةَ، حَتَّى إِذَا كَانَ بِالشِّعْبِ نَزَلَ بالشِّعْبِ فَبَالَ، ثُمَّ تَوَضَّأَ وَلَمْ يُسْبغِ ٱلْوُضُوءَ، فَقُلْتُ: ٱلصَّلاةَ يَا رَسُولَ ٱللهِ، فَقَالَ: (ٱلصَّلاةُ أَمَامَكَ). فَرَكِبَ، فَلَمَّا جَاءَ ٱلْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ، فَأَسْبَغَ ٱلْوُضُوءَ، ثُمَّ أُقِيمَتِ ٱلصَّلاةُ، فَصَلَّى ٱلْمَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ ٱلْعِشَاءُ فَصَلَّى، وَلَمْ يُصَلِّ بَيْنَهُمَا.

CHAPTER 6. To wash the face with both hands by a handful of water.

٦ - باب: غَسْلِ ٱلوَجْهِ بِاليَدَيْنِ مِنْ غَرْفَةٍ وَاحِدَةٍ

115. Narrated (Aṭa bin Yasar): Ibn 'Abbâs رضى الله عنهما performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed (wet) hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (upto the ankles) and said, "I saw Allâh's Messenger صلى الله عليه وسلم performing ablution in this way." *[1:142-O.B.]*

١١٥ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا أَنَّهُ تَوَضَّأَ:

فَغَسَلَ وَجْهَهُ، أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَمَضْمَضَ بِهَا وَٱسْتَنْشَقَ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَجَعَلَ بِهَا هٰكَذَا، أَضَافَهَا إِلَى يَدِهِ ٱلأُخْرَى، فَغَسَلَ بِهَا وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ ٱلْيُمْنَى، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَغَسَلَ بِهَا يَدَهُ ٱلْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَرَشَّ عَلَى رِجْلِهِ ٱلْيُمْنَى حَتَّى غَسَلَهَا، ثُمَّ أَخَذَ غَرْفَةً أُخْرَى، فَغَسَلَ بِهَا يَعْنِي رِجْلَهُ ٱلْيُسْرَى، ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ ٱللهِ ﷺ يَتَوَضَّأُ.

CHAPTER 7. What to say while going to lavatory (water closet).

٧ - باب: مَا يَقُولُ عِندَ ٱلخَلَاءِ

116. Narrated Anas رضى الله عنه : Whenever the Prophet صلى الله عليه وسلم went to answer the call of nature, he used to say, "*Allâh-umma inni a'ûdhu bika minal khubthi wal khabâ'ith* [i.e. O Allâh, I seek refuge with You from devils — males and females (or all offensive and wicked things, evil deeds and evil spirits etc.)]. *[1:144-O.B.]*

١١٦ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ ٱلنَّبِيُّ ﷺ إِذَا دَخَلَ ٱلْخَلَاءَ قَالَ: (ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْخُبْثِ وَٱلْخَبَائِثِ).

CHAPTER 8. Providing water at lavatories (for washing the private parts after answering the call of nature).

٨ - باب: وَضْعِ ٱلْمَاءِ عِندَ ٱلخَلَاءِ

117. Narrated Ibn 'Abbâs رضى الله عنهما : Once the Prophet صلى الله عليه وسلم entered a lavatory and I placed water for his ablution. He asked, "Who placed it?"

١١٧ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ ٱلنَّبِيَّ ﷺ دَخَلَ ٱلْخَلَاءَ،

He was informed accordingly and so he said, "O Allâh! Make him (Ibn 'Abbâs) a learned scholar in religion (Islâm)." *[1:145-O.B.]*

قَالَ: فَوَضَعْتُ لَهُ وَضُوءًا، فقَالَ: (مَنْ وَضَعَ هٰذَا؟). فَأُخْبِرَ، فَقَالَ: (ٱللَّهُمَّ فَقِّهْهُ فِي ٱلدِّينِ).

CHAPTER 9. While urinating or defecating, never face the *Qiblah* (except when you are screened by a building or a wall or something like that).

٩ - باب: لَا تُستَقبَلُ ٱلقِبْلَةُ ببَوْلٍ وَلاَ غائطٍ

118. Narrated Abû Ayûb Al-Anṣârî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the *Qiblah*; he should either face the east or the west." *[1:146-O.B.]*

١١٨ : عَنْ أَبِي أَيُّوبَ ٱلأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا أَتَى أَحَدُكُمُ ٱلْغَائِطَ فَلاَ يَسْتَقْبِلِ ٱلْقِبْلَةَ وَلاَ يُولِّهَا ظَهْرَهُ، شَرِّقُوا أَوْ غَرِّبُوا).

CHAPTER 10. Defecating while sitting over the two bricks.

١٠ - باب: مَنْ تَبَرَّزَ عَلَى لَبِنَتَينِ

119. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : People say, "Whenever you sit for answering the call of nature, you should not face the *Qiblah* or Bait-ul-Maqdis (Jerusalem)." I told them, "Once I went up the roof of our house and I saw Allâh's Messenger صلى الله عليه وسلم answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis (Jerusalem). (But there was a screen covering him. — *Fath Al-Bâri,* Vol. I, Page 258)." *[1:147-O.B.]*

١١٩ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: إِنَّ نَاسًا يَقُولُونَ: إِذا قَعَدْتَ عَلَى حَاجَتِكَ فَلاَ تَسْتَقْبِلِ ٱلْقِبْلَةَ وَلاَ بَيْتَ ٱلمَقْدِسِ. لَقَدِ ٱرْتَقَيْتُ يَوْمًا عَلَى ظَهْرِ بَيْتٍ لَنَا، فَرَأَيْتُ رَسُولَ ٱللهِ ﷺ عَلَى لَبِنَتَيْنِ مُسْتَقْبِلًا بَيْتَ ٱلْمَقْدِسِ لِحَاجَتِهِ.

CHAPTER 11. The going out of women for answering the call of nature.

١١ - باب: خُروجِ ٱلنِّسَاءِ إِلَى ٱلبَرَازِ

120. Narrated 'Āisha رضي الله عنها : The wives of the Prophet صلى الله عليه وسلم used to go to Al-Manâṣi', a vast open place (near Baqî' at Al-Madîna) to answer the call of nature at night. 'Umar used to say to the Prophet صلى الله عليه وسلم , "Let your wives be veiled," but Allâh's

١٢٠ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ أَزْوَاجَ ٱلنَّبِيِّ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى ٱلمَنَاصِعِ، وَهُوَ صَعِيدٌ أَفْيَحُ، فَكَانَ عُمَرُ يَقُولُ لِلنَّبِيِّ

Messenger صلى الله عليه وسلم did not do so. One night Sauda bint Zam'a the wife of the Prophet صلى الله عليه وسلم went out at *'Ishâ'* time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the Verses of *Al-Ḥijâb* (the observing of veils by the Muslim women) may be revealed. So Allâh عز وجل revealed the Verses of *Al-Ḥijâb* (a complete body cover excluding the eyes). *[1:148-O.B.]*

ﷺ: ٱحْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ ٱللهِ ﷺ يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ، زَوْجُ ٱلنَّبِيِّ ﷺ، لَيْلَةً مِنَ ٱللَّيَالِي عِشَاءً، وَكَانَتْ ٱمْرَأَةً طَوِيلَةً، فَنَادَاهَا عُمَرُ: أَلاَ قَدْ عَرَفْنَاكِ يَا سَوْدَةُ، حِرْصًا عَلَى أَنْ يَنْزِلَ ٱلْحِجَابُ، فَأَنْزَلَ ٱللهُ عَزَّ وَجَلَّ ٱلْحِجَابَ.

CHAPTER 12. To wash the private parts with water after answering the call of nature.

١٢ - باب: ٱلاسْتِنجَاءِ بِالمَاءِ

121. Narrated Anas (bin Mâlik) رضى الله عنه: Whenever Allâh's Messenger صلى الله عليه وسلم went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water (for to wash his private parts). *[1:152-O.B.]*

١٢١ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رسولُ اللهِ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ، أَجِيءُ أَنَا وَغُلامٌ، مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ.

CHAPTER 13. To carry an *'Anaza* (spear-headed stick) along with the water for washing the private parts after answering the call of nature.

١٣ - باب: حَمْلِ ٱلعَنَزَةِ مَعَ ٱلمَاءِ فِي ٱلاسْتِنجَاءِ

122. In another *Ḥadîth* (narrated Anas رضى الله عنه : I along with another boy) used to carry a (tumbler) full of water (for cleaning private parts) and an *'Anaza* (spear-headed stick). *[1:154-O.B.]*

١٢٢ : وَفِي رواية: مِنْ مَاءٍ وَعَنَزَةٍ، يَسْتَنْجِي بِالمَاءِ.

CHAPTER 14. It is forbidden to clean the private parts with the right hand.

١٤ - باب: ٱلنَّهْيِ عَنِ ٱلاسْتِنْجَاءِ بِالْيَمِينِ

123. Narrated Abû Qatâda رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his

١٢٣ : عَنْ أَبِي قَتَادَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا شَرِبَ أَحَدُكُمْ فَلاَ يَتَنَفَّسْ فِي ٱلإِنَاءِ، وَإِذَا أَتَى ٱلْخَلاَءَ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَلاَ

(private parts) with his right hand." *[1:155-O.B.]*

يَتَمَسَّحْ بِيَمِينِهِ).

CHAPTER 15. To clean the private parts with stones.

١٥ - باب: الاسْتِنْجَاءِ بِالحِجَارَةِ

124. Narrated Abû Huraira رضى الله عنه : I followed the Prophet صلى الله عليه وسلم while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, "Fetch for me some stones for cleaning the private parts (or said something similar), and do not bring a bone or a piece of dung[1] ." So I brought the stones in the corner of my garment and placed them by his side and I then went away from him. When he finished (from answering the call of nature) he used them. *[1:157-O.B.]*

١٢٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: اتَّبَعْتُ النَّبِيَّ ﷺ، وَخَرَجَ لِحَاجَتِهِ، فَكَانَ لاَ يَلْتَفِتُ، فَدَنَوْتُ مِنْهُ، فَقَالَ: (ابْغِنِي أَحْجَارًا أَسْتَنْفِضْ بِهَا - أَوْ نَحْوَهُ - وَلاَ تَأْتِنِي بِعَظْمٍ، وَلاَ رَوْثٍ). فَأَتَيْتُهُ بِأَحْجَارٍ بِطَرَفِ ثِيَابِي، فَوَضَعْتُهَا إِلَى جَنْبِهِ، وَأَعْرَضْتُ عَنْهُ، فَلَمَّا قَضَى أَتْبَعَهُ بِهِنَّ.

CHAPTER 16. Do not clean the private parts with dung.

١٦ - باب: لا يستنجي بِرَوْثٍ

125. Narrated Ibn Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is *Riksun* (a degenerative or a filthy thing)." *[1:158-O.B.]*

١٢٥ : عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى النَّبِيُّ ﷺ الْغَائِطَ، فَأَمَرَنِي أَنْ آتِيَهُ بِثَلاَثَةِ أَحْجَارٍ، فَوَجَدْتُ حَجَرَيْنِ، فالْتَمَسْتُ الثَّالِثَ فَلَمْ أَجِدْهُ، فَأَخَذْتُ رَوْثَةً فَأَتَيْتُهُ بِهَا، فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ، وَقَالَ: (هٰذَا رِكْسٌ).

CHAPTER 17. The washing of the body parts (i.e. the parts which are washed in ablution) once only while performing ablution.

١٧ - باب: الوُضُوءِ مَرَّةً مَرَّةً

126. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم performed ablution by washing the body parts only once. *[1:159-O.B.]*

١٢٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: تَوَضَّأَ النَّبِيُّ ﷺ مَرَّةً مَرَّةً.

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[1] The Arabic word *Rauth* means the dung of mules, horses or donkeys only, but the camel's dung is called *Ba'r* in Arabic and the cow's dung in Arabic is called *Khithi*.

CHAPTER 18. The washing of the body parts twice while performing ablution.

١٨ - باب: ٱلْوُضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ

127. Narrated 'Abdullâh bin Zaid Al-Anṣâri رضي الله عنه : The Prophet صلى الله عليه وسلم performed ablution by washing the body parts twice. *[1:160-O.B.]*

١٢٧ : عَنْ عَبْدِ ٱللهِ بْنِ زَيْدٍ ٱلأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

CHAPTER 19. The washing of the parts thrice while performing ablution.

١٩ - باب: ٱلْوُضُوءِ ثَلاَثاً ثَلاَثاً

128. (Narrated Humrân, the slave of 'Uthmân) رضي الله عنه : I saw 'Uthmân bin 'Affân asking for a tumbler of water, (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, "Allâh's Messenger صلى الله عليه وسلم said 'If anyone performs ablution like that of mine and offers a two-*Rak'at Ṣalât* (prayer) during which he does not think of anything else then his past sins will be forgiven.' " *[1:161(A)-O.B.]*

١٢٨ : عَنْ عُثْمانَ بْنِ عَفَّانَ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ:

دَعَا بِإِنَاءٍ فَأَفْرَغَ عَلَى يَدَيْهِ ثَلاَثَ مَرَّاتٍ فَغَسَلَهُمَا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي ٱلإِنَاءِ فَمَضْمَضَ وَٱسْتَنْشَقَ واستَنْثَر، ثُمَّ غَسَلَ وَجْهَهُ ثَلاثَ مَرَّاتٍ، وَيَدَيْهِ إِلَى ٱلمِرْفَقَيْنِ ثَلاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاَثَ مراتٍ إِلَى ٱلْكَعْبَيْنِ، ثُمَّ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

129. In another *Ḥadîth* 'Uthmân رضي الله عنه said, "I am going to tell you a *Ḥadîth* which I would not have told you, except for (had I not been compelled by) a Holy Verse" (the subnarrator 'Urwa said) :This Verse is: "Verily, those who conceal the clear proofs and evidences and the guidance which We have sent down....)" (V.2:159). I heard the Prophet صلى الله عليه وسلم saying, "If a man performs ablution perfectly and then offers the compulsory congregational *Ṣalât* (prayer), Allâh will forgive his sins

١٢٩ : وَفي رواية: أَنَّ عُثْمانَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

أَلاَ أُحَدِّثُكُمْ حَدِيثًا لَوْلاَ آيَةٌ في كتابِ اللهِ مَا حَدَّثْتُكُمُوهُ، سَمِعْتُ ٱلنَّبِيَّ ﷺ يَقُولُ: (لاَ يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضُوءَهُ، وَيُصَلِّي ٱلصَّلاةَ، إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ ٱلصَّلاةِ حَتَّى يُصَلِّيهَا). وَٱلآيَةُ:

committed between that (prayer) and the (next) prayer till he offers it." *[1:161(B)-O.B.]*

﴿إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ ٱلْبَيِّنَاتِ﴾.

CHAPTER 20. The cleaning of the nose by putting water in it and then blowing it out during ablution.

٢٠ - باب: ٱلاستِنْثَارِ فِي ٱلْوُضُوءِ

130. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones." *[1:162-O.B.]*

١٣٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ أَنَّهُ قَالَ: (مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ ٱسْتَجْمَرَ فَلْيُوتِرْ).

CHAPTER 21. To clean the private parts with odd number of stones.

٢١ - باب: ٱلاسْتِجْمَارِ وِتْراً

131. Narrated (Abû Huraira) رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you performs ablution he should put water in his nose and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep." *[1:163-O.B.]*

١٣١: وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ ماءً ثُمَّ لِيَنْثُرْ، وَمَنِ ٱسْتَجْمَرَ فَلْيُوتِرْ، وَإِذَا ٱسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ، فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ).

{CHAPTER 22. Washing the feet when one is wearing shoes.}

{٢٢ - باب: غَسْلِ الرِّجْلَين فِي النَّعْلَين ولا يُمْسَح عَلَى النَّعْلَين}

132. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : It was said to him (by Ibn Juraij), "I never saw you touching any corner of the (Ka'ba) except these (two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with *Ḥinna* (a kind of dye). I also noticed that whenever you were in Makka, the people assume *Iḥrâm* on seeing the new moon crescent (1st of Dhul-Ḥijja) while you did not assume the *Ihlâl*

١٣٢ : عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا - وقَد قيل له -: رَأَيْتُكَ لاَ تَمَسُّ مِنَ ٱلأَرْكَانِ إِلاَّ ٱلْيَمَانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ ٱلنِّعَالَ ٱلسِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبُغُ بِالصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَّ ٱلنَّاسُ إِذَا رَأَوُا ٱلْهِلاَلَ وَلَمْ تُهِلَّ أَنْتَ حَتَّى كَانَ يَوْمُ ٱلتَّرْوِيَةِ. قَالَ أَمَّا

(*Iḥrâm*) - (*Iḥrâm* is also called *Ihlâl* which means 'Loud calling' because a *Muḥrîm* has to recite *Talbiya* aloud when assuming the state of *Iḥrâm*) — till the 8th of Dhul-Hijja (day of *Tarwiya*)." 'Abdullâh replied, "Regarding the corners of Ka'ba, I never saw Allâh's Messenger صلى الله عليه وسلم touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allâh's Messenger صلى الله عليه وسلم wearing non-hairy shoes and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with *Ḥinna*; no doubt I saw Allâh's Messenger صلى الله عليه وسلم dyeing his hair with it and that is why I like to dye (my hair with it). Regarding *Ihlâl*, I did not see Allâh's Messenger صلى الله عليه وسلم assuming *Ihlâl* till he set out for *Ḥajj*." *[1:167-O.B.]*

ٱلأَرْكَانُ: فَإِنِّي لَمْ أَرَ رَسُولَ ٱللهِ ﷺ يَمَسُّ إِلاَّ ٱلْيَمَانِيَّيْنِ، وَأَمَّا ٱلنِّعَالُ ٱلسِّبْتِيَّةُ: فَإِنِّي رَأَيْتُ رَسُولَ ٱللهِ ﷺ يَلْبَسُ ٱلنَّعْلَ ٱلَّتِي لَيْسَ فِيهَا شَعَرٌ وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا ٱلصُّفْرَةُ: فَإِنِّي رَأَيْتُ رَسُولَ ٱللهِ ﷺ يَصْبُغُ بِهَا، فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا، وأَمَّا ٱلإِهْلاَلُ: فَإِنِّي لَمْ أَرَ رَسُولَ ٱللهِ ﷺ يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

CHAPTER 23. While performing ablution or taking a bath (one should start) from the right side of the body.

٢٣ - باب: ٱلتَّيَمُّنِ فِي ٱلْوُضُوءِ وَٱلْغُسْلِ

133. Narrated 'Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else. *[1:169-O.B.]*

١٣٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ ٱلنَّبِيُّ ﷺ يُعْجِبُهُ ٱلتَّيَمُّنُ فِي تَنَعُّلِهِ وَتَرَجُّلِهِ، وَطُهُورِهِ، وَفِي شَأْنِهِ كُلِّهِ.

CHAPTER 24. To look for water (for ablution) when the time for the *Ṣalât* (prayer) is due.

٢٤ - باب: ٱلتِمَاسِ ٱلْوَضُوءِ إِذَا حَانَتِ ٱلصَّلاَةُ

134. Narrated Anas bin Mâlik رضى الله عنه : I saw Allâh's Messenger صلى الله عليه وسلم when the *'Aṣr* prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of water) for ablution was brought to Allâh's

١٣٤ : عَنْ أَنَسِ بنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَأَيْتُ ٱلنَّبِيَّ ﷺ، وَحَانَتْ صَلاَةُ ٱلْعَصْرِ، فَالْتَمَسَ ٱلنَّاسُ ٱلْوَضُوءَ

Messenger صلى الله عليه وسلم . He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet صلى الله عليه وسلم). *[1:170-O.B.]*

فَلَمْ يَجِدُوهُ، فَأُتِيَ رَسُولُ ٱللهِ ﷺ بِوَضُوءٍ، فَوَضَعَ فِي ذٰلِكَ ٱلإِنَاءِ يَدَهُ، وَأَمَرَ ٱلنَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ، قَالَ: فَرَأَيْتُ ٱلْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ، حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ.

CHAPTER 25. (What is said regarding) the water with which human hair has been washed.

٢٥ - باب: ٱلْمَاءِ ٱلَّذِي يُغْسَلُ بِهِ شَعَرُ ٱلإِنْسَانِ

135. Narrated (Anas) رضى الله عنه : When Allâh's Messenger صلى الله عليه وسلم got his head shaved, Abû Ṭalḥa was the first to take some of his hair. *[1:172-O.B.]*

١٣٥ : وعَنْه رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ لَمَّا حَلَقَ رَأْسَهُ، كَانَ أَبُو طَلْحَةَ أَوَّلَ مَنْ أَخَذَ مِنْ شَعَرِهِ.

CHAPTER 26. If a dog drinks from the utensils of anyone of you.

٢٦ - باب: إِذَا شَرِبَ الكلبُ فِي إِنَاءِ أَحَدِكُمْ

136. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times." *[1:173-O.B.]*

١٣٦ : عن أَبي هريرةَ رَضِيَ ٱللهُ عَنْه. أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِذَا شَرِبَ ٱلْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا).

137. Narrated Abdullâh bin 'Umar رضى الله عنهما : During the lifetime of Allâh's Messenger صلى الله عليه وسلم , the dogs used to urinate and pass through the mosque (come & go), nevertheless they never used to sprinkle water on it. (i.e. urine of the dog) *[1:174 (B)-O.B.]*

١٣٧ : عَنِ عبد اللهِ بنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كَانَتِ ٱلْكِلَابُ تُقْبِلُ وَتُدْبِرُ فِي ٱلْمَسْجِدِ، فِي زَمَانِ رَسُولِ ٱللهِ ﷺ، فَلَمْ يَكُونُوا يَرُشُّونَ شَيْئًا مِنْ ذٰلِكَ.

CHAPTER 27. Whosoever considers not to repeat ablution except if something is discharged or passed from either exit (front or back private parts).

٢٧ - باب: مَنْ لَمْ يَرَ ٱلْوُضُوءَ إِلَّا مِنَ ٱلْمَخْرَجَيْنِ

138. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "A person is considered in *Ṣalât* (prayer) as long as he is waiting for the prayer in the mosque as long as he does not do *Ḥadath*.." *[1:176-O.B.]*

١٣٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ ٱلنَّبِيُّ ﷺ: (لَا يَزَالُ ٱلْعَبْدُ فِي صَلَاةٍ، مَا كَانَ فِي ٱلْمَسْجِدِ يَنْتَظِرُ ٱلصَّلَاةَ، مَا لَمْ يُحْدِثْ)

139. Narrated Zaid bin Khâlid رضي الله عنه : I asked 'Uthmân bin 'Affân رضي الله عنه about a person who engaged in intercourse but did not discharge. 'Uthmân replied, "He should perform ablution like the one for an ordinary *Ṣalât* (prayer) but he must wash his penis." 'Uthmân added, "I heard it from Allâh's Messenger صلى الله عليه وسلم." I asked 'Alî, Az-Zubair, Talḥa and Ubai bin Ka'b رضي الله عنهم about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became necessary for such cases, see *Ḥadîth* No. 202). *[1:179-O.B.]*

١٣٩ : عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ سَأَلْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ ٱللهُ عَنْهُ قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ فَلَمْ يُمْنِ؟ قَالَ عُثْمَانُ: يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، وَيَغْسِلُ ذَكَرَهُ. قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ ٱللهِ ﷺ. فَسَأَلْتُ عَنْ ذَلِكَ عَلِيًّا، وَٱلزُّبَيْرَ، وَطَلْحَةَ، وأُبَيَّ بْنَ كَعْبٍ، رَضِيَ ٱللهُ عَنْهُمْ، فَأَمَرُونِي بِذَلِكَ.

140. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم sent for an *Anṣârî* man who came with water dropping from his head. The Prophet صلى الله عليه وسلم said, "Perhaps we have forced you to hurry up, (haven't we?). The *Anṣârî* replied, "Yes." Allâh's Messenger صلى الله عليه وسلم further said, "If you are forced to hurry up (during intercourse) or you do not discharge then you should perform ablution." (This order was cancelled later on, i.e. one has to take a bath, see *Ḥadith* No. 202). *[1:180-O.B.]*

١٤٠ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ أَرْسَلَ إِلَى رَجُلٍ مِنَ ٱلأَنْصَارِ، فَجَاءَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ ٱلنَّبِيُّ ﷺ: (لَعَلَّنَا أَعْجَلْنَاكَ). فَقَالَ: نَعَمْ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا أُعْجِلْتَ أَوْ قُحِطْتَ فَعَلَيْكَ ٱلْوُضُوءُ).

CHAPTER 28. (What is said regarding) a man who helps his companion to perform ablution (by pouring water for him).

٢٨ - باب: ٱلرَّجُلِ يُوَضِّىءُ صَاحِبَهُ

141. Narrated Al-Mughîra bin Shu'ba رضي الله عنه : I was in the company of Allâh's Messenger صلى الله عليه وسلم on one of the journeys and he صلى الله عليه وسلم went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face, forearms and passed his wet hands over his head and over the *Khûffain* (two leather socks). *[1:182-O.B.]*

١٤١ : عَنِ ٱلْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ كَانَ مَعَ رَسُولِ ٱللهِ ﷺ فِي سَفَرٍ وَأَنَّهُ ذَهَبَ لِحَاجَةٍ لَهُ، وَأَنَّ مُغِيرَةَ جَعَلَ يَصُبُّ ٱلمَاءَ عَلَيْهِ وَهُوَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَمَسَحَ بِرَأْسِهِ، وَمَسَحَ عَلَى ٱلْخُفَّيْنِ.

CHAPTER 29. The recitation of Qur'ân or doing other things after *Ḥadath*.

٢٩ - باب: قِرَاءَةِ ٱلْقُرْآنِ بَعْدَ ٱلْحَدَثِ وَغَيْرِهِ

142. Narrated Ibn 'Abbâs رضى الله عنهما that he stayed overnight in the house of Maimuna, the wife of the Prophet صلى الله عليه وسلم, his aunt. He added: I lay on the cushion transversally in its breadthwise direction while Allâh's Messenger صلى الله عليه وسلم and his wife lay in its lengthwise direction. Allâh's Messenger صلى الله عليه وسلم slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He صلى الله عليه وسلم then, recited the last ten Verses of *Sûrah Āl-'Imrân*, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer the *Ṣalât* (prayer). I, too, got up and did as the Prophet صلى الله عليه وسلم had done. Then I went and stood by his side (on his left side). He placed his right hand on my head and caught my right ear and twisted it (pulled me, and made me to stand by his right side). He prayed two *Rak'at* then two *Rak'at* and two *Rak'at* and then two *Rak'at* and two *Rak'at* and then two *Rak'at* (separately six times), and finally one *Rak'a* (the *Witr*). Then he lay down again in the bed till the *Mu'adhdhin* came to him whereupon the Prophet صلى الله عليه وسلم got up, offered a light two *Rak'at* prayer and went out and led the *Fajr* (early morning) prayer. *[1:183-O.B.]*

١٤٢ : عَنْ عَبْدِ ٱللهِ بْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ زَوْجِ ٱلنَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ، فَاضْطَجَعْتُ فِي عَرْضِ ٱلوِسَادَةِ، وَٱضْطَجَعَ رَسُولُ ٱللهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ ٱللهِ ﷺ، حَتَّى إِذا ٱنْتَصَفَ ٱللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ٱسْتَيْقَظَ رَسُولُ ٱللهِ ﷺ، فَجَلَسَ يَمْسَحُ ٱلنَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ ٱلْعَشْرَ ٱلآيَاتِ ٱلْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ ٱلْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي ٱلْيُمْنَى يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ ٱضْطَجَعَ حَتَّى أَتَاهُ ٱلْمُؤَذِّنُ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى ٱلصُّبْحَ.

وَقَد تَقَدَّم هذا الحديث وفي كُلٍّ منهما مَا لَيْسَ في الآخَرِ.

CHAPTER 30. To pass wet hands over the whole head during ablution.

٣٠ - باب: مَسْحِ ٱلرَّأسِ كُلِّهِ

143. (Narrated Yaḥya Al-Mâzini:) A person asked 'Abdullâh bin Zaid رضى الله عنه, "Can you show me how Allâh's Messenger صلى الله عليه وسلم used to perform ablution?" ('Abdullâh bin Zaid) replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by putting water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started) and then washed his feet (up to the ankles). *[1:185-O.B.]*

١٤٣ : عَنْ عَبْدِ ٱللهِ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا قَالَ لَهُ: أَتَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ ٱللهِ ﷺ يَتَوَضَّأُ؟ فَقَالَ: نَعَمْ، فَدَعَا بِمَاءٍ، فَأَفْرَغَ عَلَى يَدِهِ فَغَسَلَ مَرَّتَيْنِ، ثُمَّ مَضْمَضَ وَٱسْتَنْشَقَ ثَلاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى ٱلْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدَّمِ رَأْسِهِ حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى ٱلْمَكَانِ ٱلَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

CHAPTER 31. The using of the remaining water after ablution.

٣١ - باب: ٱسْتِعْمَالِ فَضْلِ وَضُوءِ ٱلنَّـــاسِ

144. Narrated Abû Juḥaifa رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet صلى الله عليه وسلم offered two *Rak'ât* of the *Ẓuhr* prayer and then two *Rak'at* of the *'Aṣr* prayer while an *'Anaza* (spear-headed stick) was there (as a *Sutra*[1]) in front of him. *[1:187-O.B.]*

١٤٤ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ ٱللهُ عَنْهُ، قَالَ:

خَرَجَ عَلَيْنَا رَسُولُ ٱللهِ ﷺ بِالْهَاجِرَةِ، فَأُتِيَ بِوَضُوءٍ فَتَوَضَّأَ، فَجَعَلَ ٱلنَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ فَيَتَمَسَّحُونَ بِهِ، فَصَلَّى ٱلنَّبِيُّ ﷺ ٱلظُّهْرَ رَكْعَتَيْنِ، وَٱلْعَصْرَ رَكْعَتَيْنِ، وَبَيْنَ يَدَيْهِ عَنَزَةٌ.

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[1] *Sutra:* See the glossary.

145. Narrated As-Sâ'ib bin Yazîd رضي الله عنه : My aunt took me to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! This son of my sister has got a disease in his legs." So he passed his hands on my head and prayed for Allâh's Blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the *Zirril-Ḥajala* (means the button of a small tent, but some said 'egg of a partridge.' etc.). *[1:189-O.B.]*

١٤٥ : عَنِ ٱلسَّائِبِ بْنِ يَزِيدَ رَضِيَ ٱللهُ عَنْهُ قَالَ:
ذَهَبَتْ بِي خَالَتِي إِلَى ٱلنَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللهِ، إِنَّ ٱبْنَ أُخْتِي وَجِعٌ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ، فَشَرِبْتُ مِنْ وَضُوئِهِ، فَقُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى خَاتَمِ ٱلنُّبُوَّةِ بَيْنَ كَتِفَيْهِ، مِثْلَ زِرِّ ٱلْحَجَلَةِ.

CHAPTER 32. The performance of ablution by a man along with his wife.

٣٢ - باب: وُضُوءِ ٱلرَّجُلِ مَعَ ٱمْرَأَتِهِ

146. Narrated Ibn 'Umar رضي الله عنهما , "During the lifetime of Allâh's Messenger صلى الله عليه وسلم men and women used to perform ablution together." *[1: Ch. 45, Book of Ablution-O.B.]*

١٤٦ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:
كَانَ ٱلرِّجَالُ وَٱلنِّسَاءُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ ٱللهِ ﷺ جَمِيعًا.

CHAPTER 33. The sprinkling of remaining water after performing ablution on an unconscious person by the Prophet صلى الله عليه وسلم .

٣٣ - باب: صَبِّ ٱلنَّبِيِّ ﷺ وَضُوءَهُ عَلَى ٱلْمُغْمَى عَلَيْهِ

147. Narrated Jâbir رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said. "O Allâh's Messenger! To whom will my inheritance go as I have neither ascendents nor descendants?" Then the Divine Verses regarding *Farâ'iḍ* (inheritance) were revealed. *[1:193-O.B.]*

١٤٧ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ، قَالَ:
جَاءَ رَسُولُ ٱللهِ ﷺ يَعُودُنِي، وَأَنَا مَرِيضٌ لاَ أَعْقِلُ، فَتَوَضَّأَ وَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ، فَعَقَلْتُ، فَقُلْتُ: يَا رَسُولَ ٱللهِ لِمَنِ ٱلمِيرَاثُ؟ إِنَّمَا يَرِثُنِي كَلاَلَةٌ، فَنَزَلَتْ آيَةُ ٱلْفَرَائِضِ.

CHAPTER 34. To take a bath or perform ablution from a *Al-Mikhḍab* (utensil).

٣٤ - باب: ٱلْغُسْلِ وَٱلْوُضُوءِ فِي ٱلْمِخْضَبِ

148. Narrated Anas رضى الله عنه : It was the time for *Ṣalât* (prayer), and those whose houses were near got up and went to their people (to perform ablution), and there remained some people (sitting). Then a painted stone pot (*Al-Mikhḍab*) containing water was brought to Allâh's Messenger صلى الله عليه وسلم . The pot was small, not broad enough for one to spread one's hand in; yet all the people performed ablution. (The subnarrator said, "We asked Anas, 'How many persons were you?' Anas رضى الله عنه replied, 'We were eighty or more' "). (It was one of the miracles of Allâh's Messenger). *[1:194-O.B.]*

١٤٨ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: حَضَرَتِ ٱلصَّلَاةُ، فَقَامَ مَنْ كَانَ قَرِيبَ ٱلدَّارِ إِلَى أَهْلِهِ، وَبَقِيَ قَوْمٌ، فَأُتِيَ رَسُولُ ٱللهِ ﷺ بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ، فَصَغُرَ ٱلْمِخْضَبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ، فَتَوَضَّأَ ٱلْقَوْمُ كُلُّهُمْ، قُلْنَا: كَمْ كُنْتُمْ؟ قَالَ: ثَمَانِينَ وَزِيَادَةً.

149. Narrated Abû Mûsa رضى الله عنه : Once the Prophet صلى الله عليه وسلم asked for a tumbler containing water. He washed his hands and face in it and also threw a mouthful of water in it. *[1:195-O.B.]*

١٤٩ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ دَعَا بِقَدَحٍ فِيهِ مَاءٌ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ.

150. Narrated 'Āisha رضى الله عنها : When the ailment of the Prophet صلى الله عليه وسلم aggravated and his disease became worse, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet صلى الله عليه وسلم came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbâs, and another man. 'Āisha رضى الله عنها further said, "When the Prophet صلى الله عليه وسلم came to my house and his sickness became worse he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a *Mikhḍab* (brass tub) belonging to Ḥafṣa, the wife of the Prophet صلى الله عليه وسلم . Then, all of us

١٥٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا لَمَّا ثَقُلَ ٱلنَّبِيُّ ﷺ وَٱشْتَدَّ بِهِ وَجَعُهُ، ٱسْتَأْذَنَ أَزْوَاجَهُ فِي أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ ، فَخَرَجَ ٱلنَّبِيُّ ﷺ بَيْنَ رَجُلَيْنِ، تَخُطُّ رِجْلَاهُ فِي ٱلْأَرْضِ، بَيْنَ عَبَّاسٍ وَرَجُلٍ آخَرَ. وَكَانَتْ عَائِشَةُ رَضِيَ ٱللهُ عَنْهَا تُحَدِّثُ: أَنَّ ٱلنَّبِيَّ ﷺ قَالَ: بَعْدَمَا دَخَلَ بَيْتَهُ وَٱشْتَدَّ وَجَعُهُ: (هَرِيقُوا عَلَيَّ مِنْ سَبْعِ قِرَبٍ، لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ، لَعَلِّي أَعْهَدُ إِلَى ٱلنَّاسِ). وَأُجْلِسَ فِي مِخْضَبٍ لِحَفْصَةَ، زَوْجِ

started pouring water on him from the water-skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people." *[1:197-O.B.]*

ٱلنَّبِيِّ ﷺ، ثُمَّ طَفِقْنَا نَصُبُّ عَلَيْهِ تِلْكَ، حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا: (أَنْ قَدْ فَعَلْتُنَّ). ثُمَّ خَرَجَ إِلَى ٱلنَّاسِ.

151. (Narrated Thâbit:) Anas رضي الله عنه said, "The Prophet صلى الله عليه وسلم asked for water, and a tumbler with a broad base and not so deep, containing a small quantity of water, was brought to him whereby he put his fingers in it." Anas further said, "I noticed the water springing out from amongst his fingers." Anas added, "I estimated that the people who performed ablution with it numbered between seventy to eighty." *[1:199-O.B.]*

١٥١ : عَنْ أَنَسٍ -رَضِيَ ٱللهُ عَنْهُ-: أَنَّ ٱلنَّبِيَّ ﷺ دَعَا بِإِنَاءٍ مِنْ مَاءٍ، فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ، فِيهِ شَيْءٌ مِنْ مَاءٍ، فَوَضَعَ أَصَابِعَهُ فِيهِ، قَالَ أَنَسٌ: فَجَعَلْتُ أَنْظُرُ إِلَى ٱلْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَحَزَرْتُ مَنْ تَوَضَّأَ منه، مَا بَيْنَ ٱلسَّبْعِينَ إِلَى ٱلثَّمَانِينَ.

CHAPTER 35. To perform ablution with one *Mûdd* of water. (*Mûdd* is practically 2/3 of a kilogram.)

٣٥ - باب: ٱلْوُضُوءِ بِالْمُدِّ

152. Narrated (Anas رضي الله عنه : The Prophet صلى الله عليه وسلم used to take a bath with one *Ṣâ'* or upto five *Mûdd* (1 *Ṣâ'* = 4 *Mûdd*) of water and used to perform ablution with one *Mûdd* of water. *[1:200-O.B.]*

١٥٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ ٱلنَّبِيُّ ﷺ يَغْتَسِلُ، بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ، وَيَتَوَضَّأُ بِالْمُدِّ.

CHAPTER 36. To pass wet hands over the *Khûffain* (two leather socks covering the ankles).

٣٦ - باب: ٱلْمَسْحِ عَلَى ٱلْخُفَّيْنِ

153. (Narrated 'Abdullâh bin 'Umar رضي الله عنهما) : Sa'd bin Abî Waqqâṣ رضي الله عنه said, "The Prophet صلى الله عليه وسلم passed wet hands over his *Khûffain*." 'Abdullâh bin 'Umar رضي الله عنهما asked 'Umar about it. 'Umar replied in the affirmative and added, "Whenever Sa'd narrates a *Ḥadîth* from the Prophet صلى الله عليه وسلم , there is no need to ask anyone else about it." *[1:201-O.B.]*

١٥٣ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ: أَنَّهُ مَسَحَ عَلَى ٱلْخُفَّيْنِ. وَأَنَّ عَبْدَ ٱللهِ بْنَ عُمَرَ: سَأَلَ عُمَرَ عَنْ ذَلِكَ فَقَالَ: نَعَمْ، إِذَا حَدَّثَكَ شَيْئًا سَعْدٌ، عَنِ ٱلنَّبِيِّ ﷺ، فَلاَ تَسْأَلْ عَنْهُ غَيْرَهُ.

154. Narrated 'Amr bin Umaiyya Aḍ-Ḍamrî رضي الله عنه : "I saw the Prophet صلى الله عليه وسلم passing wet hands over his *Khûffain*." *[1:203-O.B.]*

١٥٤ : عَنْ عَمْرِو بْنِ أُمَيَّةَ ٱلضَّمْرِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ رَأَى ٱلنَّبِيَّ ﷺ يَمْسَحُ عَلَى ٱلْخُفَّيْنِ.

155. Narrated ('Amr) رضى الله عنه : "I saw the Prophet صلى الله عليه وسلم passing wet hands over his *'Imâma* (turban) and *Khûff* (leather socks)." *[1:204-O.B.]*

١٥٥ : وَعَنْهُ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: رَأَيْتُ ٱلنَّبِيَّ ﷺ يَمْسَحُ عَلَى عِمَامَتِهِ وَخُفَّيْهِ.

CHAPTER 37. If one puts on (*Khûff*) just after performing ablution (there is no need to wash one's feet again in ablution) (24 hours for non-travellers and three days for travellers).

٣٧ - باب: إِذَا أَدْخَلَ رِجْلَيْهِ وَهُمَا طَاهِرَتَانِ

156. Narrated Al-Mughîra bin Shu'ba رضى الله عنه : "Once I was in the company of the Prophet صلى الله عليه وسلم on a journey and I dashed to take off his *Khûff*. He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands on them." *[1:205-O.B.]*

١٥٦ : عَنِ ٱلْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ:

كُنْتُ مَعَ ٱلنَّبِيِّ ﷺ فِي سَفَرٍ، فَأَهْوَيْتُ لِأَنْزِعَ خُفَّيْهِ، فَقَالَ: (دَعْهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ). فَمَسَحَ عَلَيْهِمَا.

CHAPTER 38. Not repeating ablution after eating mutton and *As-Sawîq*[1]

٣٨ - باب: مَنْ لَمْ يَتَوَضَّأْ مِن لَحمِ ٱلشَّاةِ وَالسَّوِيقِ

157. Narrated 'Amr bin Umaiya رضى الله عنه : "I saw Allâh's Messenger صلى الله عليه وسلم taking a piece of (cooked) mutton from shoulder region and then he was called for *Ṣalât* (prayer). He put his knife down and offered *Ṣalât* (prayer) without repeating ablution." *[1:207-O.B.]*

١٥٧ : عَنْ عَمْرِو بْنِ أُمَيَّةَ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّهُ رَأَى رَسُولَ ٱللَّهِ ﷺ يحتزُّ مِنْ كَتِفِ شَاةٍ، فَدُعِيَ إِلَى ٱلصَّلَاةِ، فَأَلْقَى ٱلسِّكِّينَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

CHAPTER 39. Rinsing one's mouth (with water) after eating *As-Sawîq* without repeating ablution.

٣٩ - باب: مَنْ مَضْمَضَ مِنَ السَّوِيقِ وَلَمْ يَتَوَضَّأْ

158. Narrated Suwaid bin Al-Nu'mân رضى الله عنه : In the year of the conquest of Khaibar I went with Allâh's Messenger صلى الله عليه وسلم till we reached Ṣahbâ', a place near Khaibar, where Allâh's Messenger صلى الله عليه وسلم offered the *'Aṣr*

١٥٨ : عَنْ سُوَيْدِ بْنِ ٱلنُّعْمَانِ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّهُ خَرَجَ مَعَ رَسُولِ ٱللَّهِ ﷺ عَامَ خَيْبَرَ، حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ، وَهِيَ أَدْنَى خَيْبَرَ، فَصَلَّى ٱلْعَصْرَ، ثُمَّ دَعَا

[1] *Sawiq:* See the glossary.

prayer and asked for food. Nothing but *As-Sawîq* was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet صلى الله عليه وسلم got up for the evening prayer (*Maghrib* prayer), rinsed his mouth with water and we did the same, and he then offered *Ṣalât* (prayer) without repeating the ablution. *[1:208-O.B.]*

بِالأَزْوَادِ، فَلَمْ يُؤْتَ إِلاَّ بِالسَّوِيقِ، فَأَمَرَ بِهِ فَثُرِّيَ، فَأَكَلَ رَسُولُ ٱللهِ ﷺ وَأَكَلْنَا، ثُمَّ قَامَ إِلَى ٱلمَغْرِبِ، فَمَضْمَضَ وَمَضْمَضْنَا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

159. Narrated Maimûna رضى الله عنها: The Prophet صلى الله عليه وسلم ate (a piece of) mutton from shoulder region and then offered *Ṣalât* (prayer) without repeating the ablution. *[1:209-O.B.]*

١٥٩ : عَنْ مَيْمُونَةَ رَضِيَ ٱللهُ عَنْهَا : أَنَّ ٱلنَّبِيَّ ﷺ أَكَلَ عِنْدَهَا كَتِفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

CHAPTER 40. Whether to rinse the mouth after drinking milk.

٤٠ - باب: هَلْ يُمَضْمِضُ مِنَ ٱللَّبَنِ

160. Narrated Ibn 'Abbâs رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم drank milk, rinsed his mouth and said, "It has fat." *[1:210-O.B.]*

١٦٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ رَسُولَ ٱللهِ ﷺ شَرِبَ لَبَنًا، فَمَضْمَضَ وَقَالَ : (إِنَّ لَهُ دَسَمًا).

CHAPTER 41. Ablution after sleep. And whoever considers it unnecessary to repeat ablution after dozing once or twice or after nodding once in slumber.

٤١ - باب: ٱلْوُضُوءِ مِنَ ٱلنَّوْمِ وَمَنْ لَمْ يَرَ مِنَ ٱلنَّعْسَةِ وَٱلنَّعْسَتَيْنِ أَوِ ٱلخَفْقَةِ وُضُوءاً

161. Narrated 'Âisha رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you feels drowsy while offering *Ṣalât* (prayer) he should go to bed (sleep) till his slumber is over, because in praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself." *[1:211-O.B.]*

١٦١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا : أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ : (إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ، حَتَّى يَذْهَبَ عَنْهُ ٱلنَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لاَ يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ).

162. Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If anyone of you feels drowsy while offering *Ṣalât* (prayer), he should sleep till he understands what he is saying (reciting)." *[1:212-O.B.]*

١٦٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ : عَنِ ٱلنَّبِيِّ ﷺ أَنَّه قَالَ : (إِذَا نَعَسَ أَحَدُكُمْ فِي ٱلصَّلاَةِ فَلْيَنَمْ، حَتَّى يَعْلَمَ مَا يَقْرَأُ).

CHAPTER 42. To perform ablution even on having no *Hadath*.

٤٢ - باب: ٱلْوُضُوءِ مِنْ غَيْرِ حَدَثٍ

163. (Narrated 'Amr bin 'Aamir): (Anas) رضى الله عنه said, "The Prophet صلى الله عليه وسلم used to perform ablution for every *Salât* (prayer)." (I asked Anas, "What you used to do?") (Anas replied),"We used to pray with the same ablution until we break it with *Hadath*." *[1:213-O.B.]*

١٦٣ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ ٱلنَّبِيُّ ﷺ يَتَوَضَّأُ عِنْدَ كُلِّ صَلاَةٍ. قَالَ: وَكَانَ يُجْزِىءُ أَحَدَنَا ٱلْوُضُوءُ مَا لَمْ يُحْدِثْ

CHAPTER 43. One of the major sins is not to protect oneself (one's clothes and body) from one's urine (i.e. from being soiled with it).

٤٣ - باب: مِنَ ٱلكَبَائِرِ أَنْ لاَ يَستَتِرَ مِن بَوْلِه

164. Narrated Ibn 'Abbâs رضى الله عنهما: Once the Prophet صلى الله عليه وسلم, while passing through one of the *Heytân* (gardens or graveyards) of Al-Madîna or Makka heard the voices of two persons who were being tortured in their graves. The Prophet صلى الله عليه وسلم said, "These two persons are being tortured not for a major sin (to avoid)." He (صلى الله عليه وسلم) then added, "Yes! (There they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends)". The Prophet صلى الله عليه وسلم then asked for a green branch (of a date-palm tree), broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."[1]. *[1:215-O.B.]*

١٦٤ : عَنِ ٱبْنِ عَبَّاسٍ رضي ٱللهُ عنهما قَالَ: مَرَّ ٱلنَّبِي ﷺ بِحَائِطٍ مِنْ حِيطَانِ ٱلْمَدِينَةِ أَوْ مَكَّةَ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا فَقَالَ ٱلنَّبِيُّ ﷺ: (يُعَذَّبَانِ، وَما يُعَذَّبَانِ فِي كَبِيرٍ). ثُمَّ قَالَ: (بَلَى، كَانَ أَحَدُهُمَا لاَ يَسْتَتِرُ مِنْ بَوْلِهِ، وَكَانَ ٱلآخَرُ يَمْشِي بِالنَّمِيمَةِ). ثُمَّ دَعَا بِجَرِيدَةٍ رَطْبَةٍ، فَكَسَرَهَا كِسْرَتَيْنِ، فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كِسْرَةً، فَقِيلَ لَهُ: يَا رَسُولَ ٱللهِ، لِمَ فَعَلْتَ هٰذَا؟ قَالَ: (لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا).

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[1] This action was a kind of invocation on the part of the Prophet صلى الله عليه وسلم for the deceased persons (*Fath Al-Bâri*, Vol. 1, Page 232).

CHAPTER 44. What is said regarding washing out urine.

٤٤ - باب: مَا جَاءَ فِي غَسلِ ٱلْبَوْلِ

165. Narrated Anas (bin Mâlik) رضى الله عنه : Whenever the Prophet صلى الله عليه وسلم went to answer the call of nature, I used to bring water with which he used to wash his private parts. *[1:216-O.B.]*

١٦٥ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

كَانَ ٱلنَّبِيُّ ﷺ إِذَا تَبَرَّزَ لِحَاجَتِهِ، أَتَيْتُهُ بِمَاءٍ فَيَغْسِلُ بِهِ.

CHAPTER 45. The Prophet صلى الله عليه وسلم and the people left the bedouin undisturbed till he finished urinating in the mosque.

٤٥ - باب: تَرْكِ ٱلنَّبِيِّ ﷺ وَالنَّاسِ الأَعْرَابِيَّ حَتَّى فَرَغَ مِنْ بَوْلِهِ فِي ٱلْمَسْجِدِ

166. Narrated Abû Huraira رضى الله عنه : A bedouin stood up and started making water in the mosque. The people caught him but the Prophet صلى الله عليه وسلم ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet صلى الله عليه وسلم then said, "You have been sent to make things easy and not to make them difficult." *[1:219-O.B.]*

١٦٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي ٱلْمَسْجِدِ، فَتَنَاوَلَهُ ٱلنَّاسُ، فَقَالَ لَهُمُ ٱلنَّبِيُّ ﷺ: (دَعُوهُ وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ مَاءٍ، أَوْ ذَنُوبًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ).

CHAPTER 46. The urine of children.

٤٦ - باب: بَوْلِ ٱلصِّبْيَانِ

167. Narrated Umm Qais bint Miḥṣan رضى الله عنها : I brought my young son, who had not started eating (ordinary food) to Allâh's Messenger صلى الله عليه وسلم who took him and made him sit in his lap. The child urinated on the garment of the Prophet صلى الله عليه وسلم, so he asked for water and sprinkled it over the soiled (area) and did not wash it.*[1:223-O.B.]*

١٦٧ : عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ رَضِيَ ٱللهُ عَنْهَا: أَنَّهَا أَتَتْ بِٱبْنٍ لَها صَغِيرٍ، لَمْ يَأْكُلِ ٱلطَّعَامَ، إِلَى رَسُولِ ٱللهِ ﷺ، فَأَجْلَسَهُ رَسُولُ ٱللهِ ﷺ فِي حَجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ، فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

CHAPTER 47. To pass urine while standing and sitting.

٤٧ - باب: ٱلْبَوْلِ قَائِماً وَقَاعِداً

168. Narrated Hudhaifa رضى الله عنه : Once the Prophet صلى الله عليه وسلم went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution. *[1:224-O.B.]*

١٦٨ : عَنْ حُذَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَتَى ٱلنَّبِيُّ ﷺ سُبَاطَةَ قَوْمٍ، فَبَالَ قَائِمًا، ثُمَّ دَعَا بِمَاءٍ، فَجِئْتُهُ بِمَاءٍ فَتَوَضَّأَ.

CHAPTER 48. To make water beside one's companion while screened by a wall.

٤٨ - باب: ٱلْبَوْلِ عِنْدَ صَاحِبِهِ وَٱلتَّسَتُّرِ بِالْحَائِطِ

169. Narrated (Hudhaifa رضى الله عنه) : (The Prophet صلى الله عليه وسلم and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated). I went away, but he beckoned me (to come). So I approached him and stood near his back till he finished. *[1:225-O.B.]*

١٦٩ وَفي رِوايةٍ عَنْهُ: فَانْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَيَّ فَجِئْتُهُ، فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ.

CHAPTER 49. The washing out of blood.

٤٩ - باب: غَسْلِ ٱلدَّمِ

170. Narrated Asmâ' رضى الله عنها : A woman came to the Prophet صلى الله عليه وسلم and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can offer *Ṣalât* (prayer) in it." *[1:227-O.B.]*

١٧٠ : عَنْ أَسْمَاءَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ:

جَاءَتِ ٱمْرَأَةٌ إِلَى ٱلنَّبِيِّ ﷺ فَقَالَتْ: أَرَأَيْتَ إِحْدَانَا تَحِيضُ فِي ٱلثَّوْبِ، كَيْفَ تَصْنَعُ؟ قَالَ: (تَحُتُّهُ، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، وَتَنْضَحُهُ، وَتُصَلِّي فِيهِ).

171. Narrated 'Âisha رضى الله عنها : Fâṭima bint Abî Hubaish came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! I get persistent bleeding (from the uterus) and do not become clean. Shall I give up my *Ṣalât* (prayers)?" Allâh's Messenger صلى الله عليه وسلم replied, "No, because it is from a blood vessel and not the menses. So when your real menses begin give up your *Ṣalât* (prayers) and when it has finished, wash off the blood (take a bath) and offer your *Ṣalât* (prayers)." [Hishâm (the subnarrator) narrated that his father had also said, (the Prophet صلى الله عليه وسلم told her): "Perform ablution for every *Ṣalât* (prayer) till the time of the next period comes."] *[1:228-O.B.]*

١٧١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى ٱلنَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللهِ، إِنِّي ٱمْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ، أَفَأَدَعُ ٱلصَّلاَةَ؟ فَقَالَ رَسُولُ ٱللهِ ﷺ: (لاَ، إِنَّمَا ذٰلِكَ عِرْقٌ، وَلَيْسَ بِحَيْضٍ، فَإِذَا أَقْبَلَتْ حَيْضَتُكِ فَدَعِي ٱلصَّلاَةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ ٱلدَّمَ ثُمَّ صَلِّي). (ثُمَّ تَوَضَّئِي لِكُلِّ صَلاَةٍ، حَتَّى يَجِيءَ ذٰلِكَ ٱلْوَقْتُ).

CHAPTER 50. The washing out of semen with water and rubbing it off (when it is dry) [and the washing out of what comes out of women (i.e. discharge)].

٥٠ - باب: غَسْلِ ٱلْمَنِيِّ وَفَرْكِهِ

172. Narrated 'Âisha رضى الله عنها : I used to wash the traces of *Janâba* (semen) from the clothes of the Prophet صلى الله عليه وسلم and he used to go for *Ṣalât* (prayers) while traces of water were still on it (water spots were still visible). *[1:229-O.B.]*

١٧٢ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كُنْتُ أَغْسِلُ ٱلْجَنَابَةَ مِنْ ثَوْبِ ٱلنَّبِيِّ ﷺ، فَيَخْرُجُ إِلَى ٱلصَّلاَةِ، وَإِنَّ بُقَعَ ٱلْمَاءِ فِي ثَوْبِهِ.

CHAPTER 51. (What is said) about the urine of camels, sheep and other animals and about their folds.

٥١ - باب: أَبْوَالِ ٱلإِبِلِ وَٱلدَّوَابِّ وَٱلْغَنَمِ وَمَرَابِضِهَا

173. (Narrated Abû Qilâba): Anas رضى الله عنه said, "Some people of 'Ukal or 'Uraina tribe came to Al-Madîna and its climate did not suit them. So the Prophet صلى الله عليه وسلم ordered them to go to the herd of (milch) camels and to drink their milk and urine (as a medicine). So they went as directed and after they became healthy, they killed the shepherd of the Prophet صلى الله عليه وسلم and drove away all the camels. The news reached the Prophet صلى الله عليه وسلم early in the morning and he sent (men) in their pursuit and they were captured and brought at noon. He then ordered to cut their hands and feet (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al-Ḥarra and when they asked for water, no water was given to them." [Abû Qilâba added: These people committed murder, theft, became disbelievers after embracing Islâm (*Murtadîn* مرتدين) and fought against Allâh and His Messenger صلى الله عليه وسلم]. *[1:234-O.B.]*

١٧٣ : عَنْ أَنسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَدِمَ نَاسٌ مِنْ عُكَلٍ أَوْ عُرَيْنَةَ، فَاجْتَوَوُا ٱلْمَدِينَةَ، فَأَمَرَهُمُ ٱلنَّبِيُّ ﷺ بِلِقَاحٍ، وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَانْطَلَقُوا، فَلَمَّا صَحُّوا، قَتَلُوا رَاعِي ٱلنَّبِيِّ ﷺ، وَٱسْتَاقُوا ٱلنَّعَمَ، فَجاءَ ٱلْخَبَرُ فِي أَوَّلِ ٱلنَّهَارِ، فَبَعَثَ فِي آثَارِهِمْ، فَلَمَّا ٱرْتَفَعَ ٱلنَّهَارُ جِيءَ بِهِمْ، فَأَمَرَ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسُمِرَتْ أَعْيُنُهُمْ، وَأُلْقُوا فِي ٱلْحَرَّةِ، يَسْتَسْقُونَ فَلاَ يُسْقَوْنَ.

174. Narrated Anas رضى الله عنه : Prior to the construction of the mosque, the

١٧٤ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ:

Prophet صلى الله عليه وسلم offered the *Ṣalât* (prayers) at sheep-folds. *[1:235-O.B.]*

كَانَ ٱلنَّبِيُّ ﷺ يُصَلِّي، قَبْلَ أَنْ يُبْنَى ٱلْمَسْجِدُ، فِي مَرَابِضِ ٱلْغَنَمِ.

CHAPTER 52. (What is said about) *An-Najâsât*[1] (impure and filthy things) which fall in cooking butter (Ghee — which is obtained by evaporating moisture from butter) and water.

٥٢ - باب: مَا يَقَعُ مِنَ ٱلنَّجَاسَاتِ فِي ٱلسَّمْنِ وَٱلْمَاءِ

175. Narrated Maimûna رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest." *[1:236-O.B.]*

١٧٥ : عَنْ مَيْمُونَةَ رَضِيَ ٱللهُ عَنْهَا : أَنَّ رَسُولَ ٱللهِ ﷺ سُئِلَ عَنْ فَأْرَةٍ سَقَطَتْ فِي سَمْنٍ، فَقَالَ : (أَلْقُوهَا وَمَا حَوْلَها وَكُلُوا سَمْنَكُمْ).

176. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A wound which a Muslim receives in Allâh's Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its colour will be that of the blood but will smell like musk (perfume)." *[1:238-O.B.]*

١٧٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ. عَنِ ٱلنَّبِيِّ ﷺ قَالَ : (كُلُّ كَلْمٍ يُكْلَمُهُ ٱلْمُسْلِمُ فِي سَبِيلِ ٱللهِ، يَكُونُ يَوْمَ ٱلْقِيَامَةِ كَهَيْئَتِهَا، إِذْ طُعِنَتْ، تَفَجَّرُ دَمًا، ٱللَّوْنُ لَوْنُ ٱلدَّمِ، وَٱلعَرْفُ عَرْفُ ٱلمِسْكِ).

CHAPTER 53. Urinating in stagnant water.

٥٣ - باب: ٱلبَوْلُ فِي ٱلْمَاءِ ٱلدَّائِمِ

177. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it." *[1:239-O.B.]*

١٧٧ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ أَنَّهُ قَالَ : (لاَ يَبُولَنَّ أَحَدُكُمْ فِي ٱلْمَاءِ ٱلدَّائِمِ ٱلَّذِي لاَ يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ)

CHAPTER 54. If a dead body or a polluted thing is put on the back of a person offering the *Ṣalât* (prayer), his

٥٤ - باب: إِذَا أُلْقِيَ عَلَى ظَهْرِ ٱلمُصَلِّي قَذَرٌ وجيفَةٌ لَمْ تَفْسُدْ عَلَيْهِ صَلاَتُهُ

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[1] *An-Najâsat* is either: (a) physical or (b) spiritual. (a) Physical as regards urine, stools and sexual discharges; (b) Spiritual as regards not having belief in the Oneness of Allâh and His Messenger Muḥammad صلى الله عليه وسلم .

Ṣalât (prayer) will not be annulled (rejected by Allâh).

178. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : Once the Prophet صلى الله عليه وسلم was offering *Ṣalât* (prayers) at the Ka'ba. Abû Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Banî so and so and put it on the back of Muḥammad, when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet صلى الله عليه وسلم prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wished, I had some people with me to hold out against them. They started laughing and falling on one another. Allâh's Messenger صلى الله عليه وسلم was in prostration and he did not lift his head up till Fâṭima رضى الله عنها (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He raised his head and said thrice, "O Allâh! Punish Quraish". So it was hard for Abû Jahl and his companions when the Prophet صلى الله عليه وسلم invoked Allâh against them as they had a conviction that the prayers and invocations were accepted in this city (Makka). The Prophet صلى الله عليه وسلم said, "O Allâh! Punish Abû Jahl, 'Utba bin Rabî'a, Shaiba bin Rabî'a, Al-Walîd bin 'Utba, Umaiyya bin Khalaf, and 'Uqba bin Abî Mu'aiṭ (and he mentioned the seventh whose name I cannot recall). By Allâh in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allâh's Messenger صلى الله عليه وسلم in the *Qalîb* (one of the wells) of Badr. *[1:241-O.B.]*

١٧٨ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ:

أَنَّ ٱلنَّبِيَّ ﷺ كَانَ يُصَلِّي عِنْدَ ٱلْبَيْتِ وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ: أَيُّكُمْ يَجِيءُ بِسَلَى جَزُورِ بَنِي فُلاَنٍ، فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ؟ فَانْبَعَثَ أَشْقَى ٱلْقَوْمِ فَجَاءَ بِهِ، فَنَظَرَ حَتَّى إِذا سَجَدَ ٱلنَّبِيُّ ﷺ، وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ، وَأَنَا أَنْظُرُ لاَ أُغْنِي شَيْئًا، لَوْ كَانَ لِي مَنَعَةٌ، قَالَ: فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ ٱللهِ ﷺ سَاجِدٌ لاَ يَرْفَعُ رَأْسَهُ، حَتَّى جَاءَتْهُ فَاطِمَةُ، فَطَرَحَتْ عَنْ ظَهْرِهِ، فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ: (ٱللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ). ثَلاثَ مَرَّاتٍ، فَشَقَّ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ، وَكَانُوا يَرَوْنَ أَنَّ ٱلدَّعْوَةَ فِي ذَلِكَ ٱلْبَلَدِ مُسْتَجَابَةٌ، ثُمَّ سَمَّى: (ٱللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَٱلْوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ ابْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ). وَعَدَّ ٱلسَّابِعَ فَنَسِيَهُ الراوي. قَالَ: فَوَٱلَّذِي نَفْسِي بِيَدِهِ، لَقَدْ رَأَيْتُ ٱلَّذِينَ عَدَّ رَسُولُ ٱللهِ ﷺ صَرْعَى، فِي ٱلْقَلِيبِ قَلِيبِ بَدْرٍ.

CHAPTER 55. Spitting or blowing out the nose or doing similar action in one's (own) garment.

٥٥ - باب: ٱلْبُصاقِ وَٱلْمُخاطِ وَنَحوِهِ فِي ٱلثَّوْبِ

179. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم once spat in his clothes.*[1:242-O.B.]*

١٧٩ : عَنْ أَنَسٍ رضي ٱلله عنه قال: بَزَقَ ٱلنَّبِيُّ ﷺ في ثَوْبِهِ.

CHAPTER 56. Washing blood by a woman off her father's face.

٥٦ - باب: غَسْلِ ٱلمَرأةِ ٱلدَّمَ عَن وَجْهِ أَبِيْها

180. Narrated (Abû Ḥâzim) : Sahl bin Sa'd As-Sâ'idî رضى الله عنه was asked by the people, "With what was the wound of the Prophet صلى الله عليه وسلم treated?" Sahl replied, "None remains among the people living who knows that better than I. Alî used to bring water in his shield and Fâṭima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it, (i.e., its ashes)." *[1:244-O.B.]*

١٨٠ : عَنْ سَهْلِ بْنِ سَعْدٍ ٱلسَّاعِدِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَأَلَهُ ٱلنَّاسُ: بِأَيِّ شَيْءٍ دُووِيَ جُرْحُ ٱلنَّبِيِّ ﷺ؟ فَقَالَ: مَا بَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَ عَلِيٌّ يَجِيءُ بِتُرْسِهِ فِيهِ مَاءٌ، وَفَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ ٱلدَّمَ، وأُخِذَ حَصِيرٌ فَأُحْرِقَ، فَحُشِيَ بِهِ جُرْحُهُ.

CHAPTER 57. *Siwâk* (to clean the teeth with *Siwâk* which is a tooth-brush in the form of a pencil from the roots of an *Arâk* tree).

٥٧ - باب: ٱلسِّوَاكِ

181. Narrated Abû Mûsa رضى الله عنه: "I came to the Prophet صلى الله عليه وسلم and saw him carrying a *Siwâk* in his hand and cleaning his teeth, saying, "U' U'," as if he was retching while the *Siwâk* was in his mouth." *[1:245-O.B.]*

١٨١ : عنْ أَبِي مُوسى رَضِيَ ٱللهُ عَنْهُ قَالَ: أَتَيْتُ ٱلنَّبِيَّ ﷺ، فَوَجَدْتُهُ يَسْتَنُّ بِسِوَاكٍ بِيَدِهِ، يَقُولُ أُعْ أُعْ، وَٱلسِّوَاكُ فِي فِيهِ، كَأَنَّهُ يَتَهَوَّعُ.

182. Narrated Hudhaifa رضى الله عنه : Whenever the Prophet صلى الله عليه وسلم got up at night, he used to clean his mouth with *Siwâk. [1:246 (A)-O.B.]*

١٨٢ : عَنْ حُذَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ ٱلنَّبِيُّ ﷺ، إِذَا قَامَ مِنَ ٱللَّيْلِ، يَشُوصُ فَاهُ بِالسِّوَاكِ.

CHAPTER 58. To give *Siwâk* to the oldest person of the group.

٥٨ - باب: دَفْعِ ٱلسِّوَاكِ إِلى ٱلأَكْبَرِ

183. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "I dreamt that I was cleaning my teeth with a *Siwâk* and two persons came to me.

١٨٣ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ ٱلنَّبِيَّ ﷺ قَالَ:

One of them was older than the other and I gave the *Siwâk* to the younger. I was told that I should give it to the older and so I did." *[1:246 (B)-O.B.]*

(أَرَانِي أَتَسَوَّكُ بِسِوَاكٍ، فَجَاءَنِي رَجُلاَنِ، أَحَدُهُما أَكْبَرُ مِنَ ٱلآخَرِ، فَنَاوَلْتُ ٱلسِّوَاكَ ٱلأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى ٱلأَكْبَرِ مِنْهُمَا).

CHAPTER 59. The superiority of a person who sleeps with ablution.

٥٩ - باب: فَضْلِ مَنْ بَاتَ عَلَى ٱلْوُضُوءِ

184. Narrated Al-Barâ' bin 'Āzib رضى الله عنهما : The Prophet صلى الله عليه وسلم said to me, "Whenever you go to bed perform ablution like that for the *Ṣalât* (prayer), lie on your right side and say: *Allâhumma inni aslamtu wajhî ilaika, wa fauwaḍtu 'amrî ilaika, wa alja'tu ẓahrî ilaika raghbatan wa rahbatan ilaika. La malja' wa lâ manja minka illâ ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa bi na-bîyikal-ladhî arsalta,* [O Allâh! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allâh! I believe in Your Book (the Qur'ân) which You have revealed and in Your Prophet (Muḥammad صلى الله عليه وسلم) whom you have sent]. Then if you die on that very night, you will die with faith (i.e. on the religion of Islâm). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet صلى الله عليه وسلم and when I reached "*Allâhumma âmantu bikitâbikal-ladhî anzalta* (O Allâh I believe in Your Book which You have revealed)." I said, "*Wa Rasûlika* (and Your Messenger)." The Prophet صلى الله عليه وسلم said, "No, (but say): *Wa nabiyikal-ladhî arsalta* (Your Prophet whom You have sent), instead." *[1:247-O.B.]*

١٨٤ : عَنِ ٱلْبَرَاءِ بْنِ عَازِبٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ ٱلنَّبِيُّ ﷺ: (إِذَا أَتَيْتَ مَضْجَعَكَ، فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ، ثُمَّ ٱضْطَجِعْ عَلَى شِقِّكَ ٱلأَيْمَنِ، ثُمَّ قُلِ: ٱللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَى مِنْكَ إِلاَّ إِلَيْكَ، ٱللَّهُمَّ آمَنْتُ بِكِتَابِكَ ٱلَّذِي أَنْزَلْتَ، وَنَبِيِّكَ ٱلَّذِي أَرْسَلْتَ. فَإِنْ مُتَّ مِنْ لَيْلَتِكَ، فَأَنْتَ عَلَى ٱلْفِطْرَةِ، وَٱجْعَلْهُنَّ آخِرَ مَا تَكَلَّمُ بِهِ). قَالَ: فَرَدَّدْتُهَا عَلَى ٱلنَّبِيِّ ﷺ، فَلَمَّا بَلَغْتُ: ٱللَّهُمَّ آمَنْتُ بِكِتَابِكَ ٱلَّذِي أَنْزَلْتَ، قُلْتُ: وَرَسُولِكَ، قَالَ: (لاَ، وَنَبِيِّكَ ٱلَّذِي أَرْسَلْتَ).

5. THE BOOK OF *GHUSL* (Washing of the whole body)

٥ - كتابُ الغُسْلِ

CHAPTER 1. The performance of ablution before taking a bath.

١ - باب: ٱلوُضُوءِ قَبْلَ ٱلغُسْلِ

185. Narrated 'Āisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم: Whenever the Prophet صلى الله عليه وسلم took a bath after *Janâba*[1] he started by washing his hands and then performed ablution like that for the *Ṣalât* (prayer). After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body. *[1:248-O.B.]*

١٨٥ : عَنْ عَائِشَةَ، زَوْجِ ٱلنَّبِيِّ ﷺ وَرَضِيَ عَنْهَا:
أَنَّ ٱلنَّبِيَّ ﷺ: كَانَ إِذَا ٱغْتَسَلَ مِنَ ٱلْجَنَابَةِ، بَدَأَ فَغَسَلَ يَدَيْهِ، ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، ثُمَّ يُدْخِلُ أَصَابِعَهُ فِي ٱلْمَاءِ، فَيُخَلِّلُ بِهَا أُصُولَ الشَّعْرِ، ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ غُرَفٍ بِيَدَيْهِ، ثُمَّ يُفِيضُ ٱلْمَاءَ عَلَى جِلْدِهِ كُلِّهِ.

186. Narrated Maimûna رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم performed ablution like that for the *Ṣalât* (prayer) but did not wash his feet. He washed off the discharge from his private parts and then poured water over his (body). He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of *Janâba*. *[1:249-O.B.]*

١٨٦ : عَنْ مَيْمُونَةَ رَضِيَ ٱللهُ عَنْهَا زَوْجِ ٱلنَّبِيِّ ﷺ قَالَتْ: تَوَضَّأَ رَسُولُ ٱللهِ ﷺ وُضُوءَهُ لِلصَّلَاةِ، غَيْرَ رِجْلَيْهِ، وَغَسَلَ فَرْجَهُ وَمَا أَصَابَهُ مِنَ ٱلأَذَى، ثُمَّ أَفَاضَ عَلَيْهِ ٱلْمَاءَ، ثُمَّ نَحَّى رِجْلَيْهِ، فَغَسَلَهُمَا، هٰذِهِ غُسْلُهُ مِنَ ٱلْجَنَابَةِ.

CHAPTER 2. Taking a bath by a man along with his wife.

٢ - باب: غُسْلِ ٱلرَّجُلِ مَعَ ٱمْرَأَتِهِ

187. Narrated 'Āisha رضى الله عنها: The Prophet صلى الله عليه وسلم and I used to take a bath from a single pot called *Faraq*. *[1:250-O.B.]*

١٨٧ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَٱلنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، مِنْ قَدَحٍ يُقَالُ لَهُ ٱلْفَرَقُ.

[1] *Janâba:* See the glossary.

CHAPTER 3. Taking a bath with a *Ṣâ'* of water or so. (One *Ṣâ'* = 3 kilograms approx.)

٣ - باب: ٱلْغُسْلِ بِالصَّاعِ وَنَحْوِهِ

188. Narrated ('Āisha) رضى الله عنها that she was asked about the bath of the Prophet صلى الله عليه وسلم. She brought a pot containing about a *Ṣâ'* of water and took a bath and poured it over her head and at that time there was a screen between her and the questioner. *[1:251-O.B.]*

١٨٨ : وعنها رضي الله عنها أَنَّها سُئِلَتْ عَنْ غُسْلِ ٱلنَّبِيِّ ﷺ، فَدَعَتْ بِإِنَاءٍ نَحْوٍ مِنْ صَاعٍ، فَاغْتَسَلَتْ، وَأَفَاضَتْ عَلَى رَأْسِهَا، وَبَيْنَهَا وبين السائلِ حِجَابٌ.

189. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : A man asked him about taking a bath. He replied. "A *Ṣâ'* of water is sufficient for you." A man said, "A *Ṣâ'* is not sufficient for me". Jâbir said, "A *Ṣâ'* was sufficient for one who had more hair than you and was better than you (meaning the Prophet صلى الله عليه وسلم)". And then Jâbir (put on) his garment and led the *Ṣalât* (prayer). *[1:252-O.B.]*

١٨٩ : عن جابرِ بن عبدِ اللهِ رضي الله عنهما أَنَّه سأَلَهُ رَجُلٌ عن الغسلِ؟، فَقَالَ: يَكْفِيكَ صَاعٌ. فَقَالَ رَجُلٌ: مَا يَكْفِينِي، فَقَالَ جَابِرٌ: كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شَعَرًا وَخَيْرٌ مِنْكَ، ثُمَّ أَمَّهُمْ فِي ثَوْبٍ.

CHAPTER 4. Pouring water thrice on one's head.

٤ - باب: مَنْ أَفَاضَ عَلَى رَأْسِهِ ثَلاَثاً

190. Narrated Jubair bin Mut'im رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "As for me, I pour water three times on my head." And he pointed with both his hands. *[1:254-O.B.]*

١٩٠ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلاَثًا). وَأَشَارَ بِيَدَيْهِ كِلْتَيْهِمَا.

CHAPTER 5. Starting one's bath by scenting oneself with *Ḥilâb* or some other scent.

٥ - باب: مَنْ بَدَأَ بِالْحِلاَبِ أَوِ ٱلطِّيبِ عِنْدَ ٱلْغُسْلِ

191. Narrated 'Āisha رضى الله عنها : Whenever the Prophet صلى الله عليه وسلم took the bath of *Janâba* (sexual relation or wet dream) he asked for the *Ḥilâb*[1] or

١٩١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ ٱلنَّبِيُّ ﷺ إِذَا ٱغْتَسَلَ مِنَ ٱلْجَنَابَةِ،

[1] *Ḥilâb:* See the glossary.

دَعَا بِشَيْءٍ نَحْوَ ٱلْحِلاَبِ، فَأَخَذَ بِكَفِّهِ، فَبَدَأَ بِشِقِّ رَأْسِهِ ٱلأَيْمَنِ، ثُمَّ ٱلأَيْسَرِ، فَقَالَ بِهِمَا عَلَى وَسَطِ رَأْسِهِ.

some (other scent). He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head (with both hands). *[1:258-O.B.]*

٦ - باب: إذا جَامَعَ ثُمَّ عَادَ

CHAPTER 6. Having sexual intercourse and repeating it.

١٩٢ : وعَنْها رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ ٱللهِ ﷺ، فَيَطُوفُ عَلَى نِسَائِهِ، ثُمَّ يُصْبِحُ مُحْرِمًا يَنْضَحُ طِيبًا.

192. Narrated (ʻĀisha) رضي الله عنها that she used to put scent on Allâh's Messenger صلى الله عليه وسلم and he used to go round his wives, and in the morning he assumed the *Iḥrâm*, and the fragrance of scent was still coming out (from his body.). *[1:267-O.B.]*

١٩٣ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ ٱلنَّبِيُّ ﷺ يَدُورُ عَلَى نِسَائِهِ فِي ٱلسَّاعَةِ ٱلْوَاحِدَةِ، مِنَ ٱللَّيْلِ وَالنَّهَارِ، وهُنَّ إِحْدَى عَشْرَةَ. وَفي رواية: تِسْعُ نِسْوَةٍ. قيل لِأَنَس: أَوَ كَانَ يُطِيقُ ذَلِكَ؟ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّهُ أُعْطِي قُوَّةَ ثَلاَثِينَ.

193. Narrated Anas (bin Mâlik) رضي الله عنه : He said, "The Prophet صلى الله عليه وسلم used to visit all his wives in a round, during the day and night and they were eleven (and in another quotation nine) in number." I asked Anas, "Had the Prophet صلى الله عليه وسلم the strength for it?" Anas رضي الله عنه replied, "We used to say that the Prophet صلى الله عليه وسلم was given the strength of thirty (men)." [And Sa'îd said on the authority of Qatâda that Anas had told him about nine wives only (not eleven)]. *[1:268-O.B.]*

٧ - باب: مَنْ تَطَيَّبَ واغْتَسَلَ

CHAPTER 7. Whoever scented himself and then took a bath, while the effect of scent remained even after bathing.

١٩٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ، فِي مَفْرِقِ ٱلنَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ.

194. Narrated ʻĀisha رضي الله عنها : It is as if I am just now looking at the glitter of scent in the parting of the Prophet's head hair and while he was a *Muḥrim*. *[1:271-O.B.]*

CHAPTER 8. To rub the hair thoroughly while taking a bath.

٨ - باب: تَخْلِيلِ ٱلشَّعَرِ أثناء الغُسلِ

195. Narrated ('Āisha) رضى الله عنها : "Whenever Allâh's Messenger صلى الله عليه وسلم took the bath of *Janâba*, he cleaned his hands and performed ablution like that for *Salât* (prayer) and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body." *[1:272-O.B.]*

١٩٥ : وعَنْها رَضِيَ ٱللهُ عَنْها قَالَتْ: كَانَ رَسُولُ ٱللهِ ﷺ إِذَا ٱغْتَسَلَ مِنَ ٱلجَنابَةِ، غَسَلَ يَدَيْهِ، وَتَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ، ثُمَّ ٱغْتَسَلَ، ثُمَّ يُخَلِّلُ بِيَدَيْهِ شَعَرَهُ، حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرْوَى بَشَرَتَهُ، أَفاضَ عَلَيْهِ المَاءَ ثَلاَثَ مَرَّاتٍ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ.

CHAPTER 9. If someone while in the mosque remembers that he is *Junub*, he should leave (the mosque to take a bath) and should not perform *Tayammum*.

٩ - باب: إِذَا ذَكَـرَ فِي ٱلمَسْجِدِ أَنَّهُ جُنُبٌ يَخرُجُ كَمَا هُوَ وَلاَ يَتَيَمَّمُ

196. Narrated Abû Huraira رضى الله عنه : Once the call (*Iqâma*) for the *Salât* (prayer) was announced and the rows were straightened. Allâh's Messenger صلى الله عليه وسلم came out; and when he stood up at his *Musalla*, he remembered that he was *Junub*. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said, *Allâhu-Akbar*, and we all offered the *Salât* (prayer) with him. *[1:274-O.B.]*

١٩٦ : عَنْ أَبي هُرَيْرَةَ - رَضِيَ ٱللهُ عَنْهُ - قَالَ: أُقِيمَتِ ٱلصَّلاَةُ وَعُدِّلَتِ ٱلصُّفُوفُ قِيَامًا، فَخَرَجَ إِلَيْنَا رَسُولُ ٱللهِ ﷺ، فَلَمَّا قَامَ فِي مُصَلاَّهُ، ذَكَرَ أَنَّهُ جُنُبٌ، فَقَالَ لَنَا: (مَكَانَكُمْ). ثُمَّ رَجَعَ فَاغْتَسَلَ، ثُمَّ خَرَجَ إِلَيْنَا وَرَأْسُهُ يَقْطُرُ، فَكَبَّرَ فَصَلَّيْنَا مَعَهُ.

CHAPTER 10. Whosoever took a bath alone (in seclusion) completely naked.

١٠ - باب: مَن ٱغْتَسلَ عُرْيَاناً وَحْدَهُ فِي خَلْـوَةٍ

197. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The (people of) Banî Israêl used to take bath naked (all together) looking at each other. Prophet Mûsa (Moses) عليه السلام used to take bath alone. They said, 'By Allâh! Nothing prevents Mûsa (Moses) from taking a bath with us

١٩٧ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً، يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، وَكَانَ مُوسَى يَغْتَسِلُ وَحْدَهُ، فَقَالُوا: وَٱللهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ

except that he has a scrotal hernia'. So once Mûsa (Moses) went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Mûsa (Moses) followed that stone saying, 'My clothes, O stone! My clothes, O stone!' till the people of Banî Isrâel saw him and said, 'By Allâh, Mûsa (Moses) has got no defect in his body'. Mûsa (Moses) took his clothes and began to beat the stone." Abû Huraira added, "By Allâh! There are still six or seven marks present on the stone from that excessive beating." *[1:277 (A)-O.B.]*

مَعَنَا إِلاَّ أَنَّهُ آدَرُ، فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ ٱلْحَجَرُ بِثَوْبِهِ، فَخَرَجَ مُوسَى فِي إِثْرِهِ، يَقُولُ: ثَوْبِي يَا حَجَرُ، ثوبي يَا حَجَر، حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى مُوسَى، فَقَالُوا: وَٱللهِ مَا بِمُوسَى مِنْ بَأْسٍ، وَأَخَذَ ثَوْبَهُ، فَطَفِقَ بِالْحَجَرِ ضَرْبًا). فَقَالَ أَبُو هُرَيْرَةَ: وَٱللهِ إِنَّهُ لَنَدَبٌ بِالْحَجَرِ، سِتَّةٌ أَوْ سَبْعَةٌ، ضَرْبًا بِالْحَجَرِ.

198. Narrated (Abû Huraira) رضي الله عنه: The Prophet صلى الله عليه وسلم said, "When Prophet Ayyûb (Job) was taking a bath naked, golden locusts began to fall on him. Ayyûb (Job) started collecting them in his clothes. His Lord addressed him, 'O Ayyûb (Job)! Haven't I given you enough so that you are not in need of them.' Ayyûb (Job) replied, 'Yes! By Your Honour (Power)! But I cannot dispense with Your Blessings.' " *[1:277 (B)-O.B.]*

١٩٨ : وعَنْه رَضِيَ ٱللهُ عَنْهُ عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا، فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ أَيُّوبُ يَحْتَثِي فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ: يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قَالَ: بَلَى وَعِزَّتِكَ، وَلٰكِنْ لاَ غِنَى بِي عَنْ بَرَكَتِكَ).

CHAPTER 11. To screen oneself from the people while taking a bath.

١١ - باب: ٱلتَّسَتُّرِ فِي ٱلْغُسْلِ عِنْدَ ٱلنَّاسِ

199. Narrated Umm Hânî bint Abî Ṭâlib رضي الله عنها: I went to Allâh's Messenger صلى الله عليه وسلم in the year of the conquest of Makka and found him taking a bath while Fâṭima رضي الله عنها was screening him. The Prophet صلى الله عليه وسلم asked, "Who is it?" I replied, "I am Umm Hânî." *[1:278-O.B.]*

١٩٩ : عَنْ أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ ٱللهِ ﷺ عَامَ ٱلْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ، فَقَالَ: (مَنْ هٰذِهِ؟). فَقُلْتُ: أَنَا أُمُّ هَانِئٍ.

CHAPTER 12. (What is said regarding) the sweat of *Junub.* And a believer does not become impure.

١٢ - باب: عَرَقِ ٱلْجُنُبِ وَأَنَّ ٱلْمُؤْمِنَ لاَ يَنْجُسُ

200. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم came across

٢٠٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ

أَنَّ ٱلنَّبِيَّ ﷺ لَقِيَهُ فِي بَعْضِ طُرُقِ ٱلْمَدِينَةِ وَهُوَ جُنُبٌ، قال: فَانْخَنَسْتُ مِنْهُ، فَذَهَبْتُ فَاغْتَسَلْتُ ثُمَّ جِئْتُ، فَقَالَ: (أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟). قَالَ: كُنْتُ جُنُبًا، فَكَرِهْتُ أَنْ أُجَالِسَكَ وَأَنَا عَلَى غَيْرِ طَهَارَةٍ، فَقَالَ: (سُبْحَانَ ٱللهِ، إِنَّ ٱلْمُؤْمِنَ لاَ يَنْجُسُ).

me in one of the streets of Al-Madîna and at that time I was *Junub*. So I slipped away from him and went to take a bath. On my return the Prophet صلى الله عليه وسلم said, "O Abû Huraira! Where have you been?" I replied, "I was *Junub*, so I disliked to sit in your company." The Prophet صلى الله عليه وسلم said, "*Subhân Allâh*![1] A believer never becomes *Najas* (impure)." (See V.9:28, the Qur'ân) *[1:281-O.B.]*

١٣ - باب: مَبِيت الجُنُب إذا توضأ....

CHAPTER 13. A *Junub* can sleep without taking a bath but with ablution.

٢٠١ : عَنْ عُمَرَ بْنِ ٱلْخَطَّابِ رَضِيَ ٱللهُ عَنْهُ: سَأَلَ رَسُولَ ٱللهِ ﷺ: أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: (نَعَمْ إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَرْقُدْ وَهُوَ جُنُبٌ).

201. Narrated 'Umar bin Al-Khattâb رضى الله عنه : I asked Allâh's Messenger صلى الله عليه وسلم, "Can any one of us sleep while he is *Junub*?" He replied, "Yes, if he performs ablution, he can sleep while he is *Junub*." *[1:285-O.B.]*

١٤ - باب: إذا ٱلتقى ٱلختانان

CHAPTER 14. When male and female organs come in close contact (bath becomes compulsory).

٢٠٢ : عَنْ أَبي هُرَيْرَةَ رضي الله عنه، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (إِذَا جَلَسَ بَيْنَ شُعَبِهَا ٱلأَرْبَعِ، ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ ٱلْغُسْلُ).

202. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her[2] bath becomes compulsory." *[1:290-O.B.]*

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[1] *Subhân Allâh*. See the glossary.

[2] The head of his private organ entered in her private female part.

6. THE BOOK OF MENSES

٦ - كتابُ الحيض

CHAPTER 1. Menses (a thing) ordained (by Allâh تعالى, and instructions) for women.

١ - باب: الأمر بِالنُّفَسَاءِ إذا نفِسْنَ

203. Narrated 'Āi**sh**a رضى الله عنها: We set out with the sole intention of performing *Ḥajj* and when we reached Sarif, (a place 11 k.m. from Makka) I got my menses. Allâh's Messenger صلى الله عليه وسلم came to me while I was weeping. He said "What is the matter with you? Have you got your menses?" I replied, "Yes." He said, "This is a thing which Allâh تعالى has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the *Ṭawâf* (Circumambulation) round the Ka'ba." 'Āi**sh**a رضى الله عنها added, "Allâh's Messenger صلى الله عليه وسلم sacrificed cows on behalf of his wives." *[1:293-O.B.]*

٢٠٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: خَرَجْنَا لاَ نَرَى إِلاَّ ٱلْحَجَّ، فَلَمَّا كنتُ بِسَرِفٍ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ ٱللهِ ﷺ وَأَنَا أَبْكِي، قَالَ: (مَا لَكِ أَنفِسْتِ؟). قُلْتُ: نَعَمْ، قَالَ: (إِنَّ هٰذَا أَمْرٌ كَتَبَهُ ٱللهُ عَلَى بَنَاتِ آدَمَ، فَاقْضِي مَا يَقْضِي ٱلْحَاجُّ، غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ).

قَالَتْ: وَضَحَّى رَسُولُ ٱللهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

CHAPTER 2. The washing of the husband's head and the combing of his hair by a menstruating wife.

٢ - باب: غَسْلِ ٱلحَائِضِ رَأْسَ زَوجِهَا وتَرجيلِه

204. Narrated ('Āi**sh**a) رضى الله عنها: While in menses, I used to comb the hair of Allâh's Messenger صلى الله عليه وسلم. *[1:294-O.B.]*

٢٠٤ : وعَنْها رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ ٱللهِ ﷺ وَأَنَا حَائِضٌ.

205. Narrated ('Āi**sh**a رضى الله عنها): "When the Prophet صلى الله عليه وسلم was in the mosque (in the state of *I'tikâf*) he would bring his head near her in her room and she would comb his hair, while she used to be in her menses." *[1:295-O.B.]*

٢٠٥ :وَ في رواية: وَهُوَ مُجَاوِرٌ فِي ٱلْمَسْجِدِ، يُدْنِي لَهَا رَأْسَهُ، وَهِيَ فِي حُجْرَتِهَا، فَتُرَجِّلُهُ وَهِيَ حَائِضٌ.

CHAPTER 3. To recite the Qur'ân while lying in the lap of one's own menstruating wife.

٣ - باب: قِرَاءَةِ الرَّجُلِ فِي حَجْرِ آمرأتِهِ وَهِيَ حَائِضٌ

206. Narrated ('Āisha) رضى الله عنها : The Prophet صلى الله عليه وسلم used to lean on my lap and recite the Qur'ân while I was in menses. *[1:296-O.B.]*

٢٠٦ : وعَنْها رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ ٱلنَّبِيُّ ﷺ يَتَّكِئُ فِي حَجْرِي وَأَنَا حَائِضٌ، ثُمَّ يَقْرَأُ ٱلْقُرْآنَ:

CHAPTER 4. Using the word *Nifâs* for menses.

٤ - باب: مَنْ سَمَّى النِّفَاسَ حَيْضاً

207. Narrated Umm Salama رضى الله عنها : While I was lying with the Prophet صلى الله عليه وسلم under a single woollen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got *Nifâs*, (menses)?" I replied, "Yes." He then called me and made me lie with him under the same sheet. *[1:297-O.B.]*

٢٠٧ : عَنْ أُمِّ سَلَمَةَ - رَضِيَ ٱللهُ عَنْهَا - قَالَتْ: بَيْنَا أَنَا مَعَ ٱلنَّبِيِّ ﷺ، مُضْطَجِعَةٌ فِي خَمِيصَةٍ، إِذْ حِضْتُ، فَانْسَلَلْتُ، فَأَخَذْتُ ثِيَابَ حَيْضَتِي، قَالَ: (أَنَفِسْتِ؟). قُلْتُ: نَعَمْ، فَدَعَانِي، فَاضْطَجَعْتُ مَعَهُ فِي ٱلْخَمِيلَةِ.

CHAPTER 5. Fondling a menstruating wife.

٥ - باب: مُبَاشَرَةِ ٱلحَائِضِ

208. Narrated 'Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم and I used to take a bath from a single pot while we were *Junub*. During the menses, he used to order me to put on an *Izâr* (dress worn below the waist) and used to fondle me. While in *I'tikâf*, he used to bring his head near me and I would wash it while I used to be in my periods (menses). *[1:298-O.B.]*

٢٠٨ : عَنْ عَائِشَةَ رَضِىَ ٱللهُ عَنْهَا قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَٱلنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، كِلاَنَا جُنُبٌ، وَكَانَ يَأْمُرُنِي فَأَتَّزِرُ، فَيُبَاشِرُنِي وَأَنَا حَائِضٌ، وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

209. (Narrated 'Abdur Raḥmân bin Al-Aswad on the authority of his father): 'Āisha رضى الله عنها said: "Whenever Allâh's Messenger صلى الله عليه وسلم wanted to fondle anyone of us during her periods (menses), he used to order her to put on an *Izâr* and start fondling her." 'Āisha رضى الله عنها added, "None of you could control his sexual

٢٠٩ : وَفي رواية عَنْهَا - رَضِيَ ٱللهُ عَنْهَا - قَالَتْ: كَانَتْ إِحْدَانَا إِذَا كَانَتْ حَائِضًا، فَأَرَادَ رَسُولُ ٱللهِ ﷺ أَنْ يُبَاشِرَهَا، أَمَرَهَا أَنْ تَتَّزِرَ فِي فَوْرِ حَيْضَتِهَا، ثُمَّ يُبَاشِرُهَا. وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ، كَمَا كَانَ ٱلنَّبِيُّ ﷺ يَمْلِكُ إِرْبَهُ.

desire as the Prophet صلى الله عليه وسلم could." *[1:299-O.B.]*

CHAPTER 6. A menstruating woman should leave observing *Ṣaum* (fast).

٦ - باب: تَرْكِ ٱلحَائِضِ ٱلصَّوْمَ

210. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Once Allâh's Messenger صلى الله عليه وسلم went out to the *Muṣalla* [to offer the *Ṣalât* (prayer)] of *'Eid-al-Aḍha* or *Al-Fiṭr* prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allâh's Messenger?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allâh's Messenger! What is deficient in our intelligence and religion?" He said, "Is not the witness (evidence) of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in your intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in your religion." *[1:301-O.B.]*

٢١٠ : عَنْ أَبي سَعِيدٍ ٱلخُدْرِيِّ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: خَرَجَ علينا رَسُولُ ٱللهِ ﷺ في أَضْحَى، أَو فِطْرٍ، إِلَى ٱلمُصَلَّى، فَمَرَّ عَلَى ٱلنِّسَاءِ، فَقَالَ: (يَا مَعْشَرَ ٱلنِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرِيتُكُنَّ أَكْثَرَ أَهْلِ ٱلنَّارِ). فَقُلْنَ: وَبِمَ يَا رَسُولَ ٱللهِ؟ قَالَ: (تُكْثِرْنَ ٱللَّعْنَ، وَتَكْفُرْنَ ٱلْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلُبِّ ٱلرَّجُلِ ٱلحَازِمِ مِنْ إِحْداكُنَّ). قُلْنَ: وَمَا نُقْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ ٱللهِ؟ قَالَ: (أَلَيْسَ شَهَادَةُ ٱلمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ ٱلرَّجُلِ؟). قُلْنَ: بَلَى، قَالَ: (فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟). قُلْنَ: بَلَى، قَالَ: (فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا).

CHAPTER 7. The *I'tikâf* of a woman who is bleeding (in between her periods).

٧ - باب: اعتِكَافِ المستَحَاضَةِ

211. Narrated 'Âisha رضى الله عنها : Once one of the wives of the Prophet صلى الله عليه وسلم did *I'tikâf* along with him and she was getting bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. *[1:306-O.B.]*

٢١١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ ٱلنَّبِيَّ ﷺ ٱعْتَكَفَ مَعَهُ بَعْضُ نِسَائِهِ، وَهِيَ مُسْتَحَاضَةٌ تَرَى ٱلدَّمَ، فَرُبَّمَا وَضَعَتِ ٱلطَّسْتَ تَحْتَهَا مِنَ ٱلدَّمِ.

CHAPTER 8. Putting perfume by women at the time of taking a bath after finishing from the menses.

٨ - باب: ٱلطِّيبِ لِلمرأةِ عِنْدَ غُسلِهَا مِنَ ٱلمحيْضِ

212. Narrated Umm 'Aṭiya رضى الله عنها: We were forbidden to mourn for a dead person for more than three days except in case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put *Koḥl* (antimony/eye powder) in our eyes or to use perfumes or to put on coloured clothes except a dress made of *'Aṣb* (a kind of Yemen cloth, very coarse and rough). We were allowed to use *Kust Azfâr*[1] (very light perfumes) at the time of taking a bath after menses and also we were forbidden to go with the funeral procession. *[1:310-O.B.]*

٢١٢ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ:
كُنَّا نُنْهَى أَنْ نُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلاَ نَكْتَحِلَ، وَلاَ نَتَطَيَّبَ، وَلاَ نَلْبَسَ ثَوْبًا مَصْبُوغًا إِلاَّ ثَوْبَ عَصْبٍ، وَقَدْ رُخِّصَ لَنَا عِنْدَ ٱلطُّهْرِ، إِذَا ٱغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا، فِي نُبْذَةٍ مِنْ كُسْتِ أَظْفَارٍ، وَكُنَّا نُنْهَى عَنِ ٱتِّبَاعِ ٱلْجَنَائِزِ.

CHAPTER 9. A woman should rub her own body thoroughly during a bath after the menses.

٩ - باب: دَلْكِ ٱلمَرْأَةِ نَفْسَهَا إِذَا تَطَهَّرَت مِنَ ٱلمحيضِ

213. Narrated 'Āisha رضى الله عنها: A woman asked the Prophet صلى الله عليه وسلم about the bath which is taken after finishing from the menses. The Prophet صلى الله عليه وسلم told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it?" He said, "*Subḥân Allâh*[2] purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it." *[1:311-O.B.]*

٢١٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا:
أَنَّ ٱمْرَأَةً سَأَلَتِ ٱلنَّبِيَّ ﷺ عَنْ غُسْلِهَا مِنَ ٱلمَحِيضِ، فَأَمَرَهَا كَيْفَ تَغْتَسِلُ، قَالَ: (خُذِي فِرْصَةً مِنْ مِسْكٍ، فَتَطَهَّرِي بِهَا). قَالَتْ: كَيْفَ أَتَطَهَّرُ بها؟ قَالَ: (سُبْحَانَ ٱللهِ، تَطَهَّرِي). فَاجْتَبَذْتُهَا إِلَيَّ، فَقُلْتُ: تَتَبَّعِي بِهَا أَثَرَ ٱلدَّمِ.

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[1] *Kust Azfâr:* A kind of perfume from Yemen.

[2] *Subḥân Allâh:* See the glossary.

CHAPTER 10. The combing of head-hair by a woman on taking a bath after finishing from the menses.

١٠ - باب: امتشاط المرأة عند غسلها من المحيض

214. Narrated ('Āisha) رضي الله عنها : In the last *Hajj* of Allâh's Messenger صلى الله عليه وسلم I assumed the *Iḥrâm* for *Hajj* along with Allâh's Messenger صلى الله عليه وسلم . I was one of those who intended *Tamattu'* (to perform *Hajj* and *'Umra* together with breaking) and did not take the *Hady* (animal for sacrifice) with me. I got my menses and was not clean till the night of 'Arafât. I said, "O Allâh's Messenger! It is the night of the day of 'Arafât and I intended to perform the *Hajj Tamattu'* with *'Umra*." Allâh's Messenger صلى الله عليه وسلم told me to undo my head-hair and comb it and to postpone the *'Umra*. I did the same and completed the *Hajj*. On the night of Al-Ḥaṣba (i.e. a place outside Makka where the pilgrims go after finishing all the ceremonies of *Hajj* at Mina) he (the Prophet صلى الله عليه وسلم) ordered 'Abdur Raḥmân ('Āisha's brother) to take me to At-Tan'îm to assume the *Iḥrâm* for *'Umra* in lieu of that of *Hajj-at-Tamattu'* which I had intended to perform. *[1:313-O.B.]*

٢١٤ : وعَنْها رَضِيَ ٱللهُ عَنْهَا قَالَتْ: أَهْلَلْتُ مَعَ رَسُولِ ٱللهِ ﷺ فِي حَجَّةِ ٱلْوَدَاعِ، فَكُنْتُ مِمَّنْ تَمَتَّعَ وَلَمْ يَسُقِ ٱلْهَدْيَ، فزَعَمَتْ أَنَّهَا حَاضَتْ، وَلَمْ تَطْهُرْ حَتَّى دَخَلَتْ لَيْلَةُ عَرَفَةَ، فَقَالَتْ: يَا رَسُولَ ٱللهِ، هٰذِهِ لَيْلَةُ عَرَفَةَ، وَإِنَّمَا كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ؟ فَقَالَ لَها رَسُولُ ٱللهِ ﷺ: (ٱنْقُضِي رَأْسَكِ، وَٱمْتَشِطِي، وَأَمْسِكِي عَنْ عُمْرَتِكِ). فَفَعَلْتُ، فَلَمَّا قَضَيْتُ ٱلْحَجَّ، أَمَرَ عَبْدَ ٱلرَّحْمٰنِ، لَيْلَةَ ٱلْحَصْبَةِ، فَأَعْمَرَنِي مِنَ ٱلتَّنْعِيمِ، مَكَانَ عُمْرَتِي ٱلَّتِي نَسَكْتُ.

CHAPTER 11. A woman should undo her head-hair while taking the bath after finishing from her menses.

١١ - باب: نَقْض المَرْأةِ شَعَرَها عِنْدَ غُسْلِ المَحِيضِ

215. Narrated ('Āisha) رضي الله عنها : On the 1st of Dhul-Hijja we set out with the intention of performing *Hajj*. Allâh's Messenger صلى الله عليه وسلم said, "Anyone who likes to assume the *Iḥrâm* for *'Umra* he can do so. Had I not brought the *Hady* with me, I would have also assumed the *Iḥrâm* for *'Umra*". Some of us assumed the *Iḥrâm*

٢١٥ : وعَنْها رَضِيَ ٱللهُ عَنْهَا قَالَتْ: خَرَجْنَا مُوَافِينَ لِهِلالِ ذِي ٱلْحِجَّةِ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ أَحَبَّ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهْلِلْ، فَإِنِّي لَوْلاَ أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ). فَأَهَلَّ بَعْضُهُمْ بِعُمْرَةٍ

for *'Umra* while the others assumed the *Ihrâm* for *Hajj*. I was one of those who assumed the *Ihrâm* for *'Umra*. I got menses and kept on menstruating until the day of 'Arafât and complained of that to the Prophet صلى الله عليه وسلم. He told me to postpone my *'Umra*, undo and comb my head-hair, and to assume the *Ihrâm* for *Hajj* and I did so. On the night of Hasba, he sent my brother 'Abdur Rahmân bin Abî Bakr with me to At-Tan'îm, where I assumed the *Ihrâm* for *'Umra* in lieu of the previous one. (Hishâm said), "For that (*'Umra*) no *Hady*, fasting or alms were required". *[1:314-O.B.]*

وَأَهَلَّ بَعْضُهُمْ بِحَجٍّ، وسَاقَتِ الحَدِيثَ، وَذَكَرتْ حَيْضَتَها قالت: أَرْسَلَ مَعِي أَخي عَبْدَ ٱلرَّحْمٰنِ إِلَى ٱلتَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ. وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ، هَدْيٌ وَلاَ صَوْمٌ وَلاَ صَدَقَةٌ.

CHAPTER 12. There is no *Salât* (prayer) to be offered by a menstruating woman in lieu of the missed *Salât* (prayers) during her menses.

١٢ - باب: لا تَقْضِي ٱلحَائِضُ ٱلصَّلاَةَ

216. (Narrated Mu'âdha) : A woman asked 'Âisha رضى الله عنها, "Should I offer the *Salât* (prayers) that which I did not offer because of menses." 'Âisha رضى الله عنها said, "Are you from the Haraurâ' (a town in Iraq)[1] ? We were with the Prophet صلى الله عليه وسلم and used to get our periods but he never ordered us to offer them [the *Salât* (prayers) missed during menses]," or 'Âisha رضى الله عنها said, "We did not offer them." *[1:318-O.B.]*

٢١٦ : وعَنْها رَضِيَ ٱللهُ عَنْهَا: أَنَّ ٱمْرَأَةً قَالَتْ: أَتَجْزِيءِ إِحْدَانَا صَلاَتَها إِذَا طَهُرَتْ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ كُنَّا نَحِيضُ مَعَ ٱلنَّبِيِّ ﷺ، فَلاَ يَأْمُرُنَا بِهِ، أَوْ قَالَتْ: فَلاَ نَفْعَلُهُ.

CHAPTER 13. Sleeping with a menstruating woman (one's wife) while she is wearing her clothes (that are worn during menses).

١٣ - باب: ٱلنَّومِ مَعَ الحَائِضِ فِي ثِيَابِهَا

217. Narrated Umm Salama رضى الله عنها: "I was lying with the Prophet

٢١٧ : عَنْ أُمِّ سَلَمَةَ رَضِيَ ٱللهُ عَنْهَا

[1] Haraurâ' was a village near Kûfa in Irâq where the Kharijîtes assembled for the first time and a sect of those Kharijîtes regarded it compulsory for a menstruating women to offer *Salât* (prayer) in lieu of the *Salât* (prayers) missed because of menses.

صلى الله عليه وسلم under a woollen sheet when I got my menses". (see *Hadîth* No. 207) and added in this quotation that "the Prophet صلى الله عليه وسلم used to kiss me while he was observing *Saum* (fast)". *[1:319-O.B.]*

حديث حَيْضِها وهي مَعَ النَّبيِّ ﷺ في الخَميلةِ، ثُمَّ قالت في هذهِ الروايةِ: إنَّ ٱلنَّبِيَّ ﷺ: كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ.

CHAPTER 14. The participation of menstruating women in the two *'Eid* festivals.

١٤ - باب: شُهُودِ ٱلحَائِضِ ٱلعِيدَيْنِ

218. Narrated Umm 'Aṭiya رضى الله عنها: I heard Allâh's Messenger صلى الله عليه وسلم that the unmarried virgins and the mature girls and the menstruating women should come out and participate in the good deeds as well as invocations of faithful believers but the menstruating women should keep away from the *Muṣalla* — praying place [*Ṣalât* (prayers)]. Someone asked (Umm 'Aṭiya) (surprisingly), "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend 'Arafât (*Hajj*) and such and such (other deeds)?" *[1:321-O.B.]*

٢١٨ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ:

سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (تَخْرُجُ ٱلْعَوَاتِقُ، وَذَوَاتُ ٱلْخُدُورِ، وَٱلْحُيَّضُ، وَلْيَشْهَدْنَ ٱلْخَيْرَ، وَدَعْوَةَ ٱلْمُؤْمِنِينَ، وَيَعْتَزِلُ ٱلْحُيَّضُ ٱلْمُصَلَّى). قيل لَهَا: ٱلْحُيَّضُ؟ فَقَالَتْ: أَلَيْسَ يَشْهَدْنَ عَرَفَةَ، وَكَذَا وَكَذَا.

CHAPTER 15. Yellowish discharge is not important during the menses.

١٥ - باب: ٱلصُّفْرَةِ وَٱلكُدْرَةِ فِي غَيْرِ أَيَّامِ ٱلحَيضِ

219. Narrated (Umm 'Aṭiya) رضى الله عنها: We never considered yellowish discharge as a thing of importance (during a non-menstruation period). [See *Fatḥ Al-Bâri*, Vol. I, Page 442] *[1:323-O.B.]*

٢١٩ : وعَنْها رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كُنَّا لاَ نَعُدُّ ٱلْكُدْرَةَ وَٱلصُّفْرَةَ شَيْئًا.

CHAPTER 16. If a woman gets her menses after *Ṭawâf Al-Ifâḍa*[1].

١٦ - باب: ٱلمَرْأَةُ تَحِيضُ بَعدَ ٱلإِفَاضَةِ

220. Narrated 'Āisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم: I told Allâh's Messenger صلى الله عليه وسلم that Ṣafiya (bint Ḥuyaî) had got her menses.

٢٢٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا زَوْجِ ٱلنَّبِيِّ ﷺ. أَنَّهَا قَالَتْ لِرَسُولِ ٱللهِ ﷺ: يَارَسُولَ ٱللهِ، إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ

[1] *Ṭawâf Al-Ifâḍa:* See the glossary.

He said, "She will probably delay us. Did she perform *Ṭawâf* (*Al-Ifâḍa*) with you?" We replied, "Yes." On that the Prophet صلى الله عليه وسلم told her to depart. *[1:325-O.B.]*

حَاضَتْ؟ قَالَ رَسُولُ ٱللهِ ﷺ: (لَعَلَّهَا تَحْبِسُنَا أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ؟). فَقَالُوا: بَلَى، قَالَ: (فَاخْرُجِي).

CHAPTER 17. The offering of a funeral prayer for a woman dying during (or after) delivery and its legal way.

١٧ - باب: ٱلصَّلَاةِ عَلَى ٱلنُّفَسَاءِ وَسُنَّتِهَا

221. Narrated Samura bin Jundab رضى الله عنه : The Prophet صلى الله عليه وسلم offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e. childbirth) and he stood by the middle of her body. *[1:328-O.B.]*

٢٢١ : عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱمْرَأَةً مَاتَتْ فِي بَطْنٍ، فَصَلَّى عَلَيْهَا ٱلنَّبِيُّ ﷺ فَقَامَ وَسَطَهَا.

CHAPTER 18.

١٨ - «باب»

222. Narrated Maimûna رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم : During my menses, I never offered *Ṣalât* (prayer), but used to sit on the mat beside the mosque of Allâh's Messenger صلى الله عليه وسلم . He used to offer the *Ṣalât* (prayer) on his sheet and in prostration some of his clothes used to touch me. *[1:329-O.B.]*

٢٢٢ : عَنْ مَيْمُونَةَ رَضِيَ ٱللهُ عَنْهَا زَوْجِ ٱلنَّبِيِّ ﷺ: أَنَّهَا كَانَتْ تَكُونُ حَائِضًا لاَ تُصَلِّي، وَهِيَ مُفْتَرِشَةٌ بِحِذَاءِ مَسْجِدِ النَّبِيِّ ﷺ، وَهُوَ يُصَلِّي عَلَى خُمْرَتِهِ، إِذَا سَجَدَ أَصَابَهَا بَعْضُ ثَوْبِهِ.

7. THE BOOK OF *TAYAMMUM*[1] (Rubbing of hands and face with clean earth in absence of water)

{CHAPTER 1. "And you find no water ...." (V.5:6).}

223. Narrated 'Āisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم: We set out with the Prophet صلى الله عليه وسلم on one of his journeys till we reached Al-Baidâ' or Dhâtul-Jaish, a necklace of mine was broken (and lost). Allâh's Messenger صلى الله عليه وسلم stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abû Bakr رضى الله عنه and said, "Don't you see what 'Āisha has done? She has made Allâh's Messenger صلى الله عليه وسلم and the people stay where there is no water and they have no water with them." Abû Bakr رضى الله عنه came while Allâh's Messenger صلى الله عليه وسلم was sleeping with his head on my thigh, he said to me: "You have detained Allâh's Messenger صلى الله عليه وسلم and the people where there is no water and they have no water with them." So he admonished me and said what Allâh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allâh's Messenger on my thigh. Allâh's Messenger صلى الله عليه وسلم got up when dawn broke and there was no water. So Allâh revealed the Divine Verses of *Tayammum*. So they all performed *Tayammum*. Usaid bin Huḍair said, "O the family of Abû Bakr! This is not the

٧ ـ كِتَابُ التَّيَمُّمِ

{١ ـ باب: ﴿فلم تجدوا ماءً . . .﴾}

٢٢٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، زَوْجِ ٱلنَّبِيِّ ﷺ قَالَتْ:

خَرَجْنَا مَعَ رَسُولِ ٱللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِٱلْبَيْدَاءِ، أَوْ بِذَاتِ ٱلْجَيْشِ، ٱنْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ ٱللهِ ﷺ عَلَى ٱلْتِمَاسِهِ، وَأَقَامَ ٱلنَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، فَأَتَى ٱلنَّاسُ إِلَى أَبِي بَكْرٍ ٱلصِّدِّيقِ، فَقَالُوا: أَلاَ تَرَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ ٱللهِ ﷺ وَٱلنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ، وَرَسُولُ ٱللهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ ٱللهِ ﷺ وَٱلنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَقَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ ٱللهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي، فَلاَ يَمْنَعُنِي مِنَ ٱلتَّحَرُّكِ إِلاَّ مَكَانُ رَسُولِ ٱللهِ ﷺ عَلَى فَخِذِي، فَقَامَ رَسُولُ ٱللهِ ﷺ حِينَ أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ ٱللهُ آيَةَ ٱلتَّيَمُّمِ فَتَيَمَّمُوا،

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[1] *Tayammum:* To strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wuḍu*) and *Ghusl* (in case of *Janaba* etc.) when water is not available (or under other circumstances etc.). See *Ḥadîth* No. 226 and 227.

first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it. *[1:330-O.B.]*

فَقَالَ أُسَيْدُ بْنُ ٱلْحُضَيْرِ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ، قَالَتْ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَأَصَبْنَا الْعِقْدَ تَحْتَهُ.

224. Narrated Jâbir bin 'Abdullâh رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "I have been given five things which were not given to anyone else before me:

1. Allâh تعالى made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for offering *Ṣalât* (prayer) and a thing to purify (perform *Tayammum*), therefore anyone of my followers can offer *Ṣalât* (prayer) wherever he is, at the time of a *Ṣalât* (prayer).
3. The booty has been made *Ḥalâl* (lawful) to me yet it was not lawful to anyone else before me.
4. I have been given the right of intercession (on the Day of Resurrection).
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind." *[1:331-O.B.]*

٢٢٤ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا:
أَنَّ ٱلنَّبِيَّ ﷺ قَالَ: (أُعْطِيتُ خَمْسًا، لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ ٱلْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ ٱلصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ ٱلشَّفَاعَةَ، وَكَانَ ٱلنَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى ٱلنَّاسِ عَامَّةً).

CHAPTER 2. The performance of *Tayammum* by a non-traveller (is permissible) when water is not available and when one is afraid that the time of *Ṣalât* (prayer) may elapse.

٢ - باب: التَّيَمُّم فِي ٱلْحَضَرِ إِذَا لَمْ يَجِدِ ٱلْمَاءَ وَخَافَ فَوتَ ٱلصَّلَاةِ

225. Narrated Abû Juhaim Al-Anṣâri رضى الله عنه: The Prophet صلى الله عليه وسلم came from the direction of Bi'r Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and rubbed his hands

٢٢٥ : عَنْ أَبِي جُهَيْمِ بْنِ ٱلْحَارِثِ الأَنْصَارِيِّ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: أَقْبَلَ ٱلنَّبِيُّ ﷺ مِنْ نَحْوِ بِئْرِ جَمَلٍ، فَلَقِيَهُ رَجُلٌ

and his face with its dust (performed *Tayammum*) and then returned back the greeting. *[1:333-O.B.]*

فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ ٱلنَّبِيُّ ﷺ السَّلامَ، حَتَّى أَقْبَلَ عَلَى ٱلْجِدَارِ، فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ ٱلسَّلاَمَ.

CHAPTER 3. Can a person blow off the dust from his hands in performing *Tayammum* (before passing them over his face).

٣ - باب: ٱلْمُتَيَمِّمُ هَل يَنفُخُ فِيهِمَا

226. Narrated 'Ammâr bin Yâsir رضي الله عنه : I said to 'Umar bin Al-Khaṭṭâb رضي الله عنه , "Remember that you and I (became *Junub* while both of us) were together on a journey and you didn't offer *Ṣalât* (prayer) but I rolled myself on the ground and offered *Ṣalât* (prayer)? I informed the Prophet صلى الله عليه وسلم about it and he said, 'It would have been sufficient for you to do like this.' The Prophet صلى الله عليه وسلم then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands." *[1:334-O.B.]*

٢٢٦ : عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّه قالَ لِعُمَرَ بْنِ ٱلْخَطَّابِ: أَمَا تَذْكُرُ أَنَّا كُنَّا فِي سَفَرٍ أَنَا وَأَنْتَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فَصَلَّيْتُ، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ ٱلنَّبِيُّ ﷺ: (إِنَّمَا كَانَ يَكْفِيكَ هٰكَذَا). فَضَرَبَ ٱلنَّبِيُّ ﷺ بِكَفَّيْهِ الأَرْضَ، وَنَفَخَ فِيهِمَا، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ.

CHAPTER 4. Clean soil is sufficient for a Muslim as a substitute for water for ablution (if he does not find water).

٤ - باب: ٱلصَّعِيدُ ٱلطَّيِّبُ وَضُوءُ ٱلْمُسلِمِ يَكفِيهِ عنِ ٱلمَاء

227. Narrated 'Imrân bin Ḥuṣain Al-Khozâ'i رضي الله عنهما : Once we were travelling with the Prophet صلى الله عليه وسلم and we carried on travelling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveller in the last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so then so and so and then so and so (the narrator 'Auf

٢٢٧ : عَنْ عِمْرَانَ بْن حُصَيْنٍ ٱلْخُزَاعِيِّ رَضِيَ ٱللهُ عَنْهُما قَالَ: كُنَّا فِي سَفَرٍ مَعَ ٱلنَّبِيِّ ﷺ وَإِنَّا أَسْرَيْنَا، حَتَّى كُنَّا فِي آخِرِ ٱللَّيْلِ، وَقَعْنَا وَقْعَةً، وَلا وَقْعَةَ أَحْلَى عِنْدَ ٱلْمُسَافِرِ مِنْهَا، فَمَا أَيْقَظَنَا إِلاَّ حَرُّ ٱلشَّمْسِ، وَكَانَ أَوَّلَ مَنِ ٱسْتَيْقَظَ فُلاَنٌ ثُمَّ فُلاَنٌ ثُمَّ فُلاَنٌ ثُمَّ عُمَرُ بْنُ ٱلْخَطَّابِ ٱلرَّابِعُ، وَكَانَ ٱلنَّبِيُّ

said that Abû Rajâ' had told him their names but he had forgotten them) and the fourth person to wake up was 'Umar bin Al-Khattâb. And whenever the Prophet صلى الله عليه وسلم used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar got up and saw the condition of the people, and he was a strict man, so he said, "*Allâhu Akbar*" and raised his voice with *Takbîr*, and kept on saying loudly till the Prophet صلى الله عليه وسلم got up because of it. When he got up, the people informed him about what had happened to them. He said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet صلى الله عليه وسلم stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the *Salât* (prayer) was pronounced and he led the people in *Salât* (prayer). After he finished from the *Salât* (prayer), he saw a man sitting aloof who had not offered *Salât* (prayer) with the people. He صلى الله عليه وسلم asked, "O so-and-so! What has prevented you from offering *Salât* (prayer) with us?" He replied, "I am *Junub* and there is no water." The Prophet صلى الله عليه وسلم said, "Perform *Tayammum* with (clean) earth and that is sufficient for you". Then the Prophet صلى الله عليه وسلم proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Auf added that Abû Rajâ' had named him but he had

ﷺ إِذَا نَامَ لَمْ نُوقِظْهُ حَتَّى يَكُونَ هُوَ يَسْتَيْقِظُ، لأَنَّا لاَ نَدْرِي مَا يَحْدُثُ لَهُ فِي نَوْمِهِ، فَلَمَّا ٱسْتَيْقَظَ عُمَرُ وَرَأَى مَا أَصَابَ ٱلنَّاسَ، وَكَانَ رَجُلًا جَلِيدًا، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ، فَمَا زَالَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ، حَتَّى ٱسْتَيْقَظَ لِصَوْتِهِ ٱلنَّبِيُّ ﷺ، فَلَمَّا ٱسْتَيْقَظَ شَكَوْا إِلَيْهِ ٱلَّذِي أَصَابَهُمْ، قَالَ: (لاَ ضَيْرَ أَوْ لاَ يَضِيرُ، ٱرْتَحِلُوا). فَارْتَحلوا فَسَارَ غَيْرَ بَعِيدٍ، ثُمَّ نَزَلَ فَدَعَا بِالْوَضُوءِ فَتَوَضَّأَ، وَنُودِيَ بِالصَّلاَةِ فَصَلَّى بِالنَّاسِ، فَلَمَّا ٱنْفَتَلَ مِنْ صَلاَتِهِ، إِذَا هُوَ بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ ٱلْقَوْمِ، قَالَ: (مَا مَنَعَكَ يَا فُلاَنُ أَنْ تُصَلِّيَ مَعَ ٱلْقَوْمِ؟). قَالَ: أَصَابَتْنِي جَنَابَةٌ وَلاَ مَاءَ، قَالَ: (عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ). ثُمَّ سَارَ ٱلنَّبِيُّ ﷺ، فَاشْتَكَى إِلَيْهِ ٱلنَّاسُ مِنَ ٱلْعَطَشِ، فَنَزَلَ فَدَعَا فُلاَنًا وَدَعَا عَلِيًّا رَضِيَ ٱللهُ عَنْهُ، فَقَالَ ﷺ: (ٱذْهَبَا فَابْتَغِيَا ٱلمَاءَ). فَانْطَلَقَا، فَلَقِيَا ٱمْرَأَةً بَيْنَ مَزَادَتَيْنِ، أَوْ سَطِيحَتَيْنِ مِنْ مَاءٍ عَلَى بَعِيرٍ لَهَا، فَقَالاَ لَهَا: أَيْنَ ٱلمَاءُ؟ قَالَتْ: عَهْدِي بِالمَاءِ أَمْسِ هٰذِهِ ٱلسَّاعَةِ، وَنَفَرُنَا خُلُوفٌ، قَالاَ لَها: ٱنْطَلِقِي إِذًا، قَالَتْ: إِلَى أَيْنَ؟ قَالاَ: إِلَى رَسُولِ ٱللهِ ﷺ، قَالَتِ: ٱلَّذِي يُقَالُ لَهُ ٱلصَّابِئُ؟ قَالاَ: هُوَ الَّذِي تَعْنِينَ،

forgotten) and 'Alî, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allâh's Messenger صلى الله عليه وسلم." She said, "Do you mean the man who is called the *Ṣâbi'* (with a new religion)?" They replied, "Yes, the same person. So come along." They brought her to the Allâh's Messenger صلى الله عليه وسلم and narrated the whole story. He said, "Help her to dismount." The Prophet صلى الله عليه وسلم asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet صلى الله عليه وسلم gave a pot full of water to the person who was *Junub* and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allâh, when her water bags were returned they looked like as if they were more full (of water) than they had been before. Then the Prophet صلى الله عليه وسلم ordered us to collect something for her; so dates, flour and *Sawîq* were collected which amounted to a good meal that was put in a piece

فَانْطَلِقِي، فَجَاءَا بِهَا إِلَى ٱلنَّبِيِّ ﷺ وَحَدَّثَاهُ ٱلْحَدِيثَ، قَالَ: فَاسْتَنْزَلُوهَا عَنْ بَعِيرِهَا، وَدَعَا ٱلنَّبِيُّ ﷺ بِإِنَاءٍ فَفَرَّغَ فِيهِ مِنْ أَفْوَاهِ ٱلْمَزَادَتَيْنِ، أَوِ السَّطِيحَتَيْنِ، وَأَوْكَأَ أَفْوَاهَهُمَا، وَأَطْلَقَ ٱلْعَزَالِي، وَنُودِيَ فِي ٱلنَّاسِ: ٱسْقُوا وَٱسْتَقُوا، فَسَقَى مَنْ سَقَى، وَٱسْتَقَى مَنْ شَاءَ، وَكَانَ آخِرَ ذَاكَ أَنْ أَعْطَى ٱلَّذِي أَصَابَتْهُ ٱلْجَنَابَةُ إِنَاءً مِنْ مَاءٍ، قَالَ: (ٱذْهَبْ فَأَفْرِغْهُ عَلَيْكَ). وَهِيَ قَائِمَةٌ تَنْظُرُ إِلَى مَا يُفْعَلُ بِمَائِهَا، وَٱيْمُ ٱللهِ، لَقَدْ أُقْلِعَ عَنْهَا، وَإِنَّهُ لَيُخَيَّلُ إِلَيْنَا أَنَّهَا أَشَدُّ مِلأَةً مِنْهَا حِينَ ٱبْتَدَأَ فِيهَا، فَقَالَ ٱلنَّبِيُّ ﷺ: (ٱجْمَعُوا لَهَا). فَجَمَعُوا لَهَا مِن بَيْنِ عَجْوَةٍ وَدَقِيقَةٍ وَسَوِيقَةٍ، حَتَّى جَمَعُوا لَهَا طَعَامًا، فَجَعَلُوهَا فِي ثَوْبٍ، وَحَمَلُوهَا عَلَى بَعِيرِهَا، وَوَضَعُوا الثَّوْبَ بَيْنَ يَدَيْهَا، قَالَ لَهَا: (تَعْلَمِينَ، مَا رَزِئْنَا مِنْ مَائِكِ شَيْئًا، وَلٰكِنَّ ٱللهَ هُوَ ٱلَّذِي أَسْقَانَا). فَأَتَتْ أَهْلَهَا وَقَدِ ٱحْتَبَسَتْ عَنْهُمْ، قَالُوا: مَا حَبَسَكِ يَا فُلاَنَةُ؟ قَالَتِ: ٱلْعَجَبُ، لَقِيَنِي رَجُلاَنِ، فَذَهَبَا بِي إِلَى هٰذَا الرَّجُلِ ٱلَّذِي يُقَالُ لَهُ: ٱلصَّابِئُ، فَفَعَلَ كَذَا وَكَذَا، فَوَٱللهِ، إِنَّهُ لأَسْحَرُ النَّاسِ مِنْ بَيْنِ هٰذِهِ وَهٰذِهِ - وَقَالَتْ بِإِصْبَعَيْهَا ٱلْوُسْطَى وَٱلسَّبَّابَةِ، فَرَفَعَتْهُمَا إِلَى ٱلسَّمَاءِ تعني:

ٱلسَّمَاءَ وَٱلأَرْضَ - أَوْ إِنَّهُ لَرَسُولُ ٱللهِ حَقًّا. فَكَانَ ٱلْمُسْلِمُونَ بَعْدَ ذَلِكَ، يُغِيرُونَ عَلَى مَنْ حَوْلَهَا مِنَ ٱلْمُشْرِكِينَ، وَلاَ يُصِيبُونَ ٱلصِّرْمَ ٱلَّذِي هِيَ مِنْهُ، فَقَالَتْ يَوْمًا لِقَوْمِهَا: مَا أَرَى أَنَّ هٰؤُلاَءِ ٱلْقَوْمَ يَدَعُونَكُمْ عَمْدًا، فَهَلْ لَكُمْ فِي ٱلإِسْلاَمِ؟ فَأَطَاعُوهَا فَدَخَلُوا فِي ٱلإِسْلاَمِ.

of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet صلى الله عليه وسلم said to her, "We have not taken your water but Allâh has given water to us." She returned home late. Her relatives asked her: "O so-and-so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the *Ṣâbi'* and he did such and such a thing. By Allâh, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allâh's true Messenger." Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islâm?" They obeyed her and all of them embraced Islâm. *[1:340-O.B.]*

8. THE BOOK OF *AṢ-ṢALĀT* (THE PRAYER)

٨ ـ كتاب الصلاة

CHAPTER 1. How *Aṣ-Ṣalât* (prayer) was prescribed on the night of *Al-Isrâ'* (miraculous night journey) of the Prophet صلى الله عليه وسلم to Jerusalem (and then to the heavens).

١ ـ باب: كَيْفَ فُرِضَتِ ٱلصلاةُ في الإِسْرَاءِ

228. Anas bin Mâlik رضي الله عنه said that Abû Dhar رضي الله عنه narrated that Allâh's Messenger صلى الله عليه وسلم said, "While I was at Makka, the roof of my house was opened and Jibrael (Gabriel) descended, opened my chest, and washed it with *Zam-zam* water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Jibrael (Gabriel) said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibrael (Gabriel) answered: 'Jibrael (Gabriel).' He asked, 'Is there anyone with you?' Jibrael (Gabriel) replied, 'Yes, Muḥammad صلى الله عليه وسلم is with me'. He asked, 'Has he been called?' Jibrael (Gabriel) said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with *Aswida* (a large number of people) on his right and *Aswida* (a large number of people) on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrael (Gabriel), 'Who is he?' He replied, 'He is Ādam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looked towards his right he laughed and

٢٢٨ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قالَ:

كَانَ أَبُو ذَرٍّ رَضِيَ ٱللهُ عَنْهُ يُحَدِّثُ: أَنَّ رَسُولَ ٱللهِ ﷺ قال: (فُرِجَ عَنْ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ، فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ، مُمْتَلِىءٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهُ فِي صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى ٱلسَّمَاءِ ٱلدُّنْيَا، فَلَمَّا جِئْتُ إِلَى ٱلسَّمَاءِ ٱلدُّنْيَا، قَالَ جِبْرِيلُ لِخَازِنِ ٱلسَّمَاءِ: ٱفْتَحْ، قَالَ: مَنْ هٰذَا؟ قَالَ: هٰذَا جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مَعِي مُحَمَّدٌ ﷺ، فَقَالَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ. فَلَمَّا فَتَحَ عَلَوْنَا ٱلسَّمَاءَ ٱلدُّنْيَا، فَإِذَا رَجُلٌ قَاعِدٌ، عَلَى يَمِينِهِ أَسْوِدَةٌ، وَعَلَى يَسَارِهِ أَسْوِدَةٌ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ ٱلصَّالِحِ وَٱلابْنِ ٱلصَّالِحِ؟ قُلْتُ لِجِبْرِيلَ: مَنْ هٰذَا؟ قَالَ: هٰذَا آدَمُ، وَهٰذِهِ ٱلأَسْوِدَةُ عَنْ

when he looked towards his left he wept.' Then he ascended with me till he reached the second heaven and he [Jibrael (Gabriel)] said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate". Anas said: "Abû Dhar added that the Prophet صلى الله عليه وسلم met Ādam, Idrîs (Enoch), Mûsa (Moses), 'Iesa (Jesus) and Ibrâhim (Abraham) عليهم السلام, he (Abû Dhar) did not mention on which heaven they were, but he mentioned that he (the Prophet صلى الله عليه وسلم) met Ādam on the nearest heaven and Ibrâhim (Abraham) on the sixth heaven". Anas said, "When Jibrael (Gabriel) عليه السلام along with the Prophet صلى الله عليه وسلم passed by Idrîs (Enoch), the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet صلى الله عليه وسلم asked, 'Who is he?' Jibrael (Gabriel) replied, 'He is Idrîs (Enoch).' " The Prophet صلى الله عليه وسلم added, "I passed by Mûsa (Moses) and he said, 'Welcome! O pious Prophet and pious brother.' I asked Jibrael (Gabriel), 'Who is he?' Jibrael (Gabriel) replied, 'He is Mûsa (Moses).' Then I passed by 'Iesa (Jesus) and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Jibrael (Gabriel) replied, 'He is 'Iesa (Jesus)'. Then I passed by Ibrâhim (Abraham) and he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrael (Gabriel), 'Who is he?' Jibrael (Gabriel) replied, 'He is Ibrâhim (Abraham) عليه السلام'.

Ibn 'Abbâs رضي الله عنهما and Abû Ḥabba Al-Anṣâri said: The Prophet صلى الله عليه وسلم added, "Then Jibrael (Gabriel) ascended with me to a place where I heard the creaking of the pens." Anas bin Mâlik said: The Prophet

يَمِينِهِ وَشِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ ٱلْيَمِينِ مِنْهُمْ أَهْلُ ٱلْجَنَّةِ، وَٱلأَسْوِدَةُ ٱلَّتِي عَنْ شِمَالِهِ أَهْلُ ٱلنَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى، حَتَّى عَرَجَ بِي إِلَى ٱلسَّمَاءِ ٱلثَّانِيَةِ، فَقَالَ لِخَازِنِهَا: ٱفْتَحْ، فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ ٱلأَوَّلُ، فَفَتَحَ. قَالَ أَنَسٌ: فَذَكَرَ: أَنَّهُ وَجَدَ فِي ٱلسَّمَاوَاتِ: آدَمَ، وَإِدْرِيسَ، وَمُوسَى، وَعِيسَى، وَإِبْرَاهِيمَ، صَلَوَاتُ ٱللهِ عَلَيْهِمْ، وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلُهُمْ، غَيْرَ أَنَّهُ ذَكَرَ: أَنَّهُ وَجَدَ آدَمَ فِي ٱلسَّمَاءِ ٱلدُّنْيَا، وَإِبْرَاهِيمَ فِي ٱلسَّمَاءِ ٱلسَّادِسَةِ، قَالَ أَنَسٌ: فَلَمَّا مَرَّ جِبْرِيلُ بِالنَّبِيِّ ﷺ بِإِدْرِيسَ، قَالَ: مَرْحَبًا بِالنَّبِيِّ ٱلصَّالِحِ وَٱلأَخِ ٱلصَّالِحِ. (فَقُلْتُ: مَنْ هٰذَا؟) قَالَ: هٰذَا إِدْرِيسُ، ثُمَّ مَرَرْتُ بِمُوسَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ ٱلصَّالِحِ وَٱلأَخِ ٱلصَّالِحِ، قُلْتُ: (مَنْ هٰذَا؟) قَالَ: هٰذَا مُوسَى، ثُمَّ مَرَرْتُ بِعِيسَى، فَقَالَ: مَرْحَبًا بِالأَخِ ٱلصَّالِحِ وَٱلنَّبِيِّ ٱلصَّالِحِ، قُلْتُ: (مَن هٰذَا؟) قَالَ: هٰذَا عِيسَى، ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ ٱلصَّالِحِ وَٱلابْنِ ٱلصَّالِحِ، قُلْتُ: (مَنْ هٰذَا؟) قَالَ: هٰذَا إِبْرَاهِيمُ ﷺ.

قَالَ: وَكَانَ ٱبْنُ عَبَّاسٍ - رَضِيَ ٱللهُ

صلى الله عليه وسلم said, "Then Allâh عز و جل enjoined fifty *Ṣalât* (prayers) on my followers, when I returned with this order of Allâh عز و جل, I passed by Mûsa (Moses) who asked me, 'What has Allâh enjoined on your followers?' I replied, 'He has enjoined fifty *Ṣalât* (prayers) on them.' Mûsa (Moses) said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So, I went back to Allâh عز و جل and requested for reduction) and He reduced it to half. When I passed by Mûsa (Moses) again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allâh and requested for further reduction and half of it was reduced. I again passed by Mûsa (Moses) and he said to me: 'Return to your Lord, for your followers will not be able to bear it'. So I returned to Allâh and He said, 'These are five *Ṣalât* (prayers) and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Mûsa (Moses) and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Jibrael (Gabriel) took me till we reached *Sidrat-ul-Muntaha* (lote tree of the utmost boundary) which was shrouded in colours, indescribable. Then I was admitted into Paradise where I found small walls (made) of pearls and its earth was of musk. (a kind of perfume)." *[1:345-O.B.]*

عَنْهُما - وَأَبُو حَبَّةَ ٱلأَنْصَارِيِّ - رَضِيَ ٱللهُ عَنْهُ - يَقُولاَنِ: قَالَ ٱلنَّبِيُّ ﷺ: (ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيفَ ٱلأَقْلاَمِ). قَالَ أَنَسُ بْنُ مالِكٍ: قَالَ ٱلنَّبِيُّ ﷺ: (فَفَرَضَ ٱللهُ عَلَى أُمَّتِي خَمْسِينَ صَلاَةً، فَرَجَعْتُ بِذَلِكَ، حَتَّى مَرَرْتُ عَلَى مُوسَى، فَقَالَ: مَا فَرَضَ ٱللهُ لَكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلاَةً، قَالَ: فَارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ، فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا، فَقَالَ: رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ، فَرَاجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: ٱرْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ، فَرَاجَعْتُهُ، فَقَالَ: هِيَ خَمْسٌ، وَهِيَ خَمْسُونَ، لاَ يُبَدَّلُ ٱلْقَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ: ارْجِعْ رَبَّكَ، فَقُلْتُ: ٱسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ ٱنْطَلَقَ بي، حَتَّى ٱنْتَهَى بي إِلَى سِدْرَةِ ٱلْمُنْتَهَى، وَغَشِيَهَا، أَلْوَانٌ لاَ أَدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ ٱلْجَنَّةَ، فَإِذَا فِيهَا حَبَايِلُ ٱللُّؤْلُؤِ، وَإِذَا تُرَابُهَا ٱلْمِسْكُ).

229. Narrated 'Āisha رضي الله عنها, the mother of the believers: Allâh تعالى enjoined the *Aṣ-Ṣalât* (the prayer) when He enjoined it, it was two *Rak'at* only

٢٢٩ : عَنْ عَائِشَةَ أُمِّ ٱلْمُؤْمِنِينَ رَضِيَ ٱللهُ عَنْها قَالَتْ: فَرَضَ ٱللهُ ٱلصَّلاَةَ حِينَ

[in every *Ṣalât* (prayer)] both when in residence or on journey. Then the *Ṣalât* (prayers) offered on journey remained the same, but (the *Rak'at* of) the *Ṣalât* (prayers) for non-travellers were increased. *[1:346-O.B.]*

فَرَضَهَا، رَكْعَتَيْنِ رَكْعَتَيْنِ، فِي ٱلْحَضَرِ وَٱلسَّفَرِ، فَأُقِرَّتْ صَلاَةُ ٱلسَّفَرِ، وَزِيدَ فِي صَلاَةِ ٱلْحَضَرِ.

CHAPTER 2. It is obligatory to wear the clothes while offering *Aṣ-Ṣalât* (the prayer).

٢ - باب: وُجُوبِ ٱلصَّلاَةِ فِي ٱلثِّيَابِ

230. Narrated 'Umar bin Abî Salama رضي الله عنه : The Prophet صلى الله عليه وسلم prayed in one garment and crossed its ends. *[1:350-O.B.]*

٢٣٠ : عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ وَاحِدٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

CHAPTER 3. To offer *Aṣ-Ṣalât* (the prayers) with a single garment wrapped round the body.

٣ - باب: ٱلصَّلاَةِ فِي ٱلثَّوبِ ٱلوَاحِدِ مُلْتَحِفاً بِهِ

231. Narrated Umm Hâni bint Abî Ṭâlib رضي الله عنها (see *Ḥadîth* No. 199) about the *Ṣalât* (prayer) of the Prophet صلى الله عليه وسلم on the day of conquest of Makka. *[1:353(A)-O.B.]*

٢٣١ : عَنْ أُمِّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: حديث صلاة النَّبيِّ ﷺ يومَ الفَتْحِ تقدَّم،

232. Narrated (Umm Hâni رضي الله عنها) that the Prophet صلى الله عليه وسلم prayed eight *Rak'at* while wearing single garment and when he finished I said, "O Allâh's Messenger! My brother has told me that he will kill a person whom I gave shelter and that person is so-and-so the son of Hubaira." The Prophet صلى الله عليه وسلم said, "We shelter the person whom you have sheltered." Umm Hâni added, "And that was before noon (*Ḍuḥa*)." *[1:353(B)-O.B.]*

٢٣٢:وفي هذه الروايةِ قالتْ: فَصَلَّى ثَمَانِيَ رَكَعَاتٍ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا ٱنْصَرَفَ، قُلْتُ: يَا رَسُولَ ٱللهِ، زَعَمَ ٱبْنُ أُمِّي، أَنَّهُ قَاتِلٌ رَجُلًا قَدْ أَجَرْتُهُ، فُلاَنَ بْنَ هُبَيْرَةَ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (قَد أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِيءٍ). قَالَتْ أُمُّ هَانِيءٍ: وَذَاكَ ضُحًى.

233. Narrated Abû Huraira رضي الله عنه: A person asked Allâh's Messenger صلى الله عليه وسلم about the offering of *Aṣ-Ṣalât* (the prayer) in a single garment. Allâh's Messenger صلى الله عليه وسلم replied, "Has everyone of you got two garments?" *[1:354-O.B.]*

٢٣٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ سَائِلًا سَأَلَ رَسُولَ ٱللهِ ﷺ، عَنِ ٱلصَّلاَةِ فِي ثَوْبٍ وَاحِدٍ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَوَلِكُلِّكُمْ ثَوْبَانِ).

CHAPTER 4. If someone offers *Ṣalât* (prayers) wrapped in a single garment he should cross its corners round his shoulders.

234. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "None of you should offer *Ṣalât* (prayer) in a single garment that does not cover one's shoulders." *[1:355-O.B.]*

235. Narrated (Abû Huraira) رضى الله عنه : I testify that Allâh's Messenger صلى الله عليه وسلم said, "Whoever offers *Ṣalât* (prayer) in a single garment must cross its ends (over the shoulders)." *[1:356-O.B.]*

CHAPTER 5. If the garment is tight (over the body).

236. (Narrated Sa'îd bin Al-Ḥârith) Jâbir رضى الله عنه said, "I travelled with the Prophet صلى الله عليه وسلم during some of his journeys, and I came to him at night for some purpose and I found him offering *Ṣalât* (prayer). At that time, I was wearing a single garment with which I covered my (shoulders) and offered *Ṣalât* (prayer) by his side. When he finished the *Ṣalât* (prayer), he asked, 'O Jâbir! What brought you here?' I told him what I wanted. When I finished, he asked 'O Jâbir what is this garment which I have seen and with which you covered your shoulders?' I replied, 'It is a (tight) garment.' He said, 'If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an *Izâr* (tie it around your waist only.)' " *[1:357-O.B.]*

237. Narrated Sahl رضى الله عنه : The men used to offer *Ṣalât* (prayer) with the Prophet صلى الله عليه وسلم with their *Izâr* tied around their necks as boys used to do;

٤ - باب: إِذَا صَلَّىٰ فِي ٱلثَّوْبِ ٱلْوَاحِدِ فَلْيَجْعَلْ عَلَىٰ عَاتِقَيْهِ

٢٣٤ : وعَنْه رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ ٱلنَّبِيُّ ﷺ: (لاَ يُصَلِّي أَحَدُكُمْ فِي ٱلثَّوْبِ ٱلْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ شَيْءٌ).

٢٣٥ : وعَنْه رَضِيَ ٱللهُ عَنْهُ قَالَ: أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (مَنْ صَلَّى فِي ثَوْبٍ وَاحِدٍ، فَلْيُخَالِفْ بَيْنَ طَرَفَيْهِ).

٥ - باب: إِذَا كَانَ ٱلثَّوْبُ ضَيِّقاً

٢٣٦ : عَنْ جَابِرٍ - رَضِيَ ٱللهُ عَنْهُ - قَالَ: خَرَجْتُ مَعَ ٱلنَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَجِئْتُ لَيْلَةً لِبَعْضِ أَمْرِي، فَوَجَدْتُهُ يُصَلِّي، وَعَلَيَّ ثَوْبٌ وَاحِدٌ، فَاشْتَمَلْتُ بِهِ، وَصَلَّيْتُ إِلَى جَانِبِهِ، فَلَمَّا ٱنْصَرَفَ قَالَ: (مَا ٱلسُّرَى يَا جَابِرُ؟). فَأَخْبَرْتُهُ بِحَاجَتِي، فَلَمَّا فَرَغْتُ قَالَ: (مَا هٰذَا ٱلاشْتِمَالُ ٱلَّذِي رَأَيْتُ). قُلْتُ: كَانَ ثَوْبٌ، قَالَ: (فَإِنْ كَانَ وَاسِعًا فَٱلْتَحِفْ بِهِ، وَإِنْ كَانَ ضَيِّقًا فَاتَّزِرْ بِهِ).

٢٣٧ : عَنْ سَهْلٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رِجَالٌ يُصَلُّونَ مَعَ ٱلنَّبِيِّ ﷺ،

therefore the Prophet صلى الله عليه وسلم told the women not to raise their heads (from prostration) till the men sat down straight (while praying). *[1:358-O.B.]*

عَاقِدِي أُزْرِهِمْ عَلى أَعْنَاقِهِمْ، كَهَيْئَةِ ٱلصِّبْيَانِ، وَيُقَالُ لِلنِّسَاءِ: (لاَ تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَسْتَوِيَ ٱلرِّجَالُ جُلُوساً.

CHAPTER 6. To offer *Aṣ-Ṣalât* (the prayer) in a Syrian cloak (made by infidels).

٦ - باب: ٱلصَّلاةِ فِي ٱلْجُبَّةِ ٱلشَّأْمِيَّةِ

238. Narrated Mughîra bin Shu'ba رضى الله عنه : Once I was travelling with the Prophet صلى الله عليه وسلم and he said, "O Mughîra! Take this container of water." I took it and Allâh's Messenger صلى الله عليه وسلم went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeves but it was very tight so he took out his hands from under it. I poured water and he performed ablution like that for *Ṣalât* (prayers) and passed his wet hands over his *Khûff* (leather socks) and then offered *Ṣalât* (prayer). *[1:359-O.B.]*

٢٣٨ : عَنْ ٱلْمُغِيرَةَ بْنِ شُعْبَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

كُنْتُ مَعَ ٱلنَّبِيِّ ﷺ فِي سَفَرٍ، فَقَالَ: (يَا مُغِيرَةُ، خُذِ ٱلإِدَاوَةَ). فَأَخَذْتُهَا، فَانْطَلَقَ رَسُولُ ٱللهِ ﷺ حَتَّى تَوَارَى عَنِّي، فَقَضَى حَاجَتَهُ، وَعَلَيْهِ جُبَّةٌ شَأْمِيَّةٌ، فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَبْتُ عَلَيْهِ، فَتَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ، وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ صَلَّى.

CHAPTER 7. It is disliked to be naked during *Aṣ-Ṣalât* (the prayers).

٧ - باب: كَرَاهِيَةِ ٱلتَّعَرِّي فِي ٱلصَّلاةِ

239. Narrated Jâbir bin Abdullâh رضى الله عنهما : While Allâh's Messenger صلى الله عليه وسلم was carrying stones (along) with the people of Makka for (the repairing of) the Ka'ba wearing an *Izâr* (waist-sheet cover), his uncle Al-'Abbâs said to him, "O my nephew! (It would be better) if you take off your *Izâr* and put it over your shoulders underneath the stones." So he took off his *Izâr* and put it over his shoulders, but he fell unconscious and since then he had never been seen naked. *[1:360-O.B.]*

٢٣٩ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا يُحَدِّثُ: أَنَّ رَسُولَ ٱللهِ ﷺ، كَانَ يَنْقُلُ مَعَهُمُ ٱلْحِجَارَةَ لِلْكَعْبَةِ، وَعَلَيْهِ إِزَارُهُ، فَقَالَ لَهُ ٱلْعَبَّاسُ عَمُّهُ: يَا ٱبْنَ أَخِي، لَوْ حَلَلْتَ إِزَارَكَ، فَجَعَلْتَهُ عَلَى مَنْكِبَيْكَ دُونَ ٱلْحِجَارَةِ، قَالَ: فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْكِبَيْهِ، فَسَقَطَ مَغْشِيّاً عَلَيْهِ، فَمَا رُؤِيَ بَعْدَ ذَلِكَ عُرْيَاناً ﷺ.

{CHAPTER 8. Covering the private parts}.

{٨ - باب: مَا يُسْتَرُ مِنَ ٱلْعَوْرَةِ}

240. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله

٢٤٠ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ

عليه وسلم forbade *Ishtimâl-aṣ-Ṣammâ'* (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it). He also forbade *Al-Iḥtiba* (sitting on buttocks with knees close to abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts. *[1:363-O.B.]*

اللهُ عَنْهُ أَنَّهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ اشْتِمَالِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

241. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم forbade two kinds of sales i.e. *Al-Limâs* and *An-Nibâdh* (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly and the latter is a kind of a sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it) and (the Prophet صلى الله عليه وسلم forbade) also *Ishtimâl-aṣ-Ṣammâ'* and *Al-Iḥtiba* in a single garment. *[1:364-O.B.]*

٢٤١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعَتَيْنِ: عَنِ اللِّمَاسِ وَالنِّبَاذِ، وَأَنْ يَشْتَمِلَ الصَّمَّاءَ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ.

242. Narrated (Abû Huraira) رضي الله عنه: On the Day of *Naḥr* (10th of Dhul-Ḥijja, in the year prior to the last *Ḥajj* of the Prophet صلى الله عليه وسلم when Abû Bakr رضي الله عنه was the leader of the pilgrims in that *Ḥajj*) Abû Bakr sent me along with other announcers to Mina to make a public announcement (proclaiming): "No *Mushrik*: (polytheist, pagan, idolater, disbeliever in the Oneness of Allâh عز وجل and in His Messenger Muḥammad صلى الله عليه وسلم, etc.), is allowed to perform *Ḥajj* after this year and no naked person is allowed to perform the *Ṭawâf* around the Ka'ba. Then Allâh's Messenger صلى الله عليه وسلم sent 'Alî رضي الله عنه to read out the *Sûrat Barâ'a* (*At-Tauba*) to the people; so he made the announcement along with us on the day of *Naḥr* in Mina: "No *Mushrik*: (polytheist, pagan,

٢٤٢ : وعَنْه رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ الْحَجَّةِ، فِي مُؤَذِّنِينَ يَوْمَ النَّحْرِ، نُؤَذِّنُ بِمِنًى: أَلاَ لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ. ثُمَّ أَرْدَفَ رَسُولُ اللهِ ﷺ عَلِيًّا، فَأَمَرَهُ أَنْ يُؤَذِّنَ بِـ «بَرَاءَة». قَالَ أَبُو هُرَيْرَةَ: فَأَذَّنَ مَعَنَا عَلِيٌّ فِي أَهْلِ مِنًى يَوْمَ النَّحْرِ: لاَ يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلاَ يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

idolater, disbeliever in the Oneness of Allâh عز وجل and in His Messenger Muḥammad صلى الله عليه وسلم, etc.), is allowed to perform *Ḥajj* after this year and no naked person is allowed to perform the *Ṭawâf* around the Ka'ba." *[1:365-O.B.]*

CHAPTER 9. What is said about the thigh.

٩ ـ باب: مَا يُذْكَرُ فِي ٱلفَخِذِ

243. (Narrated 'Abdul 'Azîz) Anas رضی الله عنه said: When Allâh's Messenger صلى الله عليه وسلم invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allâh's Prophet صلى الله عليه وسلم rode and Abû Ṭalḥa rode too and I was riding behind Abû Ṭalḥa. Allâh's Prophet صلى الله عليه وسلم passed through the lane of Khaibar quickly and my knee was touching the thigh of Allâh's Prophet صلى الله عليه وسلم. Then his thigh was uncovered by the shift of his *Izâr* (waist-sheet) and I saw the whiteness of the thigh of Allâh's Prophet صلى الله عليه وسلم. When he entered the town, he said, "*Allâhu Akbar*! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came out for their jobs and some of them said, "Muḥammad (has come) along with his army." (Anas) said, "We conquered Khaibar, captives and the booty were collected. Diḥya came and said, 'O Allâh's Prophet! Give me a slave-girl from the captives.' The Prophet صلى الله عليه وسلم said, 'Go and take any slave girl.' He took Ṣafiya bint Ḥuyaî. A man came to the Prophet صلى الله عليه وسلم and said, 'O Allâh's Messenger! You gave Ṣafiya bint Ḥuyaî to Diḥya and she is the chief mistress of the tribes of Quraiẓa and An-Naḍîr and she befits none but you.' So the Prophet صلى الله عليه وسلم said, 'Bring

٢٤٣ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ غَزَا خَيْبَرَ، فَصَلَّيْنَا عِنْدَهَا صَلاَةَ ٱلْغَدَاةِ بِغَلَسٍ، فَرَكِبَ نَبِيُّ ٱللهِ ﷺ، وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ ٱللهِ ﷺ فِي زُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ نَبِيِّ ٱللهِ ﷺ، ثُمَّ حَسَرَ ٱلإِزَارَ عَنْ فَخِذِهِ، حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخِذِ نَبِيِّ ٱللهِ ﷺ، فَلَمَّا دَخَلَ ٱلْقَرْيَةَ قَالَ: (ٱللهُ أَكْبَرُ، خرِبَتْ خَيْبَرُ، إِنَّا إِذا نَزَلْنَا بِساحَةِ قَوْمٍ، فَسَاءَ صَبَاحُ ٱلْمُنْذَرِين). قَالَها ثلاثًا، قَالَ: وَخرَجَ ٱلْقَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ وَٱلْخَمِيسُ، - يَعْنِي ٱلْجَيْشَ - قَالَ: فَأَصَبْنَاهَا عَنْوَةً، فَجُمِعَ ٱلسَّبْيُ، فَجَاءَ دِحْيَةُ، فَقَالَ: يَا نَبِيَّ ٱللهِ، أَعْطِنِي جَارِيَةً مِنَ ٱلسَّبْيِ، قَالَ: (ٱذْهَبْ فَخُذْ جَارِيَةً). فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ، فَجَاءَ رَجُلٌ إِلَى ٱلنَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ ٱللهِ، أَعْطَيْتَ دِحْيَةَ صفِيَّةَ بِنْتَ حُيَيٍّ، سَيِّدَةَ قُرَيْظَةَ وَٱلنَّضِيرِ، لاَ تَصْلُحُ إِلاَّ لَكَ، قَالَ: (ٱدْعُوهُ بِهَا).

him along with her.' So Diḥya came with her and when the Prophet صلى الله عليه وسلم saw her, he said to Diḥya, 'Take any slave-girl other than her from the captives.' " (Anas) added: "The Prophet صلى الله عليه وسلم then manumitted her and married her." (Thâbit asked Anas, "O Abû Ḥamza! What did the Prophet صلى الله عليه وسلم pay her (as *Mahr*)?" He said,) "Herself was her *Mahr* for he manumitted her and then married her." (Anas رضى الله عنه added) "While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet صلى الله عليه وسلم . So the Prophet صلى الله عليه وسلم was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. [I think he (Anas) mentioned *As-Sawiq*]. So they prepared a dish of *Ḥais* (a kind of meal). And that was *Walîma* (the marriage banquet) of Allâh's Messenger صلى الله عليه وسلم." *[1:367-O.B.]*

فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا ٱلنَّبِيُّ ﷺ قَالَ: (خُذْ جَارِيَةً مِنَ ٱلسَّبْيِ غَيْرَهَا). قَالَ: فَأَعْتَقَهَا ٱلنَّبِيُّ ﷺ وَتَزَوَّجَهَا. وجَعَلَ صَدَاقَهَا عِتْقَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ، جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ، فَأَهْدَتْهَا لَهُ مِنَ ٱللَّيْلِ، فَأَصْبَحَ ٱلنَّبِيُّ ﷺ عَرُوسًا، فَقَالَ: (مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِيءْ بِهِ). وَبَسَطَ نِطَعًا، فَجَعَلَ ٱلرَّجُلُ يَجِيءُ بِالتَّمْرِ، وَجَعَلَ ٱلرَّجُلُ يَجِيءُ بِالسَّمْنِ، قَالَ: وَأَحْسِبُهُ قَدْ ذَكَرَ ٱلسَّوِيقَ، قَالَ: فَحَاسُوا حَيْسًا، فَكَانَتْ وَلِيمَةَ رَسُولِ ٱللهِ ﷺ.

CHAPTER 10. In how many (what sort of) clothes a woman should offer *Ṣalât* (prayer)? ('Ikrima said, "If she can cover all her body with one garment, it is sufficient"[1]).

١٠ - باب: فِي كَمْ تُصَلِّي ٱلْمَرْأَةُ مِنَ ٱلثِّيَابِ

244. Narrated 'Âisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم used to offer the *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayer with him and then they would return to their homes unrecognized. *[1:368-O.B.]*

٢٤٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: لَقَدْ كَانَ رَسُولُ ٱللهِ ﷺ يُصَلِّي ٱلْفَجْرَ، فَيَشْهَدُ مَعَهُ نِسَاءٌ مِنَ ٱلْمُؤْمِنَاتِ، مُتَلَفِّعَاتٍ فِي مُرُوطِهِنَّ، ثُمَّ يَرْجِعْنَ إِلَى بُيُوتِهِنَّ، مَا يَعْرِفُهُنَّ أَحَدٌ.

[1] It is agreed by the majority of the religious scholars that a woman while offering *Ṣalât* (prayer) should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth etc., but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (*Abû Daûd*).

CHAPTER 11. If a person offered *Ṣalât* (prayer) in a dress with marks.

١١ - باب: إذا صَلَّى في ثَوْبٍ لَهُ أَعْلاَمٌ

245. Narrated ('Āisha) رضى الله عنها : The Prophet صلى الله عليه وسلم offered *Ṣalât* (prayer) in a *Khamîṣa* (a square garment) having marks. During the *Ṣalât* (prayer), he looked at its marks. So when he finished the *Ṣalât* (prayer) he said, "Take this *Khamîṣa* of mine to Abû Jahm and get me his *Anbijâniya* (a woolen garment without marks) as it (the *Khamîṣa*) has diverted my attention from the *Ṣalât* (prayer)." *[1:369-O.B.]*

٢٤٥ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ:
أَنَّ ٱلنَّبِيَّ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلاَمٌ، فَنَظَرَ إِلَى أَعْلاَمِهَا نَظْرَةً، فَلَمَّا ٱنْصَرَفَ قَالَ: (ٱذْهَبُوا بِخَمِيصَتِي هٰذِهِ إِلَى أَبِي جَهْمٍ، وَأْتُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي آنِفًا عَنْ صَلاَتِي).

CHAPTER 12. If someone offers *Ṣalât* (prayer) in a garment bearing marks of a cross or pictures, will the *Ṣalât* (prayer) be annulled?

١٢ - باب: إنْ صَلَّى في ثَوْبٍ مُصَلَّبٍ أَوْ تَصَاوِيرَ هَلْ تُفْسَدُ صَلاَتُهُ؟

246. Narrated Anas رضى الله عنه : 'Āisha رضى الله عنها had a *Qirâm* (a thin marked woolen curtain) with which he had screened one side of her home. The Prophet صلى الله عليه وسلم said, "Take away this *Qirâm* of yours, as its pictures are still displayed in front of me during my *Ṣalât* (prayer) (i.e.they divert my attention from the prayer)." *[1:371-O.B.]*

٢٤٦ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: كَانَ قِرَامٌ لِعَائِشَةَ، سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا، فَقَالَ ٱلنَّبِيُّ ﷺ: (أَمِيطِي عَنَّا قِرَامَكِ هٰذَا، فَإِنَّهُ لاَ تَزَالُ تَصَاوِيرُهُ تَعْرِضُ لِي فِي صَلاَتِي).

CHAPTER 13. Whoever offered *Ṣalât* (prayer) in a silk *Farrûj* (an outer garment opened at the back) and then took it off.

١٣ - باب: مَنْ صَلَّى في فَرُّوجِ حَرِيرٍ ثُمَّ نَـزَعَهُ

247. Narrated 'Uqba bin 'Āamir رضى الله عنه : The Prophet صلى الله عليه وسلم was given a silken *Farrûj* as a present. He wore it while offering the *Ṣalât* (prayer). When he had finished his *Ṣalât* (prayer), he took it off violently as if with a strong aversion to it and said, "It is not the dress of *Al-Muttaqûn*. [*Al-Muttaqûn*: means pious and righteous persons who fear Allâh عز و جل much (abstain from all

٢٤٧ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: أُهْدِيَ إِلَى ٱلنَّبِيِّ ﷺ فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ فَصَلَّى فِيهِ، ثُمَّ ٱنْصَرَفَ، فَنَزَعَهُ نَزْعًا شَدِيدًا، كَالْكَارِهِ لَهُ، وَقَالَ: (لاَ يَنْبَغِي هٰذَا لِلْمُتَّقِينَ).

kinds of sins and evil deeds which He has forbidden) and love Allâh عز و جل much (perform all kinds of good deeds which He has ordained)]." *[1:372-O.B.]*

CHAPTER 14. (It is permissible) to offer *Aṣ-Ṣalât* (the prayer) in a red garment.

248. Narrated Abû Juḥaifa رضى الله عنه : I saw Allâh's Messenger صلى الله عليه وسلم in a red leather tent and I saw Bilâl رضى الله عنه taking the remaining water with which the Prophet صلى الله عليه وسلم had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it rubbed it on his body and those who could not get any, took the moisture from the other's hands. Then I saw Bilâl carrying an *'Anaza* (a spear-headed stick) which he planted in the ground. The Prophet صلى الله عليه وسلم came out tucking up his red cloak, and led the people in *Ṣalât* (prayer) and offered two *Rak'at* (facing the Ka'ba) taking *'Anaza* as a *Sutra* for his *Ṣalât* (prayer). I saw the people and animals passing in front of him beyond the *'Anaza*.*[1:373-O.B.]*

CHAPTER 15. (It is permissible) to offer *Aṣ-Ṣalât* (the prayer) on roofs, a pulpit or wood.

249. (Narrated Abû Ḥâzim) : Sahl bin Sa'd رضى الله عنه was asked about the (Prophet's صلى الله عليه وسلم) pulpit as to what thing it was made of? Sahl replied: "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So-and-so, the slave of so-and-so prepared it for Allâh's Messenger صلى الله عليه وسلم when it was constructed and placed (in the mosque), Allâh's Messenger صلى الله عليه وسلم stood on it facing the *Qiblah* and said *Allâhu*

١٤ - باب: ٱلصَّلَاةِ فِي ٱلثَّوبِ الأَحْمَرِ

٢٤٨ : عَنْ أَبي جُحَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:
رَأَيْتُ رَسُولَ ٱللهِ ﷺ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ، وَرَأَيْتُ بِلاَلًا أَخَذَ وَضُوءَ رَسُولِ ٱللهِ ﷺ، وَرَأَيْتُ ٱلنَّاسَ يَبْتَدِرُونَ ذَلِكَ ٱلوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ مِنْهُ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلاَلًا أَخَذَ عَنَزَةً فَرَكَزَهَا، وَخَرَجَ ٱلنَّبِيُّ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشَمِّرًا، صَلَّى إِلَى ٱلْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ، وَرَأَيْتُ ٱلنَّاسَ وَٱلدَّوَابَّ، يَمُرُّونَ بَيْنَ يَدَي ٱلْعَنَزَةِ.

١٥ - باب: ٱلصَّلَاةِ فِي ٱلسُّطُوحِ وَٱلمِنبَرِ وَٱلخَشَبِ

٢٤٩ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ:
وقد سُئِلَ: مِنْ أَيِّ شَيْءٍ ٱلْمِنْبَرُ؟ فَقَالَ: مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنِّي، هُوَ مِنْ أَثْلِ ٱلْغَابَةِ، عَمِلَهُ فُلاَنٌ مَوْلَى فُلاَنَةَ، لِرَسُولِ ٱللهِ ﷺ، وَقَامَ عَلَيْهِ رَسُولُ ٱللهِ ﷺ حِينَ عُمِلَ وَوُضِعَ، فَاسْتَقْبَلَ ٱلْقِبْلَةَ،

Akbar, and the people stood behind him [and led the people in *Ṣalât* (prayer)]. He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrated on the ground. So, this is what I know about the pulpit." *[1:374-O.B.]*

وكَبَّرَ وَقَامَ ٱلنَّاسُ خَلْفَهُ، فَقَرَأَ وَرَكَعَ وَرَكَعَ ٱلنَّاسُ خَلْفَهُ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ ٱلْقَهْقَرَى، فَسَجَدَ عَلَى ٱلأَرْضِ، ثُمَّ عَادَ إِلَى ٱلمِنْبَرِ، ثُمَّ قَرأَ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ رَجَعَ ٱلْقَهْقَرَى حَتَّى سَجَدَ بِالأَرْضِ، فَهَذَا شَأْنُهُ.

CHAPTER 16. To offer *Aṣ-Ṣalât* (the prayer) on the *Ḥaṣîr* (a mat that is made of the leaves of date-palm trees and is as long as or longer than a man's stature).

١٦ - باب: ٱلصَّلَاةِ عَلَى حَصِيرٍ

250. (Narrated Isḥâq) : Anas bin Mâlik رضى الله عنه said, "My grand-mother Mulaika invited Allâh's Messenger صلى الله عليه وسلم for a meal which she herself had prepared. He ate from it and said, 'Get up! I will lead you in the *Ṣalât* (prayer).' " Anas (added), "I took my *Ḥaṣîr*, washed it with water as it had become dark because of long use and Allâh's Messenger صلى الله عليه وسلم stood on it. The orphan and I aligned behind him and the old lady (Mulaika) stood behind us. Allâh's Messenger صلى الله عليه وسلم led us in the *Ṣalât* (prayer) and offered two *Rak'at* and then left." *[1:377-O.B.]*

٢٥٠ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ:

أَنَّ جَدَّتَهُ مُلَيْكَةَ - رَضِيَ ٱللهُ عَنْهَا - دَعَتْ رَسُولَ ٱللهِ ﷺ لِطَعَامٍ صَنَعَتْهُ لَهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: (قُومُوا فَلأُصَلِّ لَكُمْ). قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا، قَدِ ٱسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ ٱللهِ ﷺ، وَصَفَفْتُ أَنَا وَٱلْيَتِيمُ وَرَاءَهُ، وَٱلْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ ٱللهِ ﷺ رَكْعَتَيْنِ، ثُمَّ ٱنْصَرَفَ.

CHAPTER 17. To offer *Aṣ-Ṣalât* (the prayer) on the bed.

١٧ - باب: ٱلصَّلَاةِ عَلَى ٱلفِرَاشِ

251. (Narrated Abû Salama): 'Āisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم said, "I used to sleep in front of Allâh's Messenger صلى الله عليه وسلم and my legs were towards his *Qiblah* and in prostration he pushed my legs and I withdrew them

٢٥١ : عَنْ عَائِشَةَ - رَضِيَ ٱللهُ عَنْهَا - زَوْجِ ٱلنَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ ٱللهِ ﷺ وَرِجْلاَيَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلَيَّ، فَإِذَا

and when he stood, I stretched them." 'Āisha رضى الله عنها added, "In those days the houses were without lights." *[1:379-O.B.]*

قَامَ بَسَطْتُهُمَا، قَالَتْ: وَٱلْبيوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

252. Narrated ('Āisha) رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم offered the *Ṣalât* (prayer) while I was lying like a dead body on his family bed between him and his *Qiblah. [1:380-O.B.]*

٢٥٢ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا: أَنَّ رَسُولَ ٱللهِ ﷺ كَانَ يُصَلِّي، وَهِيَ بَيْنَهُ وَبَيْنَ ٱلْقِبْلَةِ، عَلَى فِرَاشِ أَهْلِهِ، ٱعْتِرَاضَ ٱلْجَنَازَةِ.

CHAPTER 18. To prostrate on a garment in scorching heat.

١٨ - باب: ٱلسُّجُودِ عَلَى ٱلثَّوْبِ فِي شِدَّةِ ٱلْحَرِّ

253. Narrated Anas bin Mâlik رضى الله عنه : We used to offer *Ṣalât* (prayer) with the Prophet صلى الله عليه وسلم and some of us used to place the ends of their clothes at the place of prostration because of scorching heat. *[1:382-O.B.]*

٢٥٣ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي مَعَ ٱلنَّبِيِّ ﷺ، فَيَضَعُ أَحَدُنَا طَرَفَ ٱلثَّوْبِ، مِنْ شِدَّةِ ٱلْحَرِّ، فِي مَكَانِ ٱلسُّجُودِ.

CHAPTER 19. To offer *Aṣ-Ṣalât* (the prayer) with the shoes on.

١٩ - باب: ٱلصَّلاةُ فِي ٱلنِّعَالِ

254. (Narrated Abû Maslama, Sa'îd bin Yazîd Al-Azdî said) I asked Anas bin Mâlik رضى الله عنه whether the Prophet صلى الله عليه وسلم had ever offered the *Ṣalât* (prayer) with his shoes on. He replied, "Yes." *[1:383-O.B.]*

٢٥٤ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ سُئِلَ: أَكَانَ ٱلنَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.

CHAPTER 20. To offer *Aṣ-Ṣalât* (the prayer) wearing *Khûff* (leather socks).

٢٠ - باب: ٱلصَّلاةُ فِي ٱلْخِفَافِ

255. (Narrated Ibrâhîm: Ḥammâm bin Al-Ḥârith said) "I saw Jarîr bin 'Abdullâh رضى الله عنه passing urine and then he performed ablution and passed his (wet) hands over his *Khûff,* stood up and offered the *Ṣalât* (prayer). He was asked about it. He replied that he had seen the Prophet صلى الله عليه وسلم doing the same." They approved of this narration as Jarîr was one of those who embraced Islâm very late. *[1:384-O.B.]*

٢٥٥ : عَنْ جَرِيرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ بَالَ ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ، ثُمَّ قَامَ فَصَلَّى، فَسُئِلَ فَقَالَ: رَأَيْتُ ٱلنَّبِيَّ ﷺ صَنَعَ مِثْلَ هٰذَا.

فَكَانَ يُعْجِبُهُمْ، لِأَنَّ جَرِيرًا كَانَ مِنْ آخِرِ مَنْ أَسْلَمَ.

CHAPTER 21. During prostrations one should show his armpits and separate his forearms from his body.

٢١ - باب: يُبْدِي ضَبْعَيهِ وَيُجَافِي في السُّجود

256. Narrated 'Abdullâh bin Mâlik Ibn Buḥaina رضى الله عنه, when the Prophet صلى الله عليه وسلم offered the *Ṣalât* (prayer), he used to separate his arms from his body (so widely) that whiteness of his armpits was visible. *[1:385 (B)-O.B.]*

٢٥٦ : عَنْ عَبْدِ ٱللهِ بْنِ مالِكٍ بْنِ بُحَيْنَةَ رَضِيَ ٱللهُ عَنْهُ : أَنَّ ٱلنَّبِيَّ ﷺ : كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ، حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

CHAPTER 22. Superiority of (praying) facing the *Qiblah* [Ka'ba at Makka during the *Ṣalât* (prayer)].

٢٢ - باب: فَضْلِ ٱسْتِقْبَالِ ٱلْقِبْلَةِ

257. Narrated Anas bin Mâlik رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever offers the *Ṣalât* (prayer) like us and faces our *Qiblah* [Ka'ba at Makka during *Ṣalât* (prayer)] and eats our slaughtered animals, is a Muslim and is under Allâh's and His Messenger's Protection. So do not betray Allâh عز و جل by betraying those who are in His Protection." *[1:386-O.B.]*

٢٥٧ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُول ٱللهِ ﷺ: (مَنْ صَلَّى صَلاَتَنَا، وَٱسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَذَلِكَ ٱلْمُسْلِمُ، ٱلَّذِي لَهُ ذِمَّةُ ٱللهِ وَذِمَّةُ رَسُولِهِ، فَلاَ تُخْفِرُوا ٱللهَ فِي ذِمَّتِهِ).

CHAPTER 23. The Statement of Allâh تعالى: "And take you (people) the *Maqâm* (place) of Ibrâhim (Abraham) [the stone on which Ibrâhim (Abraham) عليه السلام stood while he was building the Ka'ba] as a place of *Ṣalât* (prayer) [for some of your *Ṣalât* (prayers), e.g. two *Rak'at* after the *Ṭawâf* of the Ka'ba at Makka]." (V.2:125).

٢٣ - باب: قَوْلِ الله تَعَالَى: ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبراهِيمَ مُصَلًّى﴾

258. (Narrated 'Amr bin Dînâr): I asked Ibn 'Umar رضى الله عنهما, "Can a person who has performed the *Ṭawâf* around the Ka'ba for *'Umra* but has not performed the *(Sa'y) Ṭawâf* of Aṣ-Ṣafa and Al-Marwa, have a sexual relation with his wife?" (Ibn 'Umar) replied, "When the Prophet صلى الله عليه وسلم reached Makka, he performed the *Ṭawâf* around the Ka'ba (circumambulated it seven

٢٥٨ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما : أَنَّه سُئِلَ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ لِلْعُمْرَةِ، وَلَمْ يَطُفْ بَيْنَ ٱلصَّفَا وَٱلْمَرْوَةِ، أَيَأْتِي ٱمْرَأَتَهُ؟ فَقَالَ: قَدِمَ ٱلنَّبِيُّ ﷺ، فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ ٱلْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ ٱلصَّفَا

times) and offered a two-*Rak'at Ṣalât* (prayer) (at the place) behind the *Maqâm* [place of Ibrâhim (Abraham)] and then performed the *Ṭawâf (Sa'y)* of Aṣ-Ṣafa and Al-Marwa, and verily in Allâh's Messenger صلى الله عليه وسلم you have a good example to follow......" (Then we put the same question to Jâbir bin 'Abdullâh and he too replied, "He should not go near his wife (for sexual relation) till he has finished the *Ṭawâf (Sa'y)* of Aṣ-Ṣafa and Al-Marwa."). *[1:389-O.B.]*

وَٱلْمَرْوَةِ، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللهِ أُسْوَةٌ حَسَنَةٌ.

259. Narrated Ibn 'Abbâs رضي الله عنهما: When the Prophet صلى الله عليه وسلم entered the Ka'ba, he invoked Allâh in each and every side of it and did not offer the *Ṣalât* (prayer) till he came out of it, and offered a two-*Rak'at* prayer facing the Ka'ba and said, "This is the *Qiblah*."[1] *[1:391-O.B.]*

٢٥٩ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: لَمَّا دَخَلَ ٱلنَّبِيُّ ﷺ ٱلْبَيْتَ، دَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ، فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ فِي قِبَلِ ٱلْكَعْبَةِ، وَقَالَ: (هٰذِهِ ٱلْقِبْلَةُ).

CHAPTER 24. [During the obligatory *Ṣalât* (prayers)] one should face the *Qiblah* (Ka'ba at Makka) wherever one may be.

٢٤ - باب: ٱلتَّوَجُّهِ نَحْوَ ٱلقِبْلَةِ حَيْثُ كَانَ

260. Narrated Barâ' (bin 'Āzib) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم offered the *Ṣalât* (prayer) facing Bait-ul-Maqdis for sixteen or seventeen months but he loved to face the Ka'ba (at Makka). So Allâh revealed [the Qur'ân (V.2: 142-144)] (then) he turned [towards *Qiblah* (Ka'ba at Makka)]. *[1:392-O.B.]*

٢٦٠ : عَنِ ٱلْبَرَاءِ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ صَلَّى نَحْوَ بَيْتِ ٱلْمَقْدِسِ، سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا. تقدَّم وبَيْنَهُما مخالَفَةٌ فِي اللَّفْظِ.

261. Narrated Jâbir رضي الله عنه: The Prophet صلى الله عليه وسلم used to offer *Ṣalât* (optional, non-obligatory prayers) while riding on his mount (*Râḥila*) wherever it turned, and whenever he wanted to pray the compulsory *Ṣalât*

٢٦١ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ، يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ، فَإِذَا أَرَادَ فَرِيضَةً، نَزَلَ فَاسْتَقْبَلَ ٱلْقِبْلَةَ.

[1] The narration of Bilâl is more authentic (see *Ḥadîth* No. 296) as Ibn 'Abbâs did not enter the Ka'ba with the Prophet صلى الله عليه وسلم but narrates the episode from another companion.

(prayer) he dismounted and prayed facing the *Qiblah* (Ka'ba at Makka). *[1:393-O.B.]*

262. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم offered the *Ṣalât* (prayer) (and the subnarrator Ibrâhîm said, "I do not know whether he prayed more or less than usual"), and when he had finished the *Ṣalât* (prayers) he was asked, "O Allâh's Messenger! Has there been any change in *Aṣ-Ṣalât* (the prayers)?" He said, "What is it?" The people said, "You have prayed so much and so much." So the Prophet صلى الله عليه وسلم bent his legs, faced the *Qiblah* (Ka'ba at Makka) and performed two prostrations (of *Sahw*) and finished his *Ṣalât* (prayers) with *Taslîm* (by turning his face to right and left saying: *'As-Salâmu 'Alaikum wa Raḥmat-ullâh'*). When he turned his face to us he said, "If there had been anything changed in *Aṣ-Ṣalât* (the prayers), surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget, remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his *Aṣ-Ṣalât* (the prayer) accordingly and finish it and perform two prostrations (of *Sahw*)." *[1:394-O.B.]*

٢٦٢ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: صَلَّى ٱلنَّبِيُّ صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ - قَالَ إِبْرَاهِيمُ الراوي عَنْ عَلْقَمَةَ الرَّاوِي عَنِ ٱبْنِ مَسْعُودٍ: لاَ أَدْرِي: زَادَ أَوْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ ٱللهِ، أَحَدَثَ فِي ٱلصَّلاَةِ شَيْءٌ؟ قَالَ: (وَمَا ذَاكَ). قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، فَثَنَى رِجْلَيْهِ، وَٱسْتَقْبَلَ ٱلْقِبْلَةِ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ. فَلَمَّا أَقْبَلَ عَلَيْنَا بِوَجْهِهِ قَالَ: (إِنَّهُ لَوْ حدثَ فِي ٱلصَّلاَةِ شَيْءٌ لَنَبَّأْتُكُمْ بِهِ، وَلٰكِنْ، إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلاَتِهِ، فَلْيَتَحَرَّ ٱلصَّوَابَ فَلْيُتِمَّ عَلَيْهِ، ثُمَّ يُسَلِّمْ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ).

CHAPTER 25. What has been said about (facing) the *Qiblah* (Ka'ba at Makka) and whoever considered that there was no need to repeat the *Ṣalât* (prayer) if someone prayed by mistake facing a direction other than that of the *Qiblah* (Ka'ba at Makka).

٢٥ - باب: مَا جَاءَ فِي ٱلْقِبْلَةِ وَمَنْ لم ير الإعَادَةَ عَلَى مَنْ سَهَا فَصَلَّى إِلى غَيْرِ ٱلقِبْـلَةِ

263. Narrated 'Umar (bin Al-Khaṭṭâb) رضي الله عنه : My Lord agreed (accepted my invocations) with me in three things:

1. I said, "O Allâh's Messenger, I wish we took the *Maqâm* (place) of Ibrâhîm (Abraham) as our praying

٢٦٣ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ قَالَ: وَافَقْتُ رَبِّي فِي ثَلاَثٍ: فَقُلْتُ: يَا رَسُولَ ٱللهِ ﷺ لَوِ ٱتَّخَذْنَا مِنْ مَقَامِ إِبْراهِيمَ مُصَلًّى، فَنَزَلَتْ: ﴿وَٱتَّخِذُوا مِنْ

place [for some of our *Ṣalât* (prayers)]. So came the Divine Inspiration: And take you (people) the *Maqâm* (place) of Ibrâhim (Abraham) as a place of *Ṣalât* (prayer) (for some of your prayers e.g. two *Rak'at* of *Ṭawâf* of Ka'ba)". (V.2:125)

2. And as regards the (Verse of) the veiling of the women, I said, "O Allâh's Messenger! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them." So the Verse of the veiling of the women was revealed.

3. Once the wives of the Prophet صلى الله عليه وسلم made a united front against the Prophet صلى الله عليه وسلم and I said to them, "It may be if he (the Prophet صلى الله عليه وسلم) divorced you, (all) that his Lord (Allâh) will give him instead of you wives better than you." So this Verse [(V.66:5) the same as I had said] was revealed. *[1:395-O.B.]*

مَقَامِ إِبْراهِيمَ مُصَلًّى﴾. وَآيَةُ ٱلْحِجَابِ، قُلْتُ: يَا رَسُولَ ٱللهِ، لَوْ أَمَرْتَ نِساءَكَ أَنْ يَحْتَجِبْنَ، فَإِنَّهُ يُكَلِّمُهُنَّ ٱلْبَرُّ وَٱلْفَاجِرُ، فَنَزَلَتْ آيَةُ ٱلْحِجَابِ، وَٱجْتَمَعَ نِسَاءُ ٱلنَّبِيِّ ﷺ فِي ٱلْغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: ﴿عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ، أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ﴾ فَنَزَلَتْ هٰذِهِ ٱلآيَةُ.

CHAPTER 26. To scrape off the sputum from the mosque with the hand (using some tool or other, or using no tool).

٢٦ - باب: حَكِّ ٱلْبُزَاقِ بِاليَدِ مِنَ ٱلْمَسْجِدِ

264. Narrated Anas (bin Mâlik) رضي الله عنه: The Prophet صلى الله عليه وسلم saw some sputum in the direction of the *Qiblah* (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said, "Whenever anyone of you stands for the *Ṣalât* (prayer), he is speaking in private to his Lord or his Lord is between him and his *Qiblah*. So, none of you should spit in the direction of the *Qiblah* but one can spit to the left or under his foot." The Prophet صلى الله عليه وسلم

٢٦٤ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ:
رَأَى نُخَامَةً فِي ٱلْقِبْلَةِ، فَشَقَّ ذَلِكَ عَلَيْهِ، حَتَّى رُؤِيَ فِي وَجْهِهِ، فَقَامَ فَحَكَّهُ بِيَدِهِ، فَقَالَ: (إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلاَتِهِ، فَإِنَّهُ يُنَاجِي رَبَّهُ، وَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ ٱلْقِبْلَةِ، فَلاَ يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ قِبْلَتِهِ، وَلٰكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ). ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ، فَبَصَقَ فِيهِ، ثُمَّ رَدَّ

then took the corner of his sheet and spat in it and folded it and said, "Or you can do like this." *[1:399-O.B.]*

بَعْضَهُ عَلَى بَعْضٍ، فَقَالَ: (أَوْ يَفْعَلُ هٰكَذَا).

CHAPTER 27. It is forbidden to spit on the right side while offering *Ṣalât* (prayer).

٢٧ - باب: لَا يَبْصُق عَنْ يَمِينِهِ فِي الصَّلَاةِ

265. Narrated Abû Huraira and Abû Sa'îd رضي الله عنهما the *Hadîth* of expectoration, and added "Spit not towards right side." *[1:403-O.B.]*

٢٦٥ : عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُما: حديثُ النُّخَامَةِ، وفيه زيادةُ: (ولا عَنْ يمينِهِ).

CHAPTER 28. The expiation for spitting in the mosque.

٢٨ - باب: كَفَّارَةِ ٱلْبُزَاقِ فِي ٱلْمسجِدِ

266. Narrated Anas (bin Mâlik) رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Spitting in the mosque is a sin and its expiation is to bury it". *[1:407-O.B.]*

٢٦٦ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قال ٱلنَّبِيُّ ﷺ: (ٱلْبُزَاقُ فِي ٱلْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا).

CHAPTER 29. Preaching of the *Imâm* to the people regarding the proper offering of *Aṣ-Ṣalât* (the prayer) and the mention of the *Qiblah* (Ka'ba at Makka) .

٢٩ - باب: عِظَةِ ٱلإِمَامِ ٱلنَّاسَ فِي إِتْمَامِ ٱلصَّلَاةِ وَذِكْرِ ٱلْقِبْلَةِ

267. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Do you consider or see that my face is towards the *Qiblah* (Ka'ba at Makka)? By Allâh, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back."*[1:410-O.B.]*

٢٦٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (هَلْ تَرَوْنَ قِبْلَتِي هٰهُنَا؟، فَوَٱللهِ مَا يَخْفَى عَلَيَّ خُشُوعُكُمْ وَلَا رُكُوعُكُمْ، إِنِّي لَأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي).

CHAPTER 30. Is it permissible to say, "*Masjid* (mosque) of Banî so-and-so?"

٣٠ - باب: هَلْ يُقَالُ مَسجِدُ بَنِي فُلَانٍ؟

268. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم ordered for a horse race; the trained horses were to run from a place called Al-Ḥafyâ' to Thanîyat-ul-Wadâ' and the horses which were not trained were

٢٦٨ : عَنْ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما: أَنَّ رَسُولَ ٱللهِ ﷺ سَابَقَ بَيْنَ ٱلْخَيْلِ ٱلَّتِي أُضْمِرَتْ مِنَ ٱلْحَفْيَاءِ، وَأَمَدُهَا ثَنِيَّةُ

to run from Al-Thaniya to the *Masjid* (mosque of) Banî Zuraiq. (The subnarrator added): 'Abdullâh was one of those who took part in the race. *[1:412-O.B.]*

ٱلْوَدَاعِ، وَسَابَقَ بَيْنَ ٱلْخَيْلِ ٱلَّتِي لَمْ تُضَمَّرْ مِنَ ٱلثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَإِنَّ عَبْدَ ٱللهِ بْنَ عُمَرَ كَانَ فِيمَنْ سَابَقَ.

CHAPTER 31. The distribution (of goods or wealth) and the hanging of a cluster of dates in the mosque.

٣١ - باب: ٱلقسمة وتعليق ٱلقنو في ٱلمسجد

269. Narrated Anas رضي الله عنه : Some goods (or wealth) came to Allâh's Messenger صلى الله عليه وسلم from Bahrain. The Prophet صلى الله عليه وسلم ordered the people to spread them in the mosque — it was the biggest amount of goods (or wealth) Allâh's Messenger صلى الله عليه وسلم had ever received. He left for *Aṣ-Ṣalât* (the prayer) and did not even look at it. After finishing *Aṣ-Ṣalât* (the prayer), he sat by those goods (or wealth) and gave from those to everybody he saw. Al-'Abbâs رضي الله عنه came to him and said, "O Allâh's Messenger! Give me (something) too, because I gave ransom for myself and 'Aqîl." Allâh's Messenger صلى الله عليه وسلم told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "O Allâh's Messenger! Order someone to help me in lifting it." The Prophet صلى الله عليه وسلم refused. He then said to the Prophet صلى الله عليه وسلم: "Will you please help me to lift it?" Allâh's Messenger صلى الله عليه وسلم refused. Then Al-'Abbâs threw some of it and tried to lift it (but failed). Then (Al-'Abbâs) lifted it on his shoulders and went away. Allâh's Messenger صلى الله عليه وسلم kept on watching him till he disappeared from his sight and was astonished at his greediness. Allâh's Messenger صلى الله عليه وسلم did not get up till the last coin was distributed. *[1:413-O.B.]*

٢٦٩ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: أُتِيَ ٱلنَّبِيُّ ﷺ بِمَالٍ مِنَ ٱلْبَحْرَيْنِ، فَقَالَ ﷺ: (ٱنْثُرُوهُ فِي ٱلْمَسْجِدِ). وَكَانَ أَكْثَرَ مَالٍ أُتِيَ بِهِ رَسُولُ ٱللهِ ﷺ، فَخَرَجَ رَسُولُ ٱللهِ ﷺ إِلَى ٱلصَّلَاةِ وَلَمْ يَلْتَفِتْ إِلَيْهِ، فَلَمَّا قَضَى ٱلصَّلَاةَ جَاءَ فَجَلَسَ إِلَيْهِ، فَمَا كَانَ يَرَى أَحَدًا إِلاَّ أَعْطَاهُ، إِذْ جَاءَهُ ٱلْعَبَّاسُ فَقَالَ: يَا رَسُولَ ٱللهِ، أَعْطِنِي، فَإِنِّي فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلًا، فَقَالَ لَهُ رَسُولُ ٱللهِ ﷺ: (خُذْ). فَحَثَا فِي ثَوْبِهِ، ثُمَّ ذَهَبَ يُقِلُّهُ فَلَمْ يَسْتَطِعْ، فَقَالَ: يَا رَسُولَ ٱللهِ، مُرْ بَعْضَهُمْ يَرْفَعْهُ إِلَيَّ، قَالَ: (لَا). قَالَ: فَارْفَعْهُ أَنْتَ عَلَيَّ، قَالَ: (لَا). فَنَثَرَ مِنْهُ، ثُمَّ ٱحْتَمَلَهُ، فَأَلْقَاهُ عَلَى كَاهِلِهِ، ثُمَّ ٱنْطَلَقَ، فَمَا زَالَ رَسُولُ ٱللهِ ﷺ يُتْبِعُهُ بَصَرَهُ حَتَّى خَفِيَ عَلَيْنَا، عَجَبًا مِنْ حِرْصِهِ، فَمَا قَامَ رَسُولُ ٱللهِ ﷺ وَثَمَّ مِنْهَا دِرْهَمٌ.

CHAPTER 32. About (taking) the mosques in the houses.

270. Narrated Maḥmood bin Rabî‘: ‘Itbân bin Mâlik رضى الله عنه who was one of the companions of Allâh's Messenger صلى الله عليه وسلم and one of the *Anṣâr* who took part in the battle of Badr said: I came to Allâh's Messenger صلى الله عليه وسلم and said: "I have weak eyesight and I lead my people in *Ṣalât* (prayers). When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in *Ṣalât* (prayer). O Allâh's Messenger! I wish you would come to my house and offer *Ṣalât* (prayer) in it so that I could take that place as a *Muṣalla* [appointed place for *Ṣalât* (prayers)]. Allâh's Messenger صلى الله عليه وسلم said, "If Allâh will, I will do so." ‘Itbân said: Next day after the sun rose high, Allâh's Messenger صلى الله عليه وسلم and Abû Bakr came and Allah's Messenger صلى الله عليه وسلم asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to offer *Ṣalât* (prayer)?" I pointed to a place in my house. So Allâh's Messenger صلى الله عليه وسلم stood there and said, *"Allâhu Akbar"*, and we all got up and aligned behind him and offered a two-*Rak‘at* prayer and ended it with *Taslîm*. We requested him to stay for a meal called *Khazîra* which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Mâlik bin Ad-Dukhaishin or Ibn Ad-Dhukhshun?" One of them replied, "He is a hypocrite and does not love Allâh and His Messenger". Hearing that, Allâh's Messenger صلى الله عليه وسلم said, "Do not say so. Haven't you seen that he said, *Lâ ilâha ill-Allâh* (none

٣٢ - باب: ٱلْمَسَاجِدِ فِي ٱلْبُيُوتِ

٢٧٠ : عَنْ مَحْمُودِ بْنِ ٱلرَّبِيعِ الأَنْصارِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ عِتْبَانَ ابْنَ مالِكٍ، وَهُوَ مِنْ أَصْحَابِ رَسُولِ ٱللهِ ﷺ، مِمَّنْ شَهِدَ بَدْرًا مِنَ ٱلأَنْصَارِ: أَتَى رَسُولَ ٱللهِ ﷺ فَقَالَ: يَا رَسُولَ ٱللهِ قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أُصَلِّي لِقَوْمِي، فَإِذَا كَانَتِ ٱلأَمْطَارُ، سَالَ ٱلْوَادِي ٱلَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأُصَلِّيَ لهم، وَوَدِدْتُ يَا رَسُولَ ٱللهِ، أَنَّكَ تَأْتِينِي فَتُصَلِّي فِي بَيْتِي، فَأَتَّخِذَهُ مُصَلًّى، قَالَ: فَقَالَ لَهُ رَسُولُ ٱللهِ ﷺ: (سَأَفْعَلُ إِنْ شَاءَ ٱللهُ). قَالَ عِتْبَانُ: فَغَدَا عَلَيَّ رَسُولُ ٱللهِ ﷺ وَأَبُو بَكْرٍ حِينَ ٱرْتَفَعَ ٱلنَّهَارُ، فَاسْتَأْذَنَ رَسُولُ ٱللهِ ﷺ فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ ٱلْبَيْتَ، ثُمَّ قَالَ: (أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ). قَالَ: فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ ٱلْبَيْتِ، فَقَامَ رَسُولُ ٱللهِ ﷺ فَكَبَّرَ، فَقُمْنَا فَصَفَفْنَا، فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ: وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ، قَالَ: فَثَابَ فِي ٱلْبَيْتِ رِجَالٌ مِنْ أَهْلِ ٱلدَّارِ ذَوُو عَدَدٍ، فَاجْتَمَعُوا، فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مالِكُ ابْنُ ٱلدُّخَيْشِنِ أَوِ ٱبْنُ ٱلدُّخْشُنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لاَ يُحِبُّ ٱللهَ وَرَسُولَهُ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (لاَ

has the right to be worshipped but Allâh) for Allâh's sake only?" He said, "Allâh and His Messenger know better. We have seen him helping and advising hypocrites." Allâh's Messenger صلى الله عليه وسلم said, "Allâh has forbidden the (Hell) Fire for those who say, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) for Allâh's sake only." *[1:417-O.B.]*

تَقُلْ ذَلِكَ، أَلاَ تَرَاهُ قَدْ قَالَ لاَ إِلَهَ إِلاَّ ٱللهُ، يُرِيدُ بِذٰلِكَ وَجْهَ ٱللهِ). قَالَ: ٱللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى ٱلْمُنَافِقِينَ، قَالَ رَسُولُ ٱللهِ ﷺ: (فَإِنَّ ٱللهَ قَدْ حَرَّمَ عَلَى ٱلنَّارِ مَنْ قَالَ لاَ إِلٰهَ إِلاَّ ٱللهُ، يَبْتَغِي بِذٰلِكَ وَجْهَ ٱللهِ).

CHAPTER 33. Is it permissible to dig the graves of pagans of the Period of Ignorance, and to use that place as a mosque?

٣٣ - باب: هل تُنْبَشُ قُبُورُ مُشركي ٱلجَاهِلِيَّةِ وَيُتَّخذُ مَكانُها مَساجِدَ

271. Narrated 'Āisha رضي الله عنها: Umm Ḥabîba and Umm Salama رضي الله عنهما mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet صلى الله عليه وسلم about it, on which he said "If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature with Allâh on the Day of Resurrection." *[1:419-O.B.]*

٢٧١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْها: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ رَضِيَ ٱللهُ عَنْهُما ذَكَرَتَا كَنِيسَةً رَأَيْنَهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ، فَذَكَرَتَا ذَٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: (إِنَّ أُولٰئِكَ، إِذَا كَانَ فِيهِمُ ٱلرَّجُلُ ٱلصَّالِحُ فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ ٱلصُّوَرَ، فَأُولٰئِكَ شِرَارُ ٱلْخَلْقِ عِنْدَ ٱللهِ يَوْمَ ٱلْقِيَامَةِ).

272. Narrated Anas رضي الله عنه: When the Prophet صلى الله عليه وسلم arrived at Al-Madîna, he dismounted at the upper side of Al-Madîna amongst the tribe called Banû 'Amr bin 'Auf. He stayed there for fourteen nights. Then he sent for Banî An-Najjâr and they came armed with their swords. As if I am looking (just now) as the Prophet صلى الله عليه وسلم was sitting over his *Râḥila* (mount) with Abû Bakr riding behind him and all Banû An-Najjâr around him till he dismounted at the courtyard of Abû Ayûb's house. The Prophet

٢٧٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَدِمَ ٱلنَّبِيُّ ﷺ ٱلْمَدِينَةَ فَنَزَلَ أَعْلَى ٱلْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ ٱلنَّبِيُّ ﷺ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي ٱلنَّجَّارِ، فَجَاؤُوا مُتَقَلِّدِينَ ٱلسُّيُوفَ، كَأَنِّي أَنْظُرُ إِلَى ٱلنَّبِيِّ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلأُ بَنِي ٱلنَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى رَحْلَهُ بِفِنَاءِ

صلى الله عليه وسلم loved to offer *Ṣalât* (prayer) wherever the time for *Aṣ-Ṣalât* (the prayer) was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banû An-Najjâr and said, "O Banû An-Najjâr! Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allâh! We do not demand its price except from Allâh تعالى." Anas added: There were graves of pagans in it and some of it were unlevelled and there were some date-palm trees in it. The Prophet صلى الله عليه وسلم ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all that was done). They aligned these cut date-palm trees towards the *Qiblah* of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet صلى الله عليه وسلم was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allâh! So please forgive the *Anṣâr* (helpers) and *Al-Muhâjir* (the emigrants)." *[1:420-O.B.]*

أَبي أَيُّوبَ، وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتْهُ ٱلصَّلاَةُ، وَيُصَلِّي فِي مَرَابِضِ ٱلْغَنَمِ، وَأَنَّهُ أَمَرَ بِبِنَاءِ ٱلْمَسْجِدِ، فَأَرْسَلَ إِلَى مَلأٍ مِنْ بَنِي ٱلنَّجَّارِ، فَقَالَ: (يَا بَنِي ٱلنَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هٰذَا). قَالُوا: لاَ وَٱللهِ، لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى ٱللهِ، فَقَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، قُبُورُ ٱلْمُشْرِكِينَ، وَفِيهِ خِرَبٌ، وَفِيهِ نَخْلٌ، فَأَمَرَ ٱلنَّبِيُّ ﷺ بِقُبُورِ ٱلْمُشْرِكِينَ فَنُبِشَتْ، ثُمَّ بِالْخِرَبِ فَسُوِّيَتْ، وَبِالنَّخْلِ فَقُطِعَ، فَصَفُّوا ٱلنَّخْلَ قِبْلَةَ ٱلْمَسْجِدِ، وَجَعَلُوا عِضَادَتَيْهِ ٱلْحِجَارَةَ، وَجَعَلُوا يَنْقُلُونَ ٱلصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَٱلنَّبِيُّ ﷺ مَعَهُمْ، وَهُوَ يَقُولُ:

ٱللَّهُمَّ لاَ خَيْرَ إِلاَّ خَيْرُ ٱلآخِرَهْ
فَاغْفِرْ لِلأَنْصَارِ وَٱلْمُهَاجِرَهْ

CHAPTER 34. To offer *Aṣ-Ṣalât* (the prayer) in the camel-yards (the places where the camels are stationed).

٣٤ - باب: ٱلصَّلاَةِ فِي مَوَاضِعِ ٱلإِبِلِ

273. (Narrated Nâfi'): "I saw Ibn 'Umar رضي الله عنهما offering *Ṣalât* (prayer) while taking his camel (as a *Sutra*) in front of him and he said, "I saw the Prophet صلى الله عليه وسلم doing the same." *[1:422-O.B.]*

٢٧٣ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما: أَنَّهُ كَانَ يُصَلِّي عَلَى بَعِيرِهِ. وَقَالَ: رَأَيْتُ ٱلنَّبِيَّ ﷺ يَفْعَلُهُ.

CHAPTER 35. Whoever offered the *Ṣalât* (prayer) with furnace or fire or any other worshipable thing in front

٣٥ - باب: مَنْ صَلَّى وَقُدَّامَهُ تَنُّورٌ أَو نَارٌ أَو شَيْءٌ مِمَّا يُعْبَدُ فَأَرَادَ بِهِ وجه ٱللهِ تعالى

of him but he intended the *Ṣalât* (prayers) solely for Allâh.

274. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "While I was offering *Ṣalât* (prayer) the (Hell) Fire was displayed in front of me." *[1: Ch. 51,* The Book of *Ṣalât,-O.B.]*

٢٧٤ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: قَالَ ٱلنَّبِيُّ ﷺ: (عُرِضَتْ عَلَيَّ ٱلنَّارُ وَأَنَا أُصَلِّي).

CHAPTER 36. The dislikeness of offering *Aṣ-Ṣalât* (the prayer) in grave-yards.

٣٦ - باب: كَرَاهِيَةِ ٱلصَّلَاةِ فِي ٱلْمَقَابِرِ

275. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Offer some of your *Ṣalât* (prayers) (*Nawâfil*) at home, and do not take your houses as graves." *[1:424-O.B.]*

٢٧٥ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُما، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (ٱجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلاَتِكُمْ، وَلاَ تَتَّخِذُوهَا قُبُورًا).

CHAPTER 37.

٣٧ - «باب»

276. Narrated 'Āisha and 'Abdullâh bin 'Abbâs رضى الله عنهم : When the last moment of the life of Allâh's Messenger صلى الله عليه وسلم came, he started putting his *Khamîsa* (a woolen blanket) on his face and when he felt hot and short of breath he took it off his face and said, "May Allâh curse the Jews and Christians, for they build the places of worship at the graves of their Prophets." [The Prophet صلى الله عليه وسلم was warning (Muslims) of what those had done]. *[1:427-O.B.]*

٢٧٦ : عَنْ عَائِشَةَ وَعَبْدِ ٱللَّهِ بْنِ عَبَّاسٍ رَضِيَ ٱللَّهُ عَنْهُم قَالاَ: لَمَّا نَزَلَ بِرَسُولِ ٱللَّهِ ﷺ، طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا ٱغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ كَذَلِكَ: (لَعْنَةُ ٱللَّهِ عَلَى ٱلْيَهُودِ وَٱلنَّصَارَى، ٱتَّخَذُوا قُبُورَ أَنْبِيائِهِمْ مَسَاجِدَ). يُحَذِّرُ مَا صَنَعُوا.

CHAPTER 38. Sleeping of a woman in the mosque (and residing in it).

٣٨ - باب: نَوْمِ المَرْأَةِ فِي ٱلمسجِدِ

277. Narrated 'Āisha رضى الله عنها : There was a black slave-girl belonging to an 'Arab tribe and they manumitted her but she remained with them. The slave-girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with

٢٧٧ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْها: أَنَّ وَلِيدَةً كَانَتْ سَوْدَاءَ، لِحَيٍّ مِنَ ٱلْعَرَبِ، فَأَعْتَقُوهَا فَكَانَتْ مَعَهُمْ، قَالَتْ: فَخَرَجَتْ صَبِيَّةٌ لَهُمْ، عَلَيْهَا وِشَاحٌ أَحْمَرُ مِنْ سُيُورٍ، قَالَتْ: فَوَضَعَتْهُ، أَوْ وَقَعَ مِنْهَا، فَمَرَّتْ بِهِ حُدَيَّاةٌ وَهُوَ مُلْقىً، فَحَسِبَتْهُ لَحْمًا

it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts." The slave-girl (further) said, "By Allâh! while I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of and I was innocent and now this is it.' " ('Âisha) added: That slave-girl came to Allâh's Messenger صلى الله عليه وسلم and embraced Islâm. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: "The day of the scarf (band) was one of the wonders of our Lord, verily He rescued me from the disbelievers' town". 'Âisha added: Once I asked her, "What is the matter with you? Whenever you sit with me, you always recite these poetic verses." On that she told me the whole story. *[1:430-O.B.]*

فَخَطِفَتْهُ، قَالَتْ: فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ، قَالَتْ: فَاتَّهَمُونِي بِهِ، قَالَتْ: فَطَفِقُوا يُفَتِّشُونَ، حَتَّى فَتَّشُوا قُبُلَهَا، قَالَتْ: وَٱللهِ إِنِّي لَقَائِمَةٌ مَعَهُمْ، إِذْ مَرَّتِ ٱلْحُدَيَّاةُ فَأَلْقَتْهُ، قَالَتْ: فَوَقَعَ بَيْنَهُمْ، قَالَتْ: فَقُلْتُ: هٰذَا ٱلَّذِي ٱتَّهَمْتُمُونِي بِهِ، زَعَمْتُمْ وَأَنَا مِنْهُ بَرِيئَةٌ، وَهُوَ ذَا هُوَ، قَالَتْ: فَجَاءَتْ إِلَى رَسُولِ ٱللهِ ﷺ فَأَسْلَمَتْ، قَالَتْ عَائِشَةُ: فَكَانَ لَهَا خِبَاءٌ فِي ٱلْمَسْجِدِ أَوْ حِفْشٌ، قَالَتْ: فَكَانَتْ تَأْتِينِي فَتَحَدَّثُ عِنْدِي، قَالَتْ: فَلاَ تَجْلِسُ عِنْدِي مَجْلِسًا، إِلاَّ قَالَتْ:

وَيَوْمُ ٱلْوِشَاحِ مِنْ أَعَاجِيبِ رَبِّنَا
أَلاَ إِنَّهُ مِنْ بَلْدَةِ ٱلْكُفْرِ أَنْجَانِي

قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: مَا شَأْنُكِ، لاَ تَقْعُدِينَ مَعِي مَقْعَدًا إِلاَّ قُلْتِ هٰذَا؟ قَالَتْ: فَحَدَّثَتْنِي بِهٰذَا ٱلْحَدِيثِ.

CHAPTER 39. Sleeping of men in the mosque.

٣٩ - باب: نَوْمِ ٱلرِّجَالِ فِي ٱلمسجد

278. Narrated Sahl bin Sa'd رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم went to Fâtima's house but did not find 'Alî there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (mid-day nap) in the house." Allâh's Messenger صلى الله عليه وسلم asked a person to look for him. That person came and said, "O Allâh's Messenger! He ('Alî) is sleeping in the mosque." Allâh's Messenger صلى الله عليه وسلم went there and

٢٧٨ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

جَاءَ رَسُولُ ٱللهِ ﷺ بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيًّا فِي ٱلْبَيْتِ، فَقَالَ: (أَيْنَ ٱبْنُ عَمِّكِ). قَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ، فَغَاضَبَنِي فَخَرَجَ، فَلَمْ يَقِلْ عِنْدِي، فَقَالَ رَسُولُ ٱللهِ ﷺ لإِنْسَانٍ: (ٱنْظُرْ أَيْنَ هُوَ). فَجَاءَ فَقَالَ: يَا رَسُولَ ٱللهِ، هُوَ فِي

'Alî was lying. His *Ridâ'* (upper body sheet-cover) had fallen down to one side of his body and he was covered with dust. Allâh's Messenger صلى الله عليه وسلم started cleaning the dust from him saying: "Get up! O Aba Turâb. Get up! O Aba Turâb" (literally means: O father of dust). *[1:432-O.B.]*

ٱلْمَسْجِدِ رَاقِدٌ، فَجَاءَ رَسُولُ ٱللهِ ﷺ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، وَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ ٱللهِ ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ: (قُمْ أَبَا تُرَابٍ، قُمْ أَبَا تُرَابٍ).

CHAPTER 40. If one entered a mosque, one should pray two *Rak'at* before sitting.

٤٠ - باب: إذَا دَخَلَ ٱلْمَسْجِدَ فَلْيَرْكَعْ رَكعَتَين

279. Narrated Abû Qatâda As-Sulamî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you enters a mosque, he should pray two *Rak'at* before sitting." *[1:435-O.B.]*

٢٧٩ : عَنْ أَبِي قَتَادَةَ ٱلسُّلَمِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِذَا دَخَلَ أَحَدُكُمْ ٱلْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ).

CHAPTER 41. The construction of the (Prophet's صلى الله عليه وسلم) mosque.

٤١ - باب: بُنْيَانِ ٱلْمَسْجِدِ

280. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : In the lifetime of Allâh's Messenger صلى الله عليه وسلم the (Prophet's) mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms. Abû Bakr رضى الله عنه did not alter it. 'Umar رضى الله عنه expanded it on the same pattern as it was in the lifetime of Allâh's Messenger صلى الله عليه وسلم by using adobes, leaves of date-palms and changing the pillars into wooden ones. 'Uthmân رضى الله عنه changed it by expanding it to a great extent and built its walls with engraved stones and lime and made its pillars of engraved stones and its roof of teak wood. *[1:437-O.B.]*

٢٨٠ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ، رَضِيَ ٱللهُ عَنْهُما، قَالَ: إِنَّ ٱلْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ مَبْنِيًّا بِاللَّبِنِ، وَسَقْفُهُ بِٱلْجَرِيدِ، وَعُمُدُهُ خَشَبُ ٱلنَّخْلِ، فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا، وَزَادَ فِيهِ عُمَرُ، وَبَنَاهُ عَلَى بُنْيَانِهِ فِي عَهْدِ رَسُولِ ٱللهِ ﷺ، بِاللَّبِنِ وَٱلْجَرِيدِ، وَأَعَادَ عُمُدَهُ خَشَبًا، ثُمَّ غَيَّرَهُ عُثْمانُ، فَزَادَ فِيهِ زِيَادَةً كَثِيرَةً، وَبَنَى جِدَارَهُ بِٱلْحِجَارَةِ ٱلْمَنْقُوشَةِ وَٱلْقَصَّةِ، وَجَعَلَ عُمُدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ، وَسَقَفَهُ بِالسَّاجِ.

CHAPTER 42. To cooperate in building a mosque.

٤٢ - باب: ٱلتَّعَاوُنِ فِي بِنَاءِ ٱلْمَسْجِدِ

281. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه that one day he preached and

٢٨١ : عن أبي سعيدٍ الخدريِّ رضي

then mentioned about the construction of mosque and said, "We were carrying one adobe at a time while 'Ammâr was carrying two. The Prophet صلى الله عليه وسلم saw him and started removing the dust from his body and said, "May Allâh be Merciful to 'Ammâr, a rebellious group will kill him. He will be inviting them (his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire." 'Ammâr said, "I seek refuge with Allâh from *Al-Fitan* (trials and afflictions etc.)." *[1:438-O.B.]*

الله عنه أَنَّهُ كانَ يُحَدِّثُ يومًا حَتَّى أَتَى ذِكْرُ بِنَاءِ ٱلْمَسْجِدِ، فَقَالَ: كُنَّا نَحْمِلُ لَبِنَةً لَبِنَةً، وَعَمَّارٌ لَبِنَتَيْنِ لَبِنَتَيْنِ، فَرآهُ ٱلنَّبِيُّ ﷺ، فَيَنْفُضُ ٱلتُّرَابَ عَنْهُ، وَيَقُولُ: (وَيْحَ عَمَّارٍ، تَقْتُلُهُ ٱلْفِئَةُ ٱلْبَاغِيَةُ، يَدْعُوهُمْ إِلَى ٱلْجَنَّةِ، وَيَدْعُونَهُ إِلَى ٱلنَّارِ). قَالَ: يَقُولُ عَمَّارٌ: أَعُوذُ بِٱللهِ مِنَ ٱلْفِتَنِ.

CHAPTER 43. (The superiority of) whoever built a mosque.

٤٣ ـ باب: مَنْ بَنَى مَسْجِداً

282. (Narrated 'Ubaidullâh Al-Khaulânî) : I heard 'Uthmân bin 'Affân رضى الله عنه saying, when people argued too much about his intention to reconstruct the mosque of Allâh's Messenger صلى الله عليه وسلم, "You have talked too much. I heard the Prophet صلى الله عليه وسلم saying, 'Whoever built a mosque, with the intention of seeking Allâh's Pleasure, Allâh will build for him a similar place in Paradise." *[1:441-O.B.]*

٢٨٢ : عَنْ عُثْمانَ بْنِ عَفَّانَ رَضِيَ ٱللهُ عَنْهُ، عِنْدَ قَوْلِ ٱلنَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ رَسُولِ اللهِ ﷺ قَالَ: إِنَّكُمْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ ٱلنَّبِيَّ ﷺ يَقُولُ: (مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ ٱللهِ، بَنَى ٱللهُ لَهُ مِثْلَهُ فِي ٱلْجَنَّةِ).

CHAPTER 44. While passing through a mosque, (one had better) hold one's arrowheads (with one's hand).

٤٤ ـ باب: الأخذُ بِنُصُولِ ٱلنَّبْلِ إِذَا مَرَّ فِي ٱلْمَسْجِدِ

283. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : "A man passed through the mosque carrying arrows. Allâh's Messenger صلى الله عليه وسلم said to him, 'Hold them (the arrows) by their heads.'" *[1:442-O.B.]*

٢٨٣ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُما قَالَ:

مَرَّ رَجُلٌ فِي ٱلْمَسْجِدِ وَمَعَهُ سِهَامٌ، فَقَالَ لَهُ رَسُولُ ٱللهِ ﷺ: (أَمْسِكْ بِنِصَالِهَا).

CHAPTER 45. Passing through a mosque (is permissible).

٤٥ ـ باب: ٱلْمُرُورِ فِي ٱلْمَسْجِدِ

284. Narrated Abû Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever

٢٨٤ : عَنْ أَبِي مُوسى ٱلأَشْعَرِيِّ

passes through our mosques or markets with arrows should hold them (the arrows) by their heads lest he should injure a Muslim." *[1:443-O.B.]*

رَضِيَ ٱللهُ عَنْهُ عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (مَنْ مَرَّ فِي شَيْءٍ مِنْ مَسَاجِدِنَا، أَوْ أَسْوَاقِنَا، بِنَبْلٍ، فَلْيَأْخُذْ عَلَى نِصَالِهَا، لاَ يَعْقِرْ بِكَفِّهِ مُسْلِمًا).

CHAPTER 46. (What is said about) reciting poetry in the mosque?

٤٦ - باب: ٱلشِّعْرِ فِي ٱلْمَسْجِدِ

285. Narrated Ḥassân bin Thâbit (Al-Anṣârî) رضي الله عنه: I asked Abû Huraira رضي الله عنه, "By Allâh! Tell me the truth whether you heard the Prophet صلى الله عليه وسلم saying, — 'O Ḥassân! Reply on behalf of Allâh's Messenger. O' Allâh! Help him with the *Rûḥ-ul-Qudus* [Jibrael (Gabriel)].' " — Abû Huraira said, "Yes." *[1:444-O.B.]*

٢٨٥ : عَنْ حَسَّانَ بْنِ ثَابِتٍ ٱلأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ ٱسْتَشْهَدَ أَبَا هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ:
أَنْشُدُكَ ٱللهَ، هَلْ سَمِعْتَ ٱلنَّبِيَّ ﷺ يَقُولُ: (يَا حَسَّانُ، أَجِبْ عَنْ رَسُولِ ٱللهِ ﷺ، ٱللَّهُمَّ أَيِّدْهُ بِرُوحِ ٱلْقُدُسِ؟). قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

CHAPTER 47. The presence of spearmen (with their spears) in the mosque (is permissible).

٤٧ - باب: أَصْحَابِ ٱلْحِرَابِ فِي ٱلْمَسْجِدِ

286. Narrated 'Âisha رضي الله عنها: Once I saw Allâh's Messenger صلى الله عليه وسلم at the door of my house while some Ethiopians were playing in the mosque (displaying their skill with spears) Allâh's Messenger صلى الله عليه وسلم was screening me with his *Ridâ'* (upper body sheet-cover) so as to enable me to see their display. In another quotation it is mentioned, "playing with their spears". *[1:445-O.B.]*

٢٨٦ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: لَقَدْ رَأَيْتُ رَسُولَ ٱللهِ ﷺ يَوْمًا عَلَى بَابِ حُجْرَتِي وَٱلْحَبَشَةُ فِي ٱلْمَسْجِدِ، وَرَسُولُ ٱللهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ، أَنْظُرُ إِلَى لَعِبِهِمْ.
وفي رواية: يَلْعَبُونَ بِحِرَابِهِمْ.

CHAPTER 48. Asking a debtor to repay what he owes, and catching the debtor in the mosque.

٤٨ - باب: ٱلتَّقَاضِي وَٱلْمُلاَزَمَةِ فِي ٱلْمَسْجِدِ

287. Narrated Ka'b bin Mâlik رضي الله عنه: In the mosque I asked Ibn Abî Ḥadrad to pay the debts which he owed to me and our voices grew louder. Allâh's

٢٨٧ : عَنْ كَعْبِ بْنِ مالِكٍ - رَضِيَ ٱللهُ عَنْهُ -: أَنَّهُ تَقَاضَى ٱبْنَ أَبِي حَدْرَدٍ

دَيْنًا كَانَ لَهُ عَلَيْهِ فِي ٱلْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهُمَا رَسُولُ اللهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا، حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنَادَى: (يَا كَعْبُ). قَالَ: لَبَّيْكَ يَا رَسُولَ ٱللهِ، قَالَ: (ضَعْ مِنْ دَيْنِكَ هٰذَا). وَأَوْمَأَ إِلَيْهِ: أَيِ ٱلشَّطْرَ قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ ٱللهِ، قَالَ: (قُمْ فَاقْضِهِ).

Messenger صلى الله عليه وسلم heard that while he was in his house. So he came to us raising the curtain of his room and said, "O Ka'b!" I replied, "*Labbaik,* O' Allâh's Messenger!" He said, "O Ka'b! Reduce your debt (to one half gesturing with his hand.) I said, "O Allâh's Messenger! I have done so." Then Allâh's Messenger صلى الله عليه وسلم said (to Ibn Abî Ḥadrad), "Get up and pay the debt to him." *[1:447-O.B.]*

٤٩ - باب: كَنْسِ ٱلْمَسْجِدِ وَالتِقَاطِ ٱلْخِرَقِ وَالْقَذَى وَالعِيدَانِ

CHAPTER 49. Sweeping (cleaning) of the mosque and removing rags, dirt and sticks from it.

٢٨٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا أَسْوَدَ، أَوِ ٱمْرَأَةً سَوْدَاءَ، كَانَ يَقُمُّ ٱلْمَسْجِدَ، فَمَاتَ، فَسَأَلَ ٱلنَّبِيُّ ﷺ عَنْهُ، فَقَالُوا: مَاتَ، قَالَ: (أَفَلَا كُنْتُمْ آذَنْتُمُونِي بِهِ، دُلُّونِي عَلَى قَبْرِهِ، أَوْ قَالَ قَبْرِهَا). فَأَتَى قَبْرَهَا فَصَلَّى عَلَيْهَا.

288. Narrated Abû Huraira رضى الله عنه : A black man or a black woman used to clean (sweep) the mosque and he or she died. The Prophet صلى الله عليه وسلم asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer." *[1:448-O.B.]*

٥٠ - باب: تَحْرِيمِ تِجَارَةِ ٱلْخَمْرِ فِي ٱلْمَسْجِدِ

CHAPTER 50. The order of banning the trade of alcoholic drinks was issued in the mosque.

٢٨٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: لَمَّا أُنْزِلَتِ ٱلآيَاتُ مِنْ سُورَةِ ٱلْبَقَرَةِ فِي ٱلرِّبَا، خَرَجَ ٱلنَّبِيُّ ﷺ إِلَى ٱلْمَسْجِدِ فَقَرَأَهُنَّ عَلَى ٱلنَّاسِ، ثُمَّ حَرَّمَ تِجَارَةَ ٱلْخَمْرِ.

289. Narrated 'Āisha رضى الله عنها : When the Verses of *Sûrat Al-Baqarah* about the *Riba*[1] (usury) were revealed, the Prophet صلى الله عليه وسلم went to the mosque and recited them in front of the people and then banned the trade of alcoholic drinks. *[1:449-O.B.]*

٥١ - باب: ٱلأَسِيرِ أَوِ ٱلغَرِيمِ يُرْبَطُ فِي ٱلْمَسْجِدِ

CHAPTER 51. To fasten a prisoner or the debtor in the mosque.

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[1] *Riba:* See the glossary.

290. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Last night a big *'Afreet* (demon) from the jinn came to me and wanted to interrupt my *Aṣ-Ṣalât* (the prayers) (or said something similar) but Allâh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Sulaimân (Solomon) (as stated in the Qur'ân): My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me (V.38:35)". *[1:450 (B)-O.B.]*

٢٩٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، أَنَّ ٱلنَّبِيَّ ﷺ: قَالَ: (إِنَّ عِفْرِيتًا مِنَ ٱلْجِنِّ تَفَلَّتَ عَلَيَّ ٱلْبَارِحَةَ - أَوْ كَلِمَةً نَحْوَهَا - لِيَقْطَعَ عَلَيَّ ٱلصَّلَاةَ، فَأَمْكَنَنِي ٱللهُ مِنْهُ، فَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي ٱلْمَسْجِدِ، حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ: ﴿رَبِّ ٱغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي﴾).

CHAPTER 52. To pitch a tent in the mosque for patients, etc.

٥٢ - باب: ٱلْخَيْمَةِ فِي ٱلْمَسْجِدِ لِلْمَرْضَىٰ وَغَيْرِهِمْ

291. Narrated 'Āisha رضى الله عنها : On the day of *Al-Khandaq* (battle of the Trench), the medial arm artery or vein of Sa'd (bin Mu'ādh) was injured and the Prophet صلى الله عليه وسلم pitched a tent in the mosque to look after him. There was another tent for Banî Ghifâr in the mosque and the blood started flowing from Sa'd's tent to the tent of Banî Ghifâr. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa'd's wound was bleeding profusely and Sa'd died in his tent. *[1:452-O.B.]*

٢٩١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ:

أُصِيبَ سَعْدٌ يَوْمَ ٱلْخَنْدَقِ فِي ٱلْأَكْحَلِ، فَضَرَبَ ٱلنَّبِيُّ صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ خَيْمَةً فِي ٱلْمَسْجِدِ، لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمْ يَرُعْهُمْ، وَفِي ٱلْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ، إِلَّا ٱلدَّمُ يَسِيلُ إِلَيْهِمْ، فَقَالُوا: يَا أَهْلَ ٱلْخَيْمَةِ، مَا هٰذَا ٱلَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَمًا، فَمَاتَ فِيهَا.

CHAPTER 53. To take the camel inside the mosque if necessary.

٥٣ - باب: إِدْخَالِ ٱلْبَعِيرِ فِي ٱلْمَسْجِدِ لِلْعِلَّةِ

292. Narrated Umm Salama رضى الله عنها : I complained to Allâh's Messenger صلى الله عليه وسلم that I was sick. He told me to perform the *Ṭawâf* behind the people while riding. So I did so and Allâh's

٢٩٢ : عَنْ أُمِّ سَلَمَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: شَكَوْتُ إِلَى رَسُولِ ٱللهِ ﷺ أَنِّي أَشْتَكِي، قَالَ: (طُوفِي مِنْ وَرَاءِ ٱلنَّاسِ

Messenger صلى الله عليه وسلم was offering the *Ṣalât* (prayer) beside the Ka'ba and reciting the *Sûrah* starting with *Waṭ-Ṭûr wa-Kitâbim-masṭûr... Sûrat Aṭ-Ṭûr* No. 52). *[1:453-O.B.]*

CHAPTER 54.

293. Narrated Anas (bin Mâlik) رضي الله عنه: Two of the companions of the Prophet صلى الله عليه وسلم departed from him on a dark night and were led by two lights like lamps (going in front of them, from Allâh عز وجل as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till they reached their (respective) houses. *[1:454-O.B.]*

CHAPTER 55. ***Al-Khaukhah*** **(a small door) and a path in the mosque.**

294. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: The Prophet صلى الله عليه وسلم delivered a religious talk and said, "Allâh gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abû Bakr wept. I said to myself, "Why is this Sheikh weeping, if Allâh gave choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?" And that slave was Allâh's Messenger صلى الله عليه وسلم himself. Abû Bakr knew more than us. The Prophet صلى الله عليه وسلم said, "O Abû Bakr! Don't weep". The Prophet صلى الله عليه وسلم added: "Abû Bakr has favoured me much with his property and company. If I were to take a *Khalîl*[1] from mankind, I would certainly have taken Abû Bakr but the Islâmic brotherhood and friendship is

وَأَنْتِ رَاكِبَةٌ). فَطُفْتُ، وَرَسُولُ ٱللهِ ﷺ يُصَلِّي إِلَى جَنْبِ ٱلْبَيْتِ، يَقْرَأُ بِالطُّورِ وَكِتَابٍ مَسْطُورٍ.

٥٤ - «باب»

٢٩٣ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ ٱلنَّبِيِّ ﷺ، خَرَجَا مِنْ عِنْدِ ٱلنَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ، وَمَعَهُمَا مِثْلُ ٱلمِصْبَاحَيْنِ، يُضِيئَانِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ، حَتَّى أَتَى أَهْلَهُ.

٥٥ - باب: ٱلخَوْخَةِ وَٱلمَمَرِّ فِي ٱلمسجد

٢٩٤ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: خَطَبَ ٱلنَّبِيُّ ﷺ فَقَالَ: (إِنَّ ٱللهَ خَيَّرَ عَبْدًا بَيْنَ ٱلدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ ٱللهِ). فَبَكَى أَبُو بَكْرٍ رَضِيَ ٱللهُ عَنْهُ، فَقُلْتُ فِي نَفْسِي: مَا يُبْكِي هٰذَا ٱلشَّيْخَ؟ إِنْ يَكُنِ ٱللهُ خَيَّرَ عَبْدًا بَيْنَ ٱلدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ ٱللهِ، فَكَانَ رَسُولُ ٱللهِ ﷺ هُوَ ٱلْعَبْدَ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا، قَالَ: (يَا أَبَا بَكْرٍ لاَ تَبْكِ، إِنَّ أَمَنَّ ٱلنَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لاَتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أُخُوَّةُ ٱلإِسْلاَمِ وَمَوَدَّتُهُ، لاَ يَبْقَيَنَّ فِي ٱلمَسْجِدِ بَابٌ إِلاَّ سُدَّ، إِلاَّ بَابَ أَبِي بَكْرٍ).

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[1] *Khalîl*: See the glossary.

sufficient. Close all the gates in the mosque except that of Abû Bakr". *[1:455-O.B.]*

٢٩٥ : عَنِ ٱبْنِ عَبَّاسٍ - رَضِيَ ٱللهُ عَنْهُما - قَالَ: خَرَجَ رَسُولُ ٱللهِ ﷺ فِي مَرَضِهِ ٱلَّذِي مَاتَ فِيهِ، عَاصِبًا رَأْسَهُ بِخِرْقَةٍ، فَقَعَدَ عَلَى ٱلْمِنْبَرِ، فَحَمِدَ ٱللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: (إِنَّهُ لَيْسَ مِنَ ٱلنَّاسِ أَحَدٌ أَمَنَّ عَلَيَّ فِي نَفْسِهِ وَمَالِهِ مِنْ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذًا مِنَ ٱلنَّاسِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ خُلَّةُ ٱلإِسْلَامِ أَفْضَلُ، سُدُّوا عَنِّي كُلَّ خَوْخَةٍ فِي هٰذَا ٱلْمَسْجِدِ، غَيْرَ خَوْخَةِ أَبِي بَكْرٍ).

295. Narrated Ibn 'Abbâs رضي الله عنهما: "Allah's Messenger صلى الله عليه وسلم in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allâh he said, "There is no one who had done more favour to me with life and property than Abû Bakr bin Abî Quḥâfa. If I were to take a *Khalîl*, I would certainly have taken Abû Bakr but the Islâmic brotherhood is better. Close all the *Khaukhah* (small doors) in this mosque except that of Abû Bakr." *[1:456-O.B.]*

٥٦ ـ باب: الأَبْوَابِ وَٱلْغَلَقِ لِلْكَعْبَةِ وَٱلْمَسَاجِدِ

CHAPTER 56. The doors and locks of the Ka'ba and the mosques.

٢٩٦ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما:

أَنَّ ٱلنَّبِيَّ ﷺ قَدِمَ مَكَّةَ، فَدَعَا عُثْمَانَ ٱبْنَ طَلْحَةَ، فَفَتَحَ ٱلْبَابَ، فَدَخَلَ ٱلنَّبِيُّ ﷺ، وَبِلَالٌ، وَأُسَامَةُ بْنُ زَيْدٍ، وَعُثْمَانُ ٱبْنُ طَلْحَةَ، ثُمَّ أُغْلِقَ ٱلْبَابُ، فَلَبِثَ فِيهِ سَاعَةً، ثُمَّ خَرَجُوا. قَالَ ٱبْنُ عُمَرَ: فَبَدَرْتُ فَسَأَلْتُ بِلَالًا، فَقَالَ: صَلَّى فِيهِ، فَقُلْتُ: فِي أَيٍّ؟ قَالَ: بَيْنَ ٱلأُسْطُوَانَتَيْنِ. قَالَ ٱبْنُ عُمَرَ: فَذَهَبَ

296. (Narrated Nafi'): Ibn 'Umar رضي الله عنهما said : "The Prophet صلى الله عليه وسلم arrived at Makka and sent for 'Uthmân bin Ṭalḥa. He opened the gate of the Ka'ba and the Prophet صلى الله عليه وسلم, Bilâl, Usâma bin Zaid and 'Uthmân bin Ṭalḥa entered the Ka'ba and then they closed its door (from inside). They stayed there for an hour, and then came out." Ibn 'Umar added, "I quickly went to Bilâl and asked him [whether the Prophet صلى الله عليه وسلم had offered the *Ṣalât* (prayer)]. Bilâl replied, 'He offered *Ṣalât* (prayer) in it.' I asked, 'Where?' He replied, 'Between the two pillars.'" Ibn 'Umar added, "I forgot to ask how many *Rak'at* he (the Prophet

(صلى الله عليه وسلم) had prayed in the Ka'ba." *[1:457-O.B.]*

CHAPTER 57. The religious gatherings in circles and sitting in the mosque.

297. (Narrated Nâfi') : Ibn 'Umar رضي الله عنهما said : "While the Prophet صلى الله عليه وسلم was on the pulpit, a man asked him how to offer the night *Ṣalât* (prayers). He replied, 'Pray two *Rak'at* at a time and then two and then two and so on, and if you are afraid of the dawn(the approach of the time of the *Fajr* prayer) pray one *Rak'a* and that will be the *Witr* for all the *Rak'at* which you have offered." Ibn 'Umar said, "Make an end of your *(Tahajjud)* night *Ṣalât* (prayer) with an odd *Rak'a*, for the Prophet صلى الله عليه وسلم ordered it to be so." *[1:461-O.B.]*

CHAPTER 58. To lie flat (on the back) in the mosque.

298. Narrated 'Abdullâh bin Zaid Al-Anṣârî رضي الله عنه that he has seen the Prophet صلى الله عليه وسلم lying flat (on his back) in the mosque, putting one of his legs over the other. *[1:464-O.B.]*

CHAPTER 59. To offer *Aṣ-Ṣalât* (the prayer) in a mosque situated in a market.

299. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The *Ṣalât* (prayer) offered in congregation is twenty five times more superior (in reward) to the *Ṣalât* (prayer) offered alone in one's house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering *Aṣ-Ṣalât* (the

عَلَيَّ أَنْ أَسْأَلَهُ كَمْ صَلَّى.

٥٧ - باب: ٱلحِلَقِ وَٱلجُلُوسِ فِي ٱلمسجِدِ

٢٩٧ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَأَلَ رَجُلٌ ٱلنَّبِيَّ ﷺ وَهُوَ عَلَى ٱلْمِنْبَرِ: مَا تَرَى فِي صَلاَةِ ٱللَّيْلِ؟ قَالَ: (مَثْنَى مَثْنَى، فَإِذَا خَشِيَ ٱلصُّبْحَ صَلَّى وَاحِدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّى). وَإِنَّهُ كَانَ يَقُولُ: ٱجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْرًا، فَإِنَّ ٱلنَّبِيَّ ﷺ أَمَرَ بِهِ.

٥٨ - باب: ٱلاستِلْقَاءِ فِي ٱلمَسجدِ

٢٩٨ : عَنْ عَبْدِ ٱللهِ بْنِ زَيْدٍ ٱلأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ رَأَى رَسُولَ ٱللهِ ﷺ مُسْتَلْقِيًا فِي ٱلمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى ٱلأُخْرَى.

٥٩ - باب: ٱلصَّلاةِ فِي مَسْجِدِ ٱلسُّوقِ

٢٩٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (صَلاَةُ ٱلْجَمِيعِ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ، وَصَلاَتِهِ فِي سُوقِهِ، خَمْسًا وَعِشْرِينَ دَرَجَةً، فَإِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الوضُوءَ، وَأَتَى ٱلمَسْجِدَ، لاَ يُرِيدُ إِلاَّ ٱلصَّلاَةَ، لَمْ

prayer), then for each step which he takes towards the mosque, Allâh upgrades him a degree in reward and (forgives) crosses out one sin (at each step) till he enters the mosque. When he enters the mosque he is considered in *Ṣalât* (prayer) as long as he is waiting for the *Ṣalât* (prayer) and the angels keep on asking for Allâh's Forgiveness for him and they keep on saying: 'O Allâh! Be Merciful to him, O Allâh! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind". *[1:466-O.B.]*

يَخْطُ خُطْوَةً إِلاَّ رَفَعَهُ ٱللهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ خَطِيئَةً، حَتَّى يَدْخُلَ ٱلْمَسْجِدَ، فَإِذَا دَخَلَ ٱلْمَسْجِدَ، كَانَ فِي صَلاَةٍ ما كَانَتْ تَحْبِسُهُ، وَتُصَلِّي - يَعْنِي - عَلَيْهِ ٱلْمَلاَئِكَةُ، مَا دَامَ فِي مَجْلِسِهِ ٱلَّذِي يُصَلِّي فِيهِ: ٱللَّهُمَّ ٱغْفِرْ لَهُ، ٱللَّهُمَّ ٱرْحَمْهُ، مَا لَمْ يُحْدِثْ فِيهِ).

CHAPTER 60. To clasp one's hands by interlocking the fingers in the mosque or outside the mosque.

٦٠ - باب: تَشْبِيكِ ٱلأَصَابِعِ فِي ٱلْمَسجِدِ وَغَيرِهِ

300. Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet صلى الله عليه وسلم clasped his hands, by interlocking his fingers. *[1:468-O.B.]*

٣٠٠ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (إِنَّ ٱلْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا). وَشَبَّكَ أَصَابِعَهُ.

301. (Narrated Ibn Sîrin): Abû Huraira رضي الله عنه said, "Allâh's Messenger صلى الله عليه وسلم led us in one of the two *'Ishâ'* prayers". (Abû Huraira رضي الله عنه added), "He prayed two *Rak'at* and then finished the *Salât* (prayer) with *Taslîm*. He stood up near a piece of wood lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left and clasped his hands by interlocking his fingers and then put his right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether *Aṣ-Ṣalât* (the prayer) was reduced. And amongst them were Abû Bakr and 'Umar, but they hesitated to ask the Prophet صلى الله عليه وسلم. A long-handed man called Dhul-Yadain

٣٠١ : عَنْ أَبِي هُرَيْرَةَ - رَضِيَ ٱللهُ عَنْهُ - قَالَ: صَلَّى بِنَا رَسُولُ ٱللهِ ﷺ إِحْدَى صَلاَتَي ٱلْعَشِيِّ فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي ٱلْمَسْجِدِ، فَاتَّكَأَ عَلَيْهَا كَأَنَّهُ غَضْبَانُ، وَوَضَعَ يَدَهُ ٱلْيُمْنَى عَلَى ٱلْيُسْرَى، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، وَوَضَعَ خَدَّهُ ٱلأَيْمَنَ عَلَى ظَهْرِ كَفِّهِ ٱلْيُسْرَى، وَخَرَجَتِ ٱلسَّرَعَانُ مِنْ أَبْوَابِ ٱلْمَسْجِدِ، فَقَالُوا: قَصُرَتِ ٱلصَّلاَةُ؟ وَفِي ٱلْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يُكَلِّمَاهُ، وَفِي ٱلْقَوْمِ رَجُلٌ فِي

asked the Prophet صلى الله عليه وسلم, 'O Allâh's Messenger! Have you forgotten or has *Aṣ-Ṣalât* (the prayer) been reduced?' The Prophet صلى الله عليه وسلم replied 'I have neither forgotten nor has the *Ṣalât* (prayer) been reduced'. The Prophet صلى الله عليه وسلم added, 'Is what *Dhul Yadain* has said true?' They (the people) said, 'Yes, it is true.' The Prophet صلى الله عليه وسلم stood up again and led the *Ṣalât* (prayer) completing the remaining *Ṣalât* (prayer), forgotten by him, and performed *Taslîm,* and then said *'Allâhu Akbar.'* And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying, *'Allâhu Akbar'*; he then again said, *'Allâhu Akbar'*, and prostrated (a second time) as he used to prostrate or longer than that. Then he raised his head and said, *'Allâhu Akbar.'* Then he (did) *Taslîm."* *[1:469-O.B.]*

يَدَيْهِ طُولٌ، يُقَالُ لَهُ ذُو ٱلْيَدَيْنِ، قَالَ: يَا رَسُولَ ٱللهِ، أَنَسِيتَ أَمْ قَصُرَتِ ٱلصَّلَاةُ؟ قَالَ: (لَمْ أَنْسَ وَلَمْ تُقْصَرْ). فَقَالَ: (أَكَمَا يَقُولُ ذُو ٱلْيَدَيْنِ؟). فَقَالُوا: نَعَمْ، فَتَقَدَّمَ فَصَلَّى مَا تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ سَلَّمَ.

CHAPTER 61. The mosques which are on the way to Al-Madina, and the places where the Prophet صلى الله عليه وسلم had offered *Ṣalât* (prayers).

٦١ - باب: ٱلْمَسَاجِدِ ٱلَّتِي عَلَى طُرُقِ ٱلْمَدِينَةِ وَٱلْمَوَاضِعِ ٱلَّتِي صَلَّىٰ فِيهَا ٱلنَّبِيُّ ﷺ

302. Narrated 'Abdullâh bin 'Umar رضي الله عنهما that he had offered *Ṣalât* (prayers) at places on the ways and said, "That he had seen the Prophet صلى الله عليه وسلم offering *Ṣalât* (prayers) on these places." *[1:470-O.B.]*

٣٠٢ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ كَانَ يُصَلِّي فِي أَمَاكِنَ مِنَ ٱلطَّرِيقِ ويقولُ: إِنَّهُ رَأَى ٱلنَّبِيَّ ﷺ يُصَلِّي فِي تِلْكَ ٱلأَمْكِنَةِ.

303. This *Ḥadîth* narrated by 'Abdullâh bin 'Umar رضي الله عنهما is about the various places and their locations on the way from Al-Madîna to Makka where the Prophet صلى الله عليه وسلم offered *Ṣalât* (prayers) but which are not possible to translate. *[1:471-O.B.]*

٣٠٣ : وعَنْه رضي الله عنه: أَنَّ رَسُولَ ٱللهِ ﷺ، كَانَ يَنْزِلُ بِذِي ٱلْحُلَيْفَةِ حِينَ يَعْتَمِرُ، وَفِي حَجَّتِهِ حِينَ حَجَّ، تَحْتَ سَمُرَةٍ، فِي مَوْضِعِ ٱلْمَسْجِدِ ٱلَّذِي بِذِي ٱلْحُلَيْفَةِ، وَكَانَ إِذَا رَجَعَ مِنْ غَزْوٍ، كَانَ فِي تِلْكَ ٱلطَّرِيقِ، أَوْ حَجٍّ أَوْ عُمْرَةٍ،

هَبَطَ مِنْ بَطْنِ وَادٍ، فَإِذَا ظَهَرَ مِنْ بَطْنِ وَادٍ، أَنَاخَ بِالْبَطْحَاءِ ٱلَّتِي عَلَى شَفِيرِ ٱلْوَادِي ٱلشَّرْقِيَّةِ، فَعَرَّسَ ثَمَّ حَتَّى يُصْبِحَ، لَيْسَ عِنْدَ ٱلمَسْجِدِ ٱلَّذِي بِحِجَارَةٍ، وَلاَ عَلَى ٱلأَكَمَةِ ٱلَّتِي عَلَيْهَا ٱلمَسْجِدُ، كَانَ ثَمَّ خَلِيجٌ يُصَلِّي عَبْدُ ٱللهِ عِنْدَهُ، فِي بَطْنِهِ كُثُبٌ، كَانَ رَسُولُ ٱللهِ ﷺ ثَمَّ يُصَلِّي، فَدَحَا فِيهِ ٱلسَّيْلُ بِالْبَطْحَاءِ، حَتَّى دَفَنَ ذٰلِكَ ٱلمَكَانَ، ٱلَّذِي كَانَ عَبْدُ ٱللهِ يُصَلِّي فِيهِ.

٣٠٤ :وحدَّث عبدُ الله : أَنَّ ٱلنَّبِيَّ ﷺ صَلَّى حَيْثُ ٱلمَسْجِدُ ٱلصَّغِيرُ، ٱلَّذِي دُونَ ٱلمَسْجِدِ ٱلَّذِي بِشَرَفِ ٱلرَّوْحَاءِ، وَكَانَ عَبْدُ ٱللهِ يَعْلَمُ ٱلمَكَانَ ٱلَّذِي كَانَ صَلَّى فِيهِ ٱلنَّبِيُّ ﷺ، يَقُولُ: ثَمَّ عَنْ يَمِينِكَ، حِينَ تَقُومُ فِي ٱلمَسْجِدِ تُصَلِّي، وَذٰلِكَ ٱلمَسْجِدُ عَلَى حَافَةِ ٱلطَّرِيقِ ٱلْيُمْنَى، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، بَيْنَهُ وَبَيْنَ ٱلمَسْجِدِ ٱلأَكْبَرِ رَمْيَةٌ بِحَجَرٍ، أَوْ نَحْوُ ذٰلِكَ.

304. These are also the names of locations and places.

٣٠٥ : وَكَانَ عبدُ اللهِ يُصَلِّي إِلَى ٱلْعِرْقِ ٱلَّذِي عِنْدَ مُنْصَرَفِ ٱلرَّوْحَاءِ، وَذٰلِكَ ٱلْعِرْقُ ٱنْتِهَاءُ طَرَفِهِ عَلَى حَافَةِ ٱلطَّرِيقِ، دُونَ ٱلمَسْجِدِ ٱلَّذِي بَيْنَهُ وَبَيْنَ ٱلمُنْصَرَفِ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، وَقَدِ ٱبْتُنِيَ ثَمَّ مَسْجِدٌ، فَلَمْ يَكُنْ عَبْدُ ٱللهِ يُصَلِّي فِي

305. These are also the names of locations and places.

ذَلِكَ ٱلْمَسْجِدِ، كَانَ يَتْرُكُهُ عَنْ يَسَارِهِ وَوَرَاءَهُ، وَيُصَلِّي أَمَامَهُ إِلَى ٱلْعِرْقِ نَفْسِهِ. وَكَانَ عَبْدُ ٱللهِ يَرُوحُ مِنَ ٱلرَّوْحَاءِ، فَلاَ يُصَلِّي ٱلظُّهْرَ حَتَّى يَأْتِيَ ذَلِكَ ٱلْمَكَانَ، فَيُصَلِّي فِيهِ ٱلظُّهْرَ، وَإِذَا أَقْبَلَ مِنْ مَكَّةَ، فَإِنْ مَرَّ بِهِ قَبْلَ ٱلصُّبْحِ بِسَاعَةٍ، أَوْ مِنْ آخِرِ ٱلسَّحَرِ، عَرَّسَ حَتَّى يُصَلِّيَ بِهَا ٱلصُّبْحَ.

306. These are also the names of locations and places.

٣٠٦: وحدَّث عبدُ اللهِ: أَنَّ ٱلنَّبِيَّ ﷺ، كَانَ يَنْزِلُ تَحْتَ سَرْحَةٍ ضَخْمَةٍ، دُونَ ٱلرُّوَيْثَةِ، عَنْ يَمِينِ ٱلطَّرِيقِ وَوُجَاهِ ٱلطَّرِيقِ، فِي مَكَانٍ بَطْحٍ سَهْلٍ، حَتَّى يُفْضِيَ مِنْ أَكَمَةٍ دُوَيْنَ بَرِيدِ ٱلرُّوَيْثَةِ بِمِيلَيْنِ، وَقَدِ ٱنْكَسَرَ أَعْلاَهَا فَانْثَنَى فِي جَوْفِهَا، وَهِيَ قَائِمَةٌ عَلَى سَاقٍ، وَفِي سَاقِهَا كُثُبٌ كَثِيرَةٌ.

307. These are also the names of locations and places.

٣٠٧: وَحدَّث عبدُ الله: أَنَّ ٱلنَّبِيَّ ﷺ، صَلَّى فِي طَرَفِ تَلْعَةٍ مِنْ وَرَاءِ ٱلْعَرْجِ، وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةٍ، عِنْدَ ذَلِكَ ٱلْمَسْجِدِ قَبْرَانِ أَوْ ثَلاَثَةٌ، عَلَى ٱلْقُبُورِ رَضْمٌ مِنْ حِجَارَةٍ عَنْ يَمِينِ ٱلطَّرِيقِ، عِنْدَ سَلِمَاتِ ٱلطَّرِيقِ، بَيْنَ أُولَئِكَ ٱلسَّلِمَاتِ، كَانَ عَبْدُ ٱللهِ يَرُوحُ مِنَ ٱلْعَرْجِ، بَعْدَ أَنْ تَمِيلَ ٱلشَّمْسُ بِالْهَاجِرَةِ، فَيُصَلِّي ٱلظُّهْرَ فِي ذَلِكَ ٱلْمَسْجِدِ.

308. These are also the names of locations and places.

٣٠٨: قال عبدُ اللهِ: ونزل رسولُ الله ﷺ عِنْدَ سَرَحَاتٍ عَنْ يَسَارِ ٱلطَّرِيقِ، فِي مَسِيلٍ دُونَ هَرْشَى، ذَلِكَ ٱلمسِيلُ لاَصِقٌ

بِكُرَاعِ هَرْشَى، بَيْنَهُ وَبَيْنَ ٱلطَّرِيقِ قَرِيبٌ مِنْ غَلْوَةٍ. وَكَانَ عَبْدُ ٱللهِ يُصَلِّي إِلَى سَرْحَةٍ، هِيَ أَقْرَبُ ٱلسَّرَحَاتِ إِلَى ٱلطَّرِيقِ، وَهِيَ أَطْوَلُهُنَّ.

309. These are also the names of locations and places.

٣٠٩ :وَيقولُ :إِنَّ ٱلنَّبِيَّ ﷺ ،كَانَ يَنْزِلُ فِي ٱلمَسِيلِ ٱلَّذِي فِي أَدْنَى مَرِّ ٱلظَّهْرَانِ، قِبَلَ ٱلمَدِينَةِ، حِينَ يَهْبِطُ مِنَ ٱلصَّفْرَاوَاتِ، يَنْزِلُ فِي بَطْنِ ذَلِكَ ٱلمَسِيلِ عَنْ يَسَارِ ٱلطَّرِيقِ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، لَيْسَ بَيْنَ مَنْزِلِ رَسُولِ ٱللهِ ﷺ وَبَيْنَ ٱلطَّرِيقِ إِلاَّ رَمْيَةٌ بِحَجَرٍ.

310. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم while approaching Makka used to dismount at Dhi-Ṭuwa[1] (near Makka) and used to stay the night there. The praying place of Allâh's Messenger صلى الله عليه وسلم was over the big hillock, and not at the mosque which was built later, but at the place lower than that, over the big hillock.

٣١٠:قَالَ: وكانَ ٱلنَّبِيَّ ﷺ ،كَانَ يَنْزِلُ بِذِي طُوًى، وَيَبِيتُ حَتَّى يُصْبِحَ، ثُمَّ يُصَلِّي ٱلصُّبْحَ حِينَ يَقْدَمُ مَكَّةَ، وَمُصَلَّى رَسُولِ ٱللهِ ﷺ ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ، لَيْسَ فِي ٱلمَسْجِدِ ٱلَّذِي بُنِيَ ثَمَّ، وَلٰكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ.

311. These are also the names of locations and places. *[1:471-O.B.]*

٣١١ : وَأَنَّ عَبْدَ ٱللهِ يحدِّثُ: أَنَّ ٱلنَّبِيَّ ﷺ ٱسْتَقْبَلَ فُرْضَتَي ٱلْجَبَلِ، ٱلَّذِي بَيْنَهُ وَبَيْنَ ٱلْجَبَلِ ٱلطَّوِيلِ نَحْوَ ٱلْكَعْبَةِ، فَجَعَلَ ٱلمَسْجِدَ ٱلَّذِي بُنِيَ ثَمَّ يَسَارَ ٱلمَسْجِدِ بِطَرَفِ ٱلأَكَمَةِ، وَمُصَلَّى ٱلنَّبِيِّ ﷺ أَسْفَلَ مِنْهُ عَلَى ٱلأَكَمَةِ ٱلسَّوْدَاءِ، تَدَعُ مِنَ ٱلأَكَمَةِ عَشَرَةَ أَذْرُعٍ أَوْ نَحْوَهَا، ثُمَّ تُصَلِّي مُسْتَقْبِلَ ٱلْفُرْضَتَيْنِ مِنَ ٱلْجَبَلِ ٱلَّذِي بَيْنَكَ وَبَيْنَ ٱلْكَعْبَةِ.

[1] Dhi Ṭuwa: See the glossary.

{(O.B.) (THE BOOK OF) CHAPTERS ABOUT THE *SUTRA* OF *MUṢALLI*}

{كتاب أبواب سترة المصلّي}

CHAPTER 1. The *Sutra*[1] of the *Imâm* is also a *Sutra* for those who are behind him.

١ - باب: سُتْرَةُ ٱلإِمَامِ سُتْرَةٌ لِمَنْ خَلْفَهُ

312. Narrated Ibn 'Umar رضي الله عنهما: Whenever Allâh's Messenger صلى الله عليه وسلم came out on *'Eid* day, he used to order that a *Ḥarba* (a short spear) to be planted in front of him [as a *Sutra* for his *Ṣalât* (prayer)] and then he used to offer *Ṣalât* (prayer) facing it with the people behind him, and used to do the same while on a journey. After the Prophet صلى الله عليه وسلم, this practice was adopted by the Muslim rulers (who followed his legal ways). *[1:473-O.B.]*

٣١٢ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ رَسُولَ ٱللهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ ٱلْعِيدِ، أَمَرَنَا بِحَرْبَةٍ فَتُوضَعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا وَٱلنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَٰلِكَ فِي ٱلسَّفَرِ، فَمِنْ ثَمَّ ٱتَّخَذَهَا ٱلأُمَرَاءُ.

313. Narrated Abû Juḥaifa رضي الله عنه: "The Prophet صلى الله عليه وسلم led us, and prayed a two-*Rak'at Ẓuhr* prayer and then a two-*Rak'at 'Aṣr* prayer at Al-Baṭḥâ' with an *'Anaza* (planted) in front of him (as a *Sutra*) while women and donkeys were passing in front of him (beyond that *'Anaza*)." [See *Fatḥ Al-Bâri*, Vol. 2, Page 120] *[1:474-O.B.]*

٣١٣ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ صَلَّى بِهِمْ بِٱلْبَطْحَاءِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ، ٱلظُّهْرَ رَكْعَتَيْنِ، وَٱلْعَصْرَ رَكْعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ ٱلْمَرْأَةُ وَٱلْحِمَارُ.

CHAPTER 2. What should be the distance between the person offering *Ṣalât* (prayer) and the *Sutra*?

٢ - باب: قَدْرِ كَمْ يَنْبَغِي أَنْ يَكُونَ بَيْنَ ٱلْمُصَلِّي وَٱلسُّتْرَةِ

314. Narrated Sahl (bin Sa'd) رضي الله عنه: The distance between the *Muṣalla* (praying place) of Allâh's Messenger صلى الله عليه وسلم and the wall was just sufficient for a sheep to pass through. *[1:475-O.B.]*

٣١٤ : عَنْ سَهْلٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ بَيْنَ مُصَلَّى رَسُولِ ٱللهِ ﷺ وَبَيْنَ ٱلْجِدَارِ مَمَرُّ ٱلشَّاةِ.

CHAPTER 3. To offer *Aṣ-Ṣalât* (the prayer) using an *'Anaza* (a spear-headed stick) (as a *Sutra*).

٣ - باب: ٱلصَّلَاةِ إِلَى ٱلْعَنَزَةِ

315. Narrated Anas (bin Mâlik) رضي الله عنه: Whenever the Prophet

٣١٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ ٱلنَّبِيُّ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ، تَبِعْتُهُ أَنَا وَغُلَامٌ، وَمَعَنَا

[1] *Sutra:* See the glossary.

صلى الله عليه وسلم went for answering the call of nature, I and another boy used to go after him with a staff, a stick or an *'Anaza* and a tumbler of water and when he finished from answering the call of nature we would hand that tumbler of water to him. *[1:479-O.B.]*

عُكَّازَةٌ، أَوْ عَصًا، أَوْ عَنَزَةٌ، وَمَعَنَا إِدَاوَةٌ، فَإِذَا فَرَغَ مِنْ حَاجَتِهِ نَاوَلْنَاهُ ٱلإِدَاوَةَ.

CHAPTER 4. To offer *Aṣ-Ṣalât* (the prayer) facing a pillar.

٤ - باب: ٱلصَّلاَةِ إِلَى ٱلأُسْطُوَانَةِ

316. Narrated Salama bin Al-Akwa' رضى الله عنه : I used to offer the *Ṣalât* (prayer) behind the pillar which was near the place where the Qur'âns were kept. (Yazîd, the subnarrator) said, "O Abû Muslim! I see you always seeking to offer *Aṣ-Ṣalât* (the prayer) behind this pillar." He replied, "I saw Allâh's Messenger صلى الله عليه وسلم always seeking to offer *Aṣ-Ṣalât* (the prayer) near that pillar." *[1:481-O.B.]*

٣١٦ : عَنْ سَلَمَةَ بْنِ ٱلأَكْوَعِ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ كَانَ يُصَلِّي عِنْدَ ٱلأُسْطُوَانَةِ ٱلَّتِي عِنْدَ ٱلْمُصْحَفِ، فَقِيل له: يَا أَبَا مُسْلِمٍ، أَرَاكَ تَتَحَرَّى ٱلصَّلاَةَ عِنْدَ هٰذِهِ ٱلأُسْطُوَانَةِ؟ قَالَ: فَإِنِّي رَأَيْتُ ٱلنَّبِيَّ ﷺ يَتَحَرَّى ٱلصَّلاَةَ عِنْدَهَا.

CHAPTER 5. To offer non-congregational *Aṣ-Ṣalât* (the prayers) between the pillars.

٥ - باب: ٱلصَّلاَةِ بَيْنَ ٱلسَّوَارِي فِي غَيْرِ جَمَاعَةٍ

317. Narrated (Nâfi'): Ibn 'Umar رضى الله عنهما said, "Allâh's Messenger صلى الله عليه وسلم entered the Ka'ba. I asked (Bilâl, when he came out), 'What did the Prophet صلى الله عليه وسلم do?' He replied, 'He offered *Ṣalât* (prayer) with one pillar to his left and one to his right and three behind.' In those days the Ka'ba was supported by six pillars." In another quotation, (Mâlik said) "There were two pillars on his (the Prophet's) right side." *[1:484-O.B.]*

٣١٧ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا:

حديثُ دُخُولِ النَّبِيِّ ﷺ الكَعْبَةَ قال: فَسَأَلْتُ بِلاَلًا حِينَ خَرَجَ: مَا صَنَعَ ٱلنَّبِيُّ ﷺ؟ قَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ، وَعَمُودًا عَنْ يَمِينِهِ، وَثَلاثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ ٱلْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ. في رواية: عَمُودَيْنِ عَنْ يَمِينِهِ.

CHAPTER 6. To offer *Aṣ-Ṣalât* (the prayer) facing a *Râḥila* (mount) a camel, a tree or a camel-saddle (etc. as a *Sutra*).

٦ - باب: ٱلصَّلاَةِ إِلَى ٱلرَّاحِلَةِ وَٱلْبَعِيرِ وَٱلشَّجَرِ وَٱلرَّحْلِ

318. (Narrated Nâfi') : Ibn 'Umar رضى الله عنهما said, "The Prophet صلى الله عليه وسلم used to make his she-camel sit across and he would offer *Ṣalât* (prayer) facing it (as a *Sutra*). I asked, "What would the Prophet صلى الله عليه وسلم do if the she-camel was provoked and moved?" He said, "He would take its camel-saddle and put it in front of him and offer *Ṣalât* (prayer) facing its back part (as a *Sutra*). And Ibn 'Umar used to do the same." [This indicates that one should not offer *Ṣalât* (prayer) except behind a *Sutra*]. *[1:485-O.B.]*

٣١٨ : وعَنْه رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ: أَنَّهُ كَانَ يُعَرِّضُ رَاحِلَتَهُ فَيُصَلِّي إِلَيْهَا، قُلْتُ: أَفَرَأَيْتَ إِذَا هَبَّتِ ٱلرِّكَابُ؟ قَالَ: كَانَ يَأْخُذُ هٰذَا ٱلرَّحْلَ فَيُعَدِّلُهُ، فَيُصَلِّي إِلَى آخِرَتِهِ، أَوْ قَالَ مُؤَخَّرِهِ، وَكَانَ ٱبْنُ عُمَرَ رَضِيَ ٱللهُ عَنْهُ يَفْعَلُهُ.

CHAPTER 7. To offer *Aṣ-Ṣalât* (the prayer) facing a bed.

٧ - باب: ٱلصَّلَاةِ إِلَى ٱلسَّرِيرِ

319. Narrated 'Āisha رضى الله عنها : Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet صلى الله عليه وسلم would come and offer *Ṣalât* (prayer) facing the middle of the bed. I used to consider it not good to be in front of him in his *Ṣalât* (prayers). So I used to slip away slowly and quietly from the foot of the bed till I got out of my blanket. *[1:486-O.B.]*

٣١٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: أَعَدَلْتُمُونَا بِالْكَلْبِ وَٱلْحِمَارِ؟ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى ٱلسَّرِيرِ، فَيَجِيءُ ٱلنَّبِيُّ ﷺ فَيَتَوَسَّطُ ٱلسَّرِيرَ فَيُصَلِّي، فَأَكْرَهُ أَنْ أُسَنِّحَهُ، فَأَنْسَلُّ مِنْ قِبَلِ رِجْلَي ٱلسَّرِيرِ حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

CHAPTER 8. The person offering *Ṣalât* (prayer) should repulse that person who tries to pass in front of him.

٨ - باب: يَرُدُّ ٱلْمُصَلِّي مَن مَرَّ بَيْنَ يَدَيْهِ

320. (Narrated Abû Ṣâliḥ): I saw Abû Sa'îd Al-Khudrî رضى الله عنه offering *Ṣalât* (prayer) on a Friday, behind something which acted as a *Sutra*. A young man from Banî Abî Mu'aiṭ wanted to pass in front of him (between him and his *Sutra*), but Abû Sa'îd repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abû Sa'îd pushed him with a greater force. The young man abused Abû Sa'îd and went to Marwân and lodged a complaint against Abû Sa'îd and Abû

٣٢٠ : عَنْ أَبِي سَعِيدٍ الْخُدريِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ كَانَ يُصَلِّي فِي يَوْمِ جُمُعَةٍ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ ٱلنَّاسِ، فَأَرَادَ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ أَبُو سَعِيدٍ فِي صَدْرِهِ، فَنَظَرَ ٱلشَّابُّ فَلَمْ يَجِدْ مَسَاغًا إِلَّا بَيْنَ يَدَيْهِ، فَعَادَ لِيَجْتَازَ، فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ ٱلأُولَى، فَنَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ دَخَلَ

Sa'îd followed the young man to Marwân who asked him, "O Abû Sa'îd! What has happened between you and the son of your brother?" Abû Sa'îd said to him, "I heard the Prophet صلى الله عليه وسلم saying, 'If anybody amongst you is offering *Ṣalât* (prayer) behind something as a *Sutra* and somebody tries to pass in front of him (between him and his *Sutra*), then he should repulse him and if he refuses, he should use force against him for he is a Satan.' " *[1:488-O.B.]*

عَلَى مَرْوَانَ، فَشَكَا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ، وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ، فَقَالَ: مَا لَكَ وَلِابْنِ أَخِيكَ يَا أَبَا سَعِيدٍ؟ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْهُ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ).

CHAPTER 9. The sin of a person who passes in front of a person offering the *Ṣalât* (prayer).

باب: إِثْمِ الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي

321. Narrated Abû Juhaim رضى الله عنه: "Allâh's Messenger صلى الله عليه وسلم said, 'If the person who passes in front of another person in *Ṣalât* (prayer) knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him." (Abû An-Naḍr) said, "I do not remember exactly whether he said 40 days, months or years." *[1:489-O.B.]*

٣٢١ : عَنْ أَبِي جُهَيْمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ مِنَ الْإِثْمِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ). قَالَ الرَّاوِي: لَا أَدْرِي، أَقَالَ أَرْبَعِينَ يَوْمًا، أَوْ شَهْرًا، أَوْ سَنَةً.

CHAPTER 10. To offer *Aṣ-Ṣalât* (the prayer) behind a sleeping person.

١٠ - باب: الصَّلَاةِ خَلْفَ النَّائِمِ

322. Narrated 'Âisha رضى الله عنها: The Prophet صلى الله عليه وسلم used to offer *Ṣalât* (prayer) while I used to sleep across in his bed in front of him, and then, when he wanted to pray *Witr*, he would wake me up and I would pray *Witr*. *[1:491-O.B.]*

٣٢٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا رَاقِدَةٌ، مُعْتَرِضَةٌ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

CHAPTER 11. If a small girl is carried on one's neck during *Aṣ-Ṣalât* (the prayer).

١١ - باب: إِذَا حَمَلَ جَارِيَةً صَغِيرَةً عَلَى عُنُقِهِ فِي الصَّلَاةِ

323. Narrated Abû Qatâda Al-Anṣârî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم was offering *Ṣalât* (prayer) and he was

٣٢٣ : عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي،

carrying Umâma, the daughter of Zainab رضى الله عنها, the daughter of Allâh's Messenger صلى الله عليه وسلم and she was the daughter of 'Āas bin Rabî' bin 'Abd-Shams. When he prostrated, he put her down when he stood, he carried her (on his neck). *[1:495-O.B.]*

وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ، بِنْتِ رَسُولِ ٱللهِ ﷺ، وَهِيَ لِأَبِي ٱلْعَاصِ بْنِ الرَّبِيعِ بْنِ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ وَضَعَهَا، وإِذَا قَامَ حَمَلَهَا.

CHAPTER 12. A woman can remove troublesome or offensive things from a person in the *Ṣalât* (prayer).

١٢ - باب: ٱلْمَرْأَةِ تَطرَحُ عَنِ ٱلْمُصَلِّي شَيْئاً مِنَ ٱلأذى

324. *Ḥadîth* of Ibn Mas'ûd about Prophet's invocation against Quraish on the day (when they) put abdominal contents [see *Ḥadîth* No. 178]. (Ibn Mas'ûd said,) Their bodies were dragged and thrown in the *Qalîb* (well) and then Allah's Messenger صلى الله عليه وسلم said : "Allah's Curse has descended upon the people of the *Qalîb* (well)". *[1:499-O.B.]*

٣٢٤ : حديث ابن مَسْعُودٍ في دعاءِ النَّبيِّ ﷺ على قُرَيشٍ يَوْمَ وَضَعُوا عَلَيهِ السَّلَى، تَقَدَّمَ، وَقَالَ هُنَا فِي آخِرِهِ: سُحِبُوا إِلَى ٱلْقَلِيبِ، ثُمَّ قَالَ رَسُولُ ٱللهِ ﷺ: (وَأُتْبِعَ أَصْحَابُ ٱلْقَلِيبِ لَعْنَةً).

9. THE BOOK OF THE TIMES OF *AṢ-ṢALĀT* (THE PRAYERS)

٩ـ كِتَابُ مَوَاقِيتِ الصَّلَاة

CHAPTER 1. {The times of *Aṣ-Ṣalât* (the prayers) and the superiority of offering *Ṣalât* (prayers) in time}.

{١ ـ باب: مَوَاقِيْتِ الصَّلاة وَفَضلها.}

325. Narrated Ibn Mas'ûd Al-Anṣârî رضى الله عنه : Once in Iraq, Al-Mughîra bin Shu'ba delayed his *Aṣ-Ṣalât* (the prayers) and I went to him and said, 'O Mughîra! What is this? Don't you know that once Jibrael (Gabriel) عليه السلام came and offered the *Ṣalât* (prayer) (*Fajr* prayer) and Allâh's Messenger صلى الله عليه وسلم offered the *Ṣalât* (prayer) too, then he offered the *Ṣalât* (prayer) again (*Ẓuhr* prayer) and so did Allâh's Messenger صلى الله عليه وسلم and again he offered the *Ṣalât* (prayer) (*'Aṣr* prayer) and Allâh's Messenger صلى الله عليه وسلم did the same; again he offered the *Ṣalât* (prayer) (*Maghrib* prayer) and so did Allâh's Messenger صلى الله عليه وسلم and again offered the *Ṣalât* (prayer) (*'Ishâ'* prayer) and so did Allâh's Messenger صلى الله عليه وسلم and [Jibrael (Gabriel) عليه السلام] said, 'I was ordered to do so [to demonstrate the *Ṣalât* (prayers) prescribed to you]?' *[1:500 (A)-O.B.]*

٣٢٥ : عَنْ أَبِي مَسْعُودٍ ٱلأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ دَخَلَ عَلَى ٱلْمُغِيرَة بْنِ شُعْبَةَ وقد أَخَّرَ ٱلصَّلَاةَ يَوْمًا، وَهُوَ بِالْعِرَاقِ، فَقَالَ:

مَا هٰذَا يَا مُغِيرَةُ، أَلَيْسَ قَدْ عَلِمْتَ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ نَزَلَ فَصَلَّى، فَصَلَّى رَسُولُ ٱللهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ ٱللهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ ٱللهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ ٱللهِ ﷺ، ثُمَّ صَلَّى، فَصَلَّى رَسُولُ ٱللهِ ﷺ، ثُمَّ قَالَ: (بِهٰذَا أُمِرْتُ).

CHAPTER 2. *Aṣ-Ṣalât* (the prayer) is expiation (of sins).

٢ ـ باب: ٱلصَّلَاةُ كَفَّارَةٌ

326. Narrated Ḥudhaifa رضى الله عنه : Once we were sitting with 'Umar رضى الله عنه and he said, "Who amongst you remembers the statement of Allâh's Messenger صلى الله عليه وسلم about the *Al-Fitnah* (trial or affliction etc.)?" I said, "I know it as the Prophet صلى الله عليه وسلم had said it." 'Umar said, "No doubt you are bold." I said, "The *Al-Fitnah* (trial or afflictions etc.) caused for a man by his wife, money, children and neighbour is expiated by his *Aṣ-Ṣalât* (the prayers), *Aṣ-Ṣaum* (the fasts), charity and by enjoining *Al-Ma'rûf* (Islâmic Monotheism and all

٣٢٦ : عَنْ حُذَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ رَضِيَ ٱللهُ عَنْهُ: فَقَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ ٱللهِ ﷺ فِي ٱلْفِتْنَةِ؟ قُلْتُ: أَنَا، كَمَا قَالَهُ، قَالَ: إِنَّكَ عَلَيْهِ - أَوْ عَلَيْهَا - لَجَرِيءٌ، قُلْتُ: فِتْنَةُ ٱلرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ، تُكَفِّرُهَا ٱلصَّلَاةُ وَٱلصَّوْمُ وَٱلصَّدَقَةُ وَٱلأَمْرُ وَٱلنَّهْيُ، قَالَ: لَيْسَ

that Allâh has ordained) and forbidding *Al-Munkar* (disbelief, polytheism, and all that Allâh has forbidden)." 'Umar said, "I did not mean that but I asked about that *Al-Fitnah* (trial or affliction etc.) which will spread like the waves of the sea." I (Ḥudhaifa) said, "O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it." 'Umar asked, "Will the door be broken or opened?" I replied, "It will be broken." 'Umar said, "Then it will never be closed again." I was asked whether 'Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I have narrated a *Ḥadîth* that was free from any mis-statement." (The subnarrator added that they deputed Masrûq to ask Ḥudhaifa) about the door. Ḥudhaifa said, "The door was 'Umar himself." *[1:503-O.B.]*

هٰذَا أُرِيدُ، وَلٰكِنِ ٱلْفِتْنَةُ ٱلَّتِي تَمُوجُ كَمَا يَمُوجُ ٱلْبَحْرُ، قَالَ: لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يا أَمِيرَ ٱلْمُؤْمِنِينَ، إِنَّ بَيْنَكَ وَبَيْنَها بَابًا مُغْلَقًا، قَالَ: أَيُكْسَرُ أَمْ يُفْتَحُ؟ قَالَ: يُكْسَرُ، قَالَ: إِذًا لاَ يُغْلَقَ أَبَدًا، قيل لِحُذَيْفَةَ: أَكَانَ عُمَرُ يَعْلَمُ ٱلْبَابَ؟ قَالَ: نَعَمْ، كَمَا أَنَّ دُونَ ٱلْغَدِ ٱللَّيْلَةَ، إِنِّي حَدَّثْتُهُ بِحَدِيثٍ لَيْسَ بِالأَغَالِيطِ. فَسُئِلَ: مَنِ ٱلْبَابُ؟ فَقَالَ: عُمَرُ.

327. Narrated Ibn Mas'ûd رضى الله عنه : A man kissed a woman (unlawfully) and then went to the Prophet صلى الله عليه وسلم and informed him. So Allâh revealed: "And perform *Iqâmat-aṣ-Ṣalât*[1], at the two ends of the day and in some hours of the night [i.e. the five compulsory *Ṣalât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)" (V.11:114). The man asked Allâh's Messenger صلى الله عليه وسلم , "Is this instruction for me only?" He said, "It is for all those of my followers (who encounter a similar situation)." *[1:504-O.B.]*

٣٢٧ : عَنِ ٱبْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا أَصَابَ مِنَ ٱمْرَأَةٍ قُبْلَةً، فَأَتَى ٱلنَّبِيَّ ﷺ فَأَخْبَرَهُ، فَأَنْزَلَ ٱللهُ: **﴿أَقِمِ ٱلصَّلَاةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِنَ ٱللَّيْلِ إِنَّ ٱلْحَسَنَاتِ يُذْهِبْنَ ٱلسَّيِّئَاتِ﴾**. فَقَالَ ٱلرَّجُلُ: يَا رَسُولَ ٱللهِ، أَلِي هٰذَا؟ قَالَ: (لِجَمِيعِ أُمَّتِي كُلِّهِمْ).

328. In another narration 'Abdullâh bin Mas'ûd said: "It is for all those of my followers who committed the above

٣٢٨ : وَعَنْهُ فِي رواية: (لِمَنْ عمِلَ بِهَا مِنْ أُمَّتِي).

[1] *Iqâmat-aṣ-Ṣalât:* See the glossary.

mentioned sin (unlawful kissing)". *[1:504-O.B.]*

CHAPTER 3. Superiority of offering *Aṣ-Ṣalât* (the prayers) at the stated times.

٣ - باب: فَضْلِ ٱلصَّلاَةِ لِوَقْتِهَا

329. Narrated ('Abdullâh bin Mas'ûd) رضي الله عنه : I asked the Prophet صلى الله عليه وسلم "Which deed is the dearest to Allâh?" He replied, "To offer *Aṣ-Ṣalât* (the prayers) at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents." I again asked, "What is the next (in goodness)?" He replied, "To participate in *Jihâd* (religious fighting) in Allâh's Cause." ('Abdullâh) added, "These were told by the Allâh's Messenger صلى الله عليه وسلم and if I had asked more, he would have told me more." *[1:505-O.B.]*

٣٢٩ : وعَنْه رَضِيَ ٱللهُ عَنْهُ قَالَ: سَأَلْتُ ٱلنَّبِيَّ ﷺ: أَيُّ ٱلْعَمَلِ أَحَبُّ إِلَى ٱللهِ؟ قَالَ: (ٱلصَّلاَةُ عَلَى وَقْتِهَا). قَالَ: ثُمَّ أَيٌّ؟ قَالَ: (بِرُّ ٱلْوَالِدَيْنِ). قَالَ: ثُمَّ أَيٌّ؟ قَالَ: (ٱلْجِهَادُ فِي سَبِيلِ ٱللهِ). قَالَ: حَدَّثَنِي بِهِنَّ رَسُولُ ٱللهِ ﷺ، وَلَوِ ٱسْتَزَدْتُهُ لَزَادَنِي.

CHAPTER 4. The five *Ṣalât* (prayers) are expiations (of sins).

٤ - باب: ٱلصَّلَوَاتُ ٱلْخَمْسُ كَفَّارَةٌ

330. Narrated Abû Huraira رضي الله عنه : I heard Prophet صلى الله عليه وسلم saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet صلى الله عليه وسلم added, "That is the example of the five *Ṣalât* (prayers) with which Allâh blots out (annuls) evil deeds." *[1:506-O.B.]*

٣٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ ٱللهِ ﷺ يَقُولُ: (أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ: ذٰلِكَ يُبْقِي مِنْ دَرَنِهِ؟). قَالُوا: لاَ يُبْقِي مِنْ دَرَنِهِ شَيْئًا، قَالَ: (فَذٰلِكَ مَثَلُ ٱلصَّلَوَاتِ ٱلْخَمْسِ، يَمْحُو ٱللهُ بِهَا ٱلْخَطَايَا).

CHAPTER 5. A person in *Ṣalât* (prayer) is speaking in private to his Lord عز وجل .

٥ - باب: ٱلْمُصَلِّي يُنَاجِي رَبَّهُ

331. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if

٣٣١ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ أَنَّهُ قَالَ: (ٱعْتَدِلُوا فِي ٱلسُّجُودِ، وَلاَ يَبْسُطْ ذِرَاعَيْهِ كَالْكَلْبِ،

you want to spit, do not spit in front, nor on the right for the person in *Ṣalât* (prayer) is speaking in private to his Lord." *[1:509-O.B.]*

وَإِذَا بَزَقَ فَلاَ يَبْزُقَنَّ بَيْنَ يَدَيْهِ، وَلاَ عَنْ يَمِينِهِ، فَإِنَّهُ يُنَاجِي رَبَّهُ).

CHAPTER 6. In severe heat, pray *Zuhr* (noon prayer) when it becomes (a bit) cooler.

٦ - باب: ٱلإبرَادِ بِالظُّهرِ من شِدَّةِ ٱلحَرِّ

332. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "In very hot weather delay the *Zuhr* prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire. The fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allâh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold." *[1:512-O.B.]*

٣٣٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (إِذَا ٱشْتَدَّ ٱلْحَرُّ فَأَبْرِدُوا بِالصَّلاَةِ، فَإِنَّ شِدَّةَ ٱلْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، وَٱشْتَكَتِ ٱلنَّارُ إِلَى رَبِّهَا، فَقَالَتْ: رَبِّ أَكَلَ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفَسَيْنِ، نَفَسٍ فِي ٱلشِّتَاءِ وَنَفَسٍ فِي ٱلصَّيْفِ، أَشَدُّ مَا تَجِدُونَ مِنَ ٱلْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ ٱلزَّمْهَرِيرِ).

333. Narrated Abû Dhar Al-Ghifârî رضي الله عنه : We were with the Prophet صلى الله عليه وسلم on a journey and the *Mu'adhdhin* [call-maker for the *Ṣalât* (prayer)] wanted to pronounce the *Adhân* (call) for the *Zuhr* prayer. The Prophet صلى الله عليه وسلم said, "Let it become cooler." He again (after a while) wanted to pronounce the *Adhân* but the Prophet صلى الله عليه وسلم said to him, "Let it become cooler till we see the shadows of hillocks." The Prophet صلى الله عليه وسلم added, "The severity of heat is from the raging of the Hell-fire, and in very hot weather, pray (*Zuhr*) when it becomes cooler." *[1:514-O.B.]*

٣٣٣ : عَنْ أَبِي ذَرٍّ ٱلْغِفَارِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا مَعَ ٱلنَّبِيِّ ﷺ فِي سَفَرٍ، فَأَرَادَ ٱلْمُؤَذِّنُ أَنْ يُؤَذِّنَ لِلظُّهْرِ، فَقَالَ ٱلنَّبِيُّ ﷺ: (أَبْرِدْ). ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ، فَقَالَ لَهُ: (أَبْرِدْ). حَتَّى رَأَيْنَا فَيْءَ ٱلتُّلُولِ.

CHAPTER 7. The time of *Zuhr* prayer is when the sun declines (just after mid-day).

٧ - باب: وَقْتُ ٱلظُّهرِ عِنْدَ ٱلزَّوَالِ

334. Narrated Anas (bin Mâlik) رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم came out as the sun declined at

٣٣٤ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ خَرَجَ حِينَ زَاغَتِ

mid-day and offered the *Ẓuhr* prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgment) and mentioned great events and matters therein. He then said, "Whoever likes to ask me about anything, he can do so and I shall reply as long as I am at this place of mine. Most of the people wept and the Prophet صلى الله عليه وسلم said repeatedly, "Ask me." 'Abdullâh bin Ḥudhâfa As-Sahmî stood up and said, "Who is my father?" The Prophet صلى الله عليه وسلم said, "Your father is Ḥudhâfa." The Prophet صلى الله عليه وسلم repeatedly said, "Ask me." Then 'Umar رضي الله عنه knelt before him and said, "We are pleased with Allâh as our Lord, Islâm as our religion, and Muḥammad as our Prophet." The Prophet صلى الله عليه وسلم then became quiet and said, "Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the former) and a worse thing (than the latter.)" Some part of this *Ḥadîth* has been put in the "Book of Knowledge" (*Ḥadîth* No. 81), narrated by Abû Mûsa, but in this *Ḥadîth* there is addition and wording is different. *[1:515-O.B.]*

ٱلشَّمْسُ، فَصَلَّى ٱلظُّهْرَ، فَقَامَ عَلَى ٱلْمِنْبَرِ، فَذَكَرَ ٱلسَّاعَةَ، فَذَكَرَ أَنَّ فِيهَا أُمُورًا عِظَامًا، ثُمَّ قَالَ: (مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَيْءٍ فَلْيَسْأَلْ، فَلاَ تَسْأَلُونِي عَنْ شَيْءٍ إِلاَّ أَخْبَرْتُكُمْ بِهِ، مَا دُمْتُ فِي مَقَامِي هٰذَا). فَأَكْثَرَ ٱلنَّاسُ فِي ٱلْبُكَاءِ، وَأَكْثَرَ أَنْ يَقُولَ: (سَلُونِي). فَقَامَ عَبْدُ ٱللهِ ابْنُ حُذَافَةَ ٱلسَّهْمِيُّ فَقَالَ: مَنْ أَبِي؟ قَالَ: (أَبُوكَ حُذَافَةُ). ثُمَّ أَكْثَرَ أَنْ يَقُولَ: (سَلُونِي). فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِٱللهِ رَبًّا، وَبِالإِسْلاَمِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، فَسَكَتَ. ثُمَّ قَالَ: (عُرِضَتْ عَلَيَّ ٱلْجَنَّةُ وَٱلنَّارُ آنِفًا، فِي عُرْضِ هٰذَا ٱلْحَائِطِ، فَلَمْ أَرَ كَالْخَيْرِ وَٱلشَّرِّ). قَدْ تَقَدَّمَ بعضُ هذا الحديثِ فِي كِتَابِ العِلْمِ مِنْ رِوَايَةِ أَبِي مُوسَى لٰكِنْ فِي هٰذِهِ الرِّوَايَةِ زيادةٌ وَمُغَايَرَةُ أَلفاظٍ

335. (Narrated Abû Al-Minhâl) : Abû Barza رضي الله عنه said, "The Prophet صلى الله عليه وسلم used to offer the *Fajr* (early morning prayer) when one could recognize the person sitting by him [after the *Ṣalât* (prayer)], and he used to recite between 60 to 100 *Āyât* (Verses) of the Qur'ân. He used to offer the *Ẓuhr* prayer as soon as the sun declined (at noon) and the *'Aṣr* at a time when a man might go and return from the farthest place in Al-Madîna and find the sun still hot. (The subnarrator forgot what was said about the *Maghrib*). He did not mind delaying the *'Ishâ'* prayer to one-third of the

٣٣٥ : عَنْ أَبِي بَرْزَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

كَانَ ٱلنَّبِيُّ ﷺ يُصَلِّي ٱلصُّبْحَ وَأَحَدُنَا يَعْرِفُ جَلِيسَهُ، وَيَقْرَأُ فيهَا مَا بَيْنَ ٱلسِّتِّينَ إِلَى ٱلمِائَةِ وَيُصَلِّي ٱلظُّهْرَ إِذَا زَالَتِ ٱلشَّمْسُ، وَٱلعَصْرَ وَأَحَدُنَا يَذْهَبُ إِلَى أَقْصَى ٱلْمَدِينَةِ فَيَرْجِعُ وَٱلشَّمْسُ حَيَّةٌ، وَنَسِيَ الرَّاوِي مَا قَالَ فِي ٱلْمَغْرِبِ، وَلاَ يُبَالِي بِتَأْخِيرِ ٱلْعِشَاءِ إِلَى

night or the middle of the night." *[1:516-O.B.]*

ثُلُثِ ٱللَّيْلِ، ثُمَّ قَالَ: إِلَى شَطْرِ ٱللَّيْلِ.

CHAPTER 8. To delay the *Ẓuhr* prayer up to the *'Aṣr* time.

٨ - باب: تَأْخِيرِ ٱلظُّهْرِ إِلَى ٱلعَصْرِ

336. Narrated Ibn 'Abbâs رضى الله عنهما : "The Prophet صلى الله عليه وسلم prayed eight *Rak'at* for the *Ẓuhr* and *'Aṣr*, and seven for the *Maghrib* and *'Ishâ'* prayers in Al-Madîna." *[1:518-O.B.]*

٣٣٦ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُما: أَنَّ ٱلنَّبِيَّ ﷺ صَلَّى بِالمَدِينَةِ سَبْعًا وَثَمَانِيًا: ٱلظُّهْرَ وَٱلْعَصْرَ، وَٱلمَغْرِبَ وَٱلْعِشَاءَ.

CHAPTER 9. The time of the *'Aṣr* prayer.

٩ - باب: وَقْتُ ٱلْعَصْرِ

337. The *Ḥadîth* of Abî Barza رضى الله عنه (No. 335), there has been a statement about the time of *Ṣalât* (prayers) but in this *Ḥadîth* while mentioning about *'Ishâ'* prayer it is (said) : that the (Prophet صلى الله عليه وسلم) disliked sleeping before it and speaking after it. *[1:522-O.B.]*

٣٣٧ : حديثُ أَبِي بَرْزَةَ رضي الله عنه في ذِكر الصَّلَوَاتِ تَقَدَّم قَرِيبًا وَقالَ في هذهِ الرِّوَايَة لَمَّا ذَكرَ العِشاءَ: وَكَانَ يَكْرَهُ ٱلنَّوْمَ قَبْلَهَا وَٱلْحَدِيثَ بَعْدَهَا.

338. Narrated Anas (bin Mâlik) رضى الله عنه : We used to pray the *'Aṣr* prayer and after that if someone happened to go to the tribe of Banî 'Amr bin 'Auf, he would find them praying the *'Aṣr* (prayer). *[1:523-O.B.]*

٣٣٨ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي ٱلْعَصْرَ، ثُمَّ يَخْرُجُ ٱلإِنْسَانُ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ، فَيَجِدُهُمْ يُصَلُّونَ ٱلْعَصْرَ.

339. Narrated (Anas bin Mâlik) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم used to offer the *'Aṣr* prayer at a time when the sun was still hot and high and if a person went to *Al-'Awâlî* Al-Madîna, he would reach there when the sun was still high. Some of *Al-'Awâlî* of Al-Madîna were about four miles or so from the town. *[1:525-O.B.]*

٣٣٩ : وعَنْه رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ يُصَلِّي ٱلْعَصْرَ وَٱلشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ، فَيَذْهَبُ ٱلذَّاهِبُ إِلَى ٱلْعَوَالِي، فَيَأْتِيهِمْ وَٱلشَّمْسُ مُرْتَفِعَةٌ، وَبَعْضُ ٱلْعَوَالِي مِنَ ٱلمَدِينَةِ عَلَى أَرْبَعَةِ أَمْيَالٍ، أَوْ نَحْوِه.

CHAPTER 10. One who misses the *'Aṣr* prayer (intentionally).

١٠ - باب: مَنْ فَاتَتْهُ ٱلْعَصْرُ

340. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Whoever misses the *'Aṣr* prayer

٣٤٠ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما:

(intentionally) then it is as if he lost his family and property." *[1:527-O.B.]*

أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (ٱلَّذِي تَفُوتُهُ صَلاَةُ ٱلْعَصْرِ، كَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ)

CHAPTER 11. One who omits (does not offer) the *'Aṣr* prayers (intentionally)[1]

١١ - باب: مَنْ تَرَكَ ٱلعَصْرَ

341. Narrated Buraida رضي الله عنه : On a cloudy day offer the *'Aṣr* prayer early as the Prophet صلى الله عليه وسلم said, "Whoever omits the *'Aṣr* prayer, all his (good) deeds will be lost." *[1:528-O.B.]*

٣٤١ : عَنْ بُرَيْدَةَ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ فِي يَوْمٍ ذِي غَيْمٍ: بَكِّرُوا بِصَلاَةِ ٱلْعَصْرِ، فَإِنَّ ٱلنَّبِيَّ ﷺ قَالَ: (مَنْ تَرَكَ صَلاَةَ ٱلْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ).

{CHAPTER 12. Superiority of the *'Aṣr* prayer.}

{١٢ - باب: فَضْلِ صَلاَةِ العَصْرِ}

342. Narrated Jarîr رضي الله عنه : We were with the Prophet صلى الله عليه وسلم and he looked at the moon on a full-moon night and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a *Ṣalât* (prayer) before the sunrise (*Fajr*) and a *Ṣalât* (prayer) before sunset (*'Aṣr*), you must do so.' He then recited Allâh's Statement: "And glorify the Praises of your Lord before the rising of the sun and before (its) setting." (V.50:39) *[1:529-O.B.]*

٣٤٢ : عَنْ جَرِيرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا مَعَ ٱلنَّبِيِّ ﷺ، فَنَظَرَ إِلَى ٱلْقَمَرِ لَيْلَةً فَقَالَ: (إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ)، كَمَا تَرَوْنَ هٰذَا ٱلْقَمَرَ، لاَ تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ ٱسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا). ثُمَّ قَرَأَ: **﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾**.

343. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Angels come to you in succession by night and day and all of them get together at the time of the *Fajr* and *'Aṣr* prayers. Those who have passed the night with you (or stayed with you) ascend (to the heaven) and Allâh asks them, though He knows everything

٣٤٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ قَالَ: (يَتَعَاقَبُونَ فِيكُمْ: مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ ٱلْفَجْرِ وَصَلاَةِ ٱلْعَصْرِ، ثُمَّ يَعْرُجُ ٱلَّذِينَ

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[1] i.e. the one who does not offer the *'Aṣr* prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

about you, "In what state did you leave my slaves?" The angels reply: "When we left them, they were offering the *Ṣalât* (prayer) and when we reached them, they were offering the *Ṣalât* (prayer)." *[1:530-O.B.]*

بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ).

CHAPTER 13. Whoever got (or was able to pray) only one *Rak'a* of the *'Aṣr* prayer before sunset.

١٣ - باب: مَنْ أَدْرَكَ رَكْعَةً مِن ٱلعَصرِ قَبلَ ٱلغُرُوب

344. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you got (or was able to pray) one *Rak'a* of the *'Aṣr* prayer before sunset, he should complete his *Ṣalât* (prayer). If any of you got (or was able to pray) one *Rak'a* of the *Fajr* prayer before sunrise, he should complete his *Ṣalât* (prayer)." *[1:531-O.B.]*

٣٤٤ : وعَنْه رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا أَدْرَكَ أَحَدُكُمْ سَجْدَةً مِنْ صَلاَةِ ٱلْعَصْرِ، قَبْلَ أَنْ تَغْرُبَ ٱلشَّمْسُ، فَلْيُتِمَّ صَلاَتَهُ، وَإِذَا أَدْرَكَ سَجْدَةً مِنْ صَلاَةِ ٱلصُّبْحِ، قَبْلَ أَنْ تَطْلُعَ ٱلشَّمْسُ، فَلْيُتِمَّ صَلاَتَهُ).

345. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: That he heard Allâh's Messenger صلى الله عليه وسلم saying, "The period of your stay as compared to the previous nations is like the period equal to the time between the *'Aṣr* prayer and sunset. The people of the Taurât (Torah) were given the Taurât (Torah) and they acted (upon it) till mid-day then they were exhausted and were given one *Qîrâṭ*[1] each. And then the people of the Injeel (Gospel) were given the Injeel (Gospel) and they acted (upon it) till the *'Aṣr* prayer then they were exhausted and were given one *Qîrâṭ* each. And then we were given the Qur'ân and we acted (upon it) till sunset and we were given two *Qîrâṭ* each. On that the people of both the Scriptures said, 'O our Lord! You have given them two *Qîrâṭ* and given us one *Qîrâṭ*, though we have worked more than they.' Allâh تعالى said, 'Have I

٣٤٥ : عَنِ عبدِ اللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما: أَنَّهُ سَمِعَ رَسُولَ ٱللهِ ﷺ يَقُولُ: (إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ ٱلأُمَمِ، كَمَا بَيْنَ صَلاَةِ ٱلْعَصْرِ إِلَى غُرُوبِ ٱلشَّمْسِ، أُوتِيَ أَهْلُ ٱلتَّوْرَاةِ ٱلتَّوْرَاةَ، فَعَمِلُوا حَتَّى إِذَا ٱنْتَصَفَ ٱلنَّهَارُ عَجَزُوا، فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُوتِيَ أَهْلُ ٱلإِنْجِيلِ الإِنْجِيلَ، فَعَمِلُوا إِلَى صَلاَةِ ٱلْعَصْرِ ثُمَّ عَجَزُوا، فَأُعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أُوتِينَا ٱلْقُرْآنَ، فَعَمِلْنَا إِلَى غُرُوبِ ٱلشَّمْسِ، فَأُعْطِينَا قِيرَاطَيْنِ قِيرَاطَيْنِ، فَقَالَ أَهْلُ ٱلْكِتَابَيْنِ: أَيْ رَبَّنَا، أَعْطَيْتَ هٰؤُلاَءِ قِيرَاطَيْنِ قِيرَاطَيْنِ، وَأَعْطَيْتَنَا قِيرَاطًا قِيرَاطًا، وَنَحْنُ كُنَّا

[1] *Qîrâṭ* here symbolizes their reward.

usurped some of your rights?' They said, 'No.' Allâh تعالى said: "That is My Blessing I bestow upon whomsoever I wish (or will or want)." *[1:532-O.B.]*

أَكْثَرَ عَمَلاً؟ قَالَ: ٱللهُ عَزَّ وَجَلَّ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَيْءٍ؟ قَالُوا: لاَ، قَالَ: فَهُوَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ).

CHAPTER 14. The time of the *Maghrib* prayer (evening prayer).

١٤ - باب: وَقْتِ ٱلْمَغْرِب

346. Narrated Râfi' bin Khadîj رضي الله عنه : We used to offer the *Maghrib* prayer with the Prophet صلى الله عليه وسلم and after finishing the *Ṣalât* (prayer) one of us may go away and could still see as far as the spots where one's arrow might reach when shot by a bow. *[1:534-O.B.]*

٣٤٦ : عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

كُنَّا نُصَلِّي ٱلْمَغْرِبَ مَعَ ٱلنَّبِيِّ ﷺ، فَيَنْصَرِفُ أَحَدُنَا، وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

347. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم used to pray the *Ẓuhr* at mid-day, and the *'Aṣr* at a time when the sun was still bright, the *Maghrib* after sunset (at its stated time) and the *'Ishâ'* at a variable time. Whenever he saw the people assembled (for *'Ishâ'* prayer) he would offer *Ṣalât* (prayer) earlier and if the people delayed, he would delay the *Ṣalât* (prayer). And they or the Prophet صلى الله عليه وسلم used to offer the *Fajr* prayer when it was still dark. *[1:535-O.B.]*

٣٤٧ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كَانَ ٱلنَّبِيُّ ﷺ يُصَلِّي ٱلظُّهْرَ بِالْهَاجِرَةِ، وَٱلْعَصْرَ وَٱلشَّمْسُ نَقِيَّةٌ، وَٱلْمَغْرِبَ إِذَا وَجَبَتْ، وَٱلْعِشَاءَ أَحْيَانًا وَأَحْيَانًا، إِذَا رَآهُمْ ٱجْتَمَعُوا عَجَّلَ، وَإِذَا رَآهُمْ أَبْطَؤُوا أَخَّرَ، وَٱلصُّبْحَ - كَانُوا، أَوْ - كَانَ ٱلنَّبِيُّ ﷺ يُصَلِّيهَا بِغَلَسٍ.

CHAPTER 15. Whoever disliked to call the *Maghrib* prayer as the *'Ishâ'* prayer.

١٥ - باب: مَنْ كَرِهَ أَنْ يُقَالَ لِلْمَغْرِب ٱلْعِشَاءُ

348. Narrated 'Abdullâh Al-Muzanî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Do not be influenced by bedouins regarding the name of your *Maghrib* prayer which is called *'Ishâ'* by them." *[1:538-O.B.]*

٣٤٨ : عَنْ عَبْدِ ٱللهِ ٱلْمُزَنِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ قَالَ:

(لاَ تَغْلِبَنَّكُمُ ٱلأَعْرَابُ عَلَى ٱسْمِ صَلاَتِكُمُ ٱلْمَغْرِبِ). قَالَ: وَيَقُولُ ٱلأَعْرَابُ: هِيَ ٱلْعِشَاءُ.

CHAPTER 16. Superiority of the *'Is̲h̲â'* prayer.

١٦ - باب: فَضْلِ ٱلْعِشَاءِ

349. Narrated 'Āis̲h̲a رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم delayed the *'Is̲h̲â'* prayers and that was during the days when Islâm still had not spread. The Prophet صلى الله عليه وسلم did not come out till 'Umar informed him that the women and children have slept. Then he (the Prophet صلى الله عليه وسلم) came out and said to the people waiting in the mosque: "None amongst the earth has been waiting for it (*'Is̲h̲â'* prayers) except you". *[1:541-O.B.]*

٣٤٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْها قَالَتْ: أَعْتَمَ رَسُولُ ٱللهِ ﷺ لَيْلَةً بِالْعِشَاءِ، وَذٰلِكَ قَبْلَ أَنْ يَفْشُوَ ٱلإِسْلاَمُ، فَلَمْ يَخْرُجْ حَتَّى قَالَ عُمَرُ: نَامَ ٱلنِّسَاءُ وَٱلصِّبْيَانُ، فَخَرَجَ فَقَالَ لأَهْلِ ٱلْمَسْجِدِ: (مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ ٱلأَرْضِ غَيْرُكُمْ).

350. Narrated Abû Mûsa رضى الله عنه : My companions, who came with me in the boat and I landed at a place called Baqî' Buṭḥân. The Prophet صلى الله عليه وسلم was at Al-Madîna at that time. One of us used to go to the Prophet صلى الله عليه وسلم by turns every night at the time of the *'Is̲h̲â'* prayer. Once I along with my companions went to the Prophet صلى الله عليه وسلم and he was busy in some of his affairs, so the *'Is̲h̲â'* prayer was delayed to the middle of the night. He then came out and led the people [in *Ṣalât* (prayer)]. After finishing from the *Ṣalât* (prayer), he addressed the people present there saying, "Be patient! Don't go away. Have the glad tidings. It is from the Blessing of Allâh upon you that none amongst mankind has offered *Ṣalât* (prayer) at this time except you." Or said, "None except you has offered *Ṣalât* (prayer) at this time." Abû Mûsa added, 'So we returned happily after what we heard from Allâh's Messenger صلى الله عليه وسلم ." *[1:542-O.B.]*

٣٥٠ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ:

كُنْتُ أَنَا وَأَصْحَابِي ٱلَّذِينَ قَدِمُوا مَعِي فِي ٱلسَّفِينَةِ رَضِيَ ٱللهُ عَنْهُمْ نُزُولاً فِي بَقِيعِ بُطْحَانَ، وَٱلنَّبِيُّ ﷺ بِالمَدِينَةِ، فَكَانَ يَتَنَاوَبُ ٱلنَّبِيَّ ﷺ عِنْدَ صَلاَةِ ٱلْعِشَاءِ كُلَّ لَيْلَةٍ نَفَرٌ مِنْهُمْ، فَوَافَقْنَا ٱلنَّبِيَّ أَنَا وَأَصْحَابِي، وَلَهُ بَعْضُ ٱلشُّغْلِ فِي بَعْضِ أَمْرِهِ، فَأَعْتَمَ بِالصَّلاَةِ حَتَّى ٱبْهَارَّ ٱللَّيْلُ، ثُمَّ خَرَجَ ٱلنَّبِيُّ ﷺ فَصَلَّى بِهِمْ، فَلَمَّا قَضَى صَلاَتَهُ قَالَ لِمَنْ حَضَرَهُ: (عَلَى رِسْلِكُمْ، أَبْشِرُوا. إِنَّ مِنْ نِعْمَةِ ٱللهِ عَلَيْكُمْ، أَنَّهُ لَيْسَ أَحَدٌ مِنَ ٱلنَّاسِ يُصَلِّي هٰذِهِ ٱلسَّاعَةَ غَيْرُكُمْ). أَوْ قَالَ: (مَا صَلَّى هٰذِهِ ٱلسَّاعَةَ أَحَدٌ غَيْرُكُمْ). لاَ يَدْرِي أَيَّ ٱلْكَلِمَتَيْنِ قَالَ، قَالَ أَبُو مُوسَى: فَرَجَعْنَا، فَرْحَى بِمَا سَمِعْنَا مِنْ رَسُولِ ٱللهِ ﷺ.

CHAPTER 17. Sleeping before the *'Ishâ'* prayer if (one is) overwhelmed by it (sleep).

١٧ - باب: ٱلنَّوم قَبْلَ ٱلعِشَاءِ لِمَن غُلِبَ

351. Narrated 'Āisha رضى الله عنها : "Once Allâh's Messenger صلى الله عليه وسلم delayed the *'Ishâ'* prayer till 'Umar reminded him by saying, "The *Ṣalât* (prayer)!" This is an addition to the previous *Ḥadîth*. She further said, "The Prophet صلى الله عليه وسلم used to offer the *'Ishâ'* prayer in the period between the disappearance of the twilight and the end of the first third of the night."

In the *Ḥadîth* of Ibn 'Abbâs رضى الله عنهما it is said, "The Prophet صلى الله عليه وسلم came out, as if I was looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to offer the *Ṣalât* (prayer) (*'Ishâ'* prayer) at this time." *[1:544(B) + 1:545-O.B.]*

٣٥١ : حديث: أَعْتَمَ رَسُولُ اللهِ ﷺ بِالعِشَاءِ وَنَادَاهُ عُمَر تَقَدَّم، وفي هذا زيادةٌ، قَالَتْ: وَكَانُوا يُصَلُّونَ فِيمَا بَيْنَ أَنْ يَغِيبَ ٱلشَّفَقُ إِلَى ثُلُثِ ٱللَّيْلِ ٱلأَوَّلِ.

وفي روايةٍ عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُما قَالَ: فَخَرَجَ نَبِيُّ ٱللهِ ﷺ، كَأَنِّي أَنْظُرُ إِلَيْهِ ٱلآنَ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَهُ عَلَى رَأْسِهِ، فَقَالَ: (لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ أَنْ يُصَلُّوهَا هٰكَذَا).

352. Ibn 'Abbâs was asked how the Prophet صلى الله عليه وسلم had kept his hand on his head, (*Ḥadîth* No. 351 cont'd): (Aṭa, the subnarrator) demonstrated, and separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the temple and the beard. He neither slowed nor hurried in this action but he acted like that. *[1:545 (B)-O.B.]*

٣٥٢ : وَحكى ٱبْنُ عَبَّاسٍ: كَيْفَ وَضَعَ ٱلنَّبِيُّ ﷺ عَلَى رَأْسِهِ يَدَهُ:

فَبَدَّدَ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ ٱلرَّأْسِ، ثُمَّ ضَمَّهَا يُمِرُّهَا كَذَلِكَ عَلَى ٱلرَّأْسِ، حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الأُذُنِ، مِمَّا يَلِي ٱلْوَجْهَ عَلَى ٱلصُّدْغِ وَنَاحِيَةَ ٱللِّحْيَةِ، لاَ يُقَصِّرُ وَلاَ يَبْطُشُ إِلاَّ كَذَلِكَ.

CHAPTER 18. Time of the *'Ishâ'* prayer is up to the middle of the night.

١٨ - باب: وَقْتِ العِشَاءِ إِلى نِصْفِ اللَّيْلِ

353. Narrated Anas رضى الله عنه (Once the Prophet صلى الله عليه وسلم delayed the *'Ishâ'* prayer till midnight .....) and added: "As if I am looking now at the glitter of

٣٥٣ : وَروى أَنَسُ فَقَالَ فِيهِ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ لَيْلَتَئِذٍ.

the ring of the Prophet صلى الله عليه وسلم on that night". *[1:546-O.B.]*

CHAPTER 19. Superiority of the *Fajr* (morning) prayer.

١٩ - باب: فَضْلِ صَلاَةِ الفَجْرِ

354. Narrated Abû Mûsa رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever prays the two cool *Ṣalât* (prayers) (*'Aṣr* and *Fajr*) will enter Paradise." *[1:548-O.B.]*

٣٥٤ : عَنْ أَبي مُوسَى رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (مَنْ صَلَّى ٱلْبَرْدَيْنِ دَخَلَ ٱلْجَنَّةَ).

CHAPTER 20. Time of the *Fajr* (morning) prayer.

٢٠ - باب: وَقْتِ الْفَجْرِ

355. Narrated Anas رضى الله عنه : Zaid bin Thâbit رضى الله عنه said, "We took the *Saḥûr* [the meal taken before dawn while *Ṣaum* (fasting) is observed] with the Prophet صلى الله عليه وسلم and then stood up for the (morning) *Ṣalât* (prayer)." I asked him how long the interval between the two [*Saḥûr* and *Ṣalât* (prayer)] was. He replied, "The interval between the two was just sufficient to recite fifty to sixty *Āyât*." *[1:549-O.B.]*

٣٥٥ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ زَيْدَ بْنَ ثَابِتٍ رَضِيَ ٱللهُ عَنْهُ حَدَّثَهُ: أَنَّهُمْ تَسَحَّرُوا مَعَ ٱلنَّبِيِّ ﷺ ثُمَّ قَامُوا إِلَى ٱلصَّلاَةِ. قُلْتُ: كَمْ كانَ بَيْنَهُمَا؟ قَالَ قَدْرُ خَمْسِينَ أَوْ سِتِّينَ، يَعْنِي آيَةً.

356. Narrated Sahl bin Sa'd رضى الله عنه : I used to take *Saḥûr* meal with my family and hasten so as to catch the *Fajr* (morning prayer) with Allâh's Messenger صلى الله عليه وسلم . *[1:551-O.B.]*

٣٥٦ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنْتُ أَتَسَحَّرُ فِي أَهْلِي، ثُمَّ يَكُونُ سُرْعَةٌ بِي، أَنْ أُدْرِكَ صَلاَةَ ٱلْفَجْرِ مَعَ رَسُولِ ٱللهِ ﷺ.

CHAPTER 21. What is said regarding the offering of *Aṣ-Ṣalât* (the prayer) after the *Fajr* prayer and before sunrise.

٢١ - باب: الصَّلاَةِ بَعْدَ الفَجْرِ حَتَّى تَرْفعَ الشَّمْسُ

357. Narrated Ibn 'Abbâs رضى الله عنهما : "Among the pious and righteous persons the one most loved to me, 'Umar رضى الله عنه said, "The Prophet صلى الله عليه وسلم forbade offering *Aṣ-Ṣalât* (the prayer) after the *Fajr* prayer till the sun rises and after the *'Aṣr* prayer till the sun sets." *[1:555-O.B.]*

٣٥٧ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُما قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ: أَنَّ ٱلنَّبِيَّ ﷺ نَهَى عَنِ ٱلصَّلاَةِ بَعْدَ ٱلصُّبْحِ حَتَّى تُشْرِقَ ٱلشَّمْسُ، وَبَعْدَ ٱلْعَصْرِ حَتَّى تَغْرُبَ.

358. Ibn 'Umar رضى الله عنهما said : "Allâh's Messenger صلى الله عليه وسلم said, 'Do not offer *Ṣalât* (prayer) at the time of sunrise and at the time of sunset.' " *[1:557 (A)-O.B.]*

٣٥٨ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (لاَ تَحَرَّوْا بِصَلاَتِكُمْ طُلُوعَ ٱلشَّمْسِ وَلاَ غُرُوبَهَا).

359. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "If the edge of the sun appears (above the horizon) delay *Aṣ-Ṣalât* (the prayer) till it becomes high, and if the edge of the sun disappears, delay *Aṣ-Ṣalât* (the prayer) till it sets (disappears completely)." *[1:557 (B)-O.B.]*

٣٥٩:قَالَ ٱبْنُ عُمَرَ: وَقَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا طَلَعَ حَاجِبُ ٱلشَّمْسِ فَأَخِّرُوا ٱلصَّلاَةَ حَتَّى تَرْتَفِعَ، وَإِذَا غَابَ حَاجِبُ ٱلشَّمْسِ فَأَخِّرُوا ٱلصَّلاَةَ حَتَّى تَغِيبَ).

360. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade two kinds of sales, two kinds of dresses and added in this *Ḥadîth* "two *Aṣ-Ṣalât* (the prayers)" i.e. he forbade offering *Ṣalât* (prayers) after the *Fajr* prayer till the rising of the sun and after the *'Aṣr* prayer till its setting. *[1:558-O.B.]*

٣٦٠ : حديث أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ نَهَى عَنْ بَيْعَتَيْنِ، وَعَنْ لِبْسَتَيْنِ، تَقَدَّم، وزاد فِي هٰذِهِ الرواية: وَعَنْ صَلاَتَيْنِ: نَهَى عَنِ ٱلصَّلاَةِ بَعْدَ ٱلْفَجْرِ حَتَّى تَطْلُعَ ٱلشَّمْسُ، وَبَعْدَ ٱلْعَصْرِ حَتَّى تَغْرُبَ ٱلشَّمْسُ.

CHAPTER 22. One should not try to offer *Aṣ-Ṣalât* (the prayer) just before sunset.

٢٢ - باب: لَا يَتَحَرَّى الصَّلَاةَ قَبْلَ غُرُوبِ الشَّمْسِ

361. Narrated Mu'âwiya رضى الله عنه : You offer a *Ṣalât* (prayer) which I did not see being offered by Allâh's Messenger صلى الله عليه وسلم when we were in his company and he certainly had forbidden it, i.e. two *Rak'at* after the *'Aṣr* prayer. *[1:561-O.B.]*

٣٦١ : عَنْ مُعَاوِيَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: إِنَّكُمْ لَتُصَلُّونَ صَلاَةً، لَقَدْ صَحِبْنَا رَسُولَ ٱللهِ ﷺ، فَمَا رَأَيْنَاهُ يُصَلِّيهَا، وَلَقَدْ نَهَى عَنْهَا. يَعْنِي: ٱلرَّكْعَتَيْنِ بَعْدَ ٱلْعَصْرِ.

CHAPTER 23. To pray the missed *Ṣalât* (prayers) and the like after the *'Aṣr* prayer.

٢٣ - باب: مَا يُصَلَّى بَعْدَ العَصْرِ مِنَ الفَوائِتِ وَنَحوِهَا

362. Narrated 'Âisha رضى الله عنها : By Allâh تعالى Who took away the Prophet. The Prophet صلى الله عليه وسلم never missed them (two *Rak'at*) after the *'Aṣr* prayer till he met Allâh and he did not meet Allâh تعالى till it became heavy for him to

٣٦٢ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْها قَالَتْ: وَٱلَّذِي ذَهَبَ بِهِ، مَا تَرَكَهُمَا حَتَّى لَقِيَ ٱللهَ، وَمَا لَقِيَ ٱللهَ تَعَالَى حَتَّى ثَقُلَ عَنِ ٱلصَّلاَةِ، وَكَانَ يُصَلِّي كَثِيرًا مِنْ

offer *Aṣ-Ṣalât* (the prayer) while standing, so he used to offer most of the *Ṣalât* (prayers) while sitting. (She meant the two *Rak'at* after *'Aṣr.*) He used to pray them in the house and never prayed them in the mosque lest it might be hard for his followers and he loved what was easy for them. *[1:564-O.B.]*

صَلاَتِهِ قَاعِدًا، تَعْنِي ٱلرَّكْعَتَيْنِ بَعْدَ ٱلْعَصْرِ، وَكَانَ ٱلنَّبِيُّ ﷺ يُصَلِّيهِمَا، وَلاَ يُصَلِّيهِمَا فِي ٱلْمَسْجِدِ، مَخَافَةَ أَنْ يُثْقِلَ عَلَى أُمَّتِهِ، وَكَانَ يُحِبُّ مَا يُخَفِّفُ عَنْهُمْ.

363. Narrated ('Āisha) رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم never missed two *Rak'at* before the *Fajr* prayer and after the *'Aṣr* prayer openly and secretly. *[1:566-O.B.]*

٣٦٣ : وَعَنْهَا - رَضِيَ ٱللهُ عَنْهَا - قَالَتْ: رَكْعَتَانِ، لَمْ يَكُنْ رَسُولُ ٱللهِ ﷺ يَدَعُهُمَا، سِرًّا وَلاَ عَلاَنِيَةً، رَكْعَتَانِ قَبْلَ صَلاَةِ ٱلصُّبْحِ، وَرَكْعَتَانِ بَعْدَ ٱلْعَصْرِ.

CHAPTER 24. The *Adhân* for the *Ṣalât* (prayer) after its stated time is over.

٢٤ - باب: الأذانِ بَعْدَ ذَهَابِ الوَقْتِ

364. Narrated Abî Qatâda رضي الله عنه : One night we were travelling with the Prophet صلى الله عليه وسلم and some people said, "We wish that Allâh's Messenger would take rest along with us during the last hours of the night." He said, "I am afraid that you will sleep and miss the (*Fajr*) prayer." Bilâl said, "I will make you get up." So all slept and Bilâl rested his back against his *Râḥila* and he too was overwhelmed (by sleep) and slept. The Prophet صلى الله عليه وسلم got up when the edge of the sun had risen and said, "O Bilâl! What about your statement?" He replied, "I have never slept such a sleep." The Prophet صلى الله عليه وسلم said, "Allâh took your souls when He wished and returned them to you when He wished. O Bilâl! Get up and pronounce the *Adhân* for *Aṣ-Ṣalât* (the prayer)." The Prophet صلى الله عليه وسلم performed ablution and when the sun came up and became bright, he stood up and offered the *Ṣalât* (prayer). *[1:569-O.B.]*

٣٦٤ : عَنْ أَبِي قَتَادَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سِرْنَا مَعَ ٱلنَّبِيِّ ﷺ لَيْلَةً، فَقَالَ بَعْضُ ٱلْقَوْمِ: لَوْ عَرَّسْتَ بِنَا يَا رَسُولَ ٱللهِ، قَالَ: (أَخَافُ أَنْ تَنَامُوا عَنِ ٱلصَّلاَةِ). قَالَ بِلاَلٌ: أَنَا أُوقِظُكُمْ، فَاضْطَجَعُوا، وَأَسْنَدَ بِلاَلٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ، فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ، فَاسْتَيْقَظَ ٱلنَّبِيُّ ﷺ وَقَدْ طَلَعَ حَاجِبُ ٱلشَّمْسِ، فَقَالَ: (يَا بِلاَلُ، أَيْنَ مَا قُلْتَ؟). قَالَ: مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا قَطُّ، قَالَ: (إِنَّ ٱللهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ، يَا بِلاَلُ، قُمْ فَأَذِّنْ بِالنَّاسِ بِالصَّلاَةِ). فَتَوَضَّأَ، فَلَمَّا ٱرْتَفَعَتِ ٱلشَّمْسُ وَٱبْيَاضَّتْ، قَامَ فَصَلَّى.

CHAPTER 25. Whoever led the people in *Ṣalât* (prayer) after its time was over.

365. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : On the day of *Al-Khandaq* (the battle of Trench.) 'Umar bin Al-Khaṭṭâb رضي الله عنه came cursing the disbelievers of Quraish after the sun had set and said, "O Allâh's Messenger I could not offer the *'Aṣr* prayer till the sun had set." The Prophet صلى الله عليه وسلم said, "By Allâh! I, too, have not offered the *Ṣalât* (prayed)." So we turned towards Buṭhân, and the Prophet صلى الله عليه وسلم performed ablution and we too performed ablution and offered the *'Aṣr* prayer after the sun had set, and then he offered the *Maghrib* prayer. *[1:570-O.B.]*

٢٥ - باب: مَنْ صَلَّى بالنَّاسِ جَمَاعَةً بَعْدَ ذِهَابِ الوَقْتِ

٣٦٥ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا:
أَنَّ عُمَرَ بْنَ ٱلْخَطَّابِ رَضِيَ ٱللهُ عَنْهُ جَاءَ يَوْمَ ٱلْخَنْدَقِ بَعْدَ مَا غَرَبَتِ ٱلشَّمْسُ، فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قَالَ: يَا رَسُولَ ٱللهِ، مَا كِدْتُ أُصَلِّي ٱلْعَصْرَ، حَتَّى كَادَتِ ٱلشَّمْسُ تَغْرُبُ، قَالَ ٱلنَّبِيُّ ﷺ: (وَٱللهِ مَا صَلَّيْتُهَا). فَقُمْنَا إِلَى بُطْحَانَ، فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى ٱلْعَصْرَ بَعْدَ مَا غَرَبَتِ ٱلشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا ٱلمَغْرِبَ.

{CHAPTER 26. One who forgets a *Ṣalât* (prayer) should offer it when he remembers it.}

366. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If anyone forgets a *Ṣalât* (prayer) he should pray that *Ṣalât* (prayer) when he remembers it. There is no expiation except to pray the same." Then he recited: "And perform *Iqâmat-aṣ-Ṣalât*[1] for My (i.e. Allâh's) remembrance." (V.20: 14). *[1:571-O.B.]*

{٢٦ - باب: مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا.}

٣٦٦ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ: ﴿وَأَقِمِ ٱلصَّلَاةَ لِذِكْرِي﴾).

{CHAPTER 27.}

367. Narrated Anas رضي الله عنه : The people are regarded in *Ṣalât* (prayer) as long as they are waiting for it. *[1:574-O.B.]*

{٢٧ - باب:}

٣٦٧ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (لَمْ تَزَالُوا فِي صَلَاةٍ مَا ٱنْتَظَرْتُمُ ٱلصَّلَاةَ).

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[1] *Iqâmat-aṣ-Ṣalât*: See the glossary.

{CHAPTER 28.}

{٢٨ - باب:}

368. In the *Ḥadîth* (No. 96), it is mentioned : (After) completion of one hundred years. In another *Ḥadîth*, Ibn 'Umar narrated that the Prophet صلى الله عليه وسلم said: "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) would pass away."[1] *[1:575-O.B.]*

٣٦٨ : حَدِيثه : عَلَى رَأْسِ مائةِ سنةٍ، تَقَدَّمَ، وفي روايةٍ هنا عن ابن عمر رضي الله عنهما قال النَّبِيُّ ﷺ: (لاَ يَبْقَى مِمَّنْ هُوَ ٱلْيَوْمَ عَلَى ظَهْرِ ٱلأَرْضِ أَحَدٌ). يُرِيدُ بِذٰلِكَ أَنَّهَا تَخْرِمُ ذٰلِكَ ٱلْقَرْنَ.

369. Narrated 'Abdur Raḥmân bin Abî Bakr رضي الله عنهما : *Aṣ-Ṣuffa* companions were poor people and the Prophet صلى الله عليه وسلم said, "Whoever has food for two persons should take a third one from them (*Aṣ-Ṣuffa* companions). And whosoever has food for four persons he should take one or two from them." Abû Bakr took three men and the Prophet صلى الله عليه وسلم took ten of them. (Abdur Raḥmân added:) My father, my mother and I were there (in the house). (The subnarrator is in doubt whether 'Abdur Raḥmân also said, "My wife and our servant who was common for both my house and Abû Bakr's house"). Abû Bakr took his supper with the Prophet صلى الله عليه وسلم and remained there till the *'Ishâ'* prayer was offered. Abû Bakr (after the prayer) went back and stayed with the Prophet صلى الله عليه وسلم till the Prophet صلى الله عليه وسلم took his meal and then Abû Bakr returned to his house after a long portion of the night had passed. Abû Bakr's wife said, "What detained you from your guests (or guest)?" He said, "Have you not served them yet?" She said, "They refused to eat until you come. The food was served for them

٣٦٩ : عَنْ عَبْدِ ٱلرَّحْمٰنِ بْنِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُما أَنَّ أَصْحَابَ ٱلصُّفَّةِ كَانُوا نَاسًا فُقَرَاءَ، وَأَنَّ ٱلنَّبِيَّ ﷺ قَالَ: (مَنْ كَانَ عِنْدَهُ طَعَامُ ٱثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَإِنْ أَرْبَعٍ فَخَامِسٍ أَوْ سَادِسٍ). وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلاَثَةٍ، فَٱنْطَلَقَ ٱلنَّبِيُّ ﷺ بِعَشَرَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي، فَلاَ أَدْرِي قَالَ: وَٱمْرَأَتِي وَخَادِمٌ، بَيْنَنَا وَبَيْنَ بَيْتِ أَبِي بَكْرٍ، وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ ٱلنَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَيْثُ صُلِّيَتِ ٱلْعِشَاءُ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى ٱلنَّبِيُّ ﷺ، فَجَاءَ بَعْدَ مَا مَضَى مِنَ ٱللَّيْلِ مَا شَاءَ ٱللهُ، قَالَتْ لَهُ ٱمْرَأَتُهُ: وَمَا حَبَسَكَ عَنْ أَضْيَافِكَ، أَوْ قَالَتْ ضَيْفِكَ؟ قَالَ: أَوَ مَا عَشَّيْتِيهِمْ؟ قَالَتْ: أَبَوْا حَتَّى تَجِيءَ، قَدْ عُرِضُوا فَأَبَوْا، قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ، فَقَالَ: يَا غُنْثَرُ، فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا لاَ هَنِيًّا،

[1] This was a sign of Prophethood, for what Allâh's Messenger صلى الله عليه وسلم said was proved, as the last of his companions to die was Abû Aṭ-Ṭufail 'Amir bin Wâthila who died 100 years after the prophecy of the Prophet صلى الله عليه وسلم and he was 110 years old then.

but they refused." (Abdur Raḥmân) added: I went away and hid myself (being afraid of Abû Bakr) and in the meantime he (Abû Bakr) called me, "O *Ghunthar* (a harsh word)!" and also called me bad names and abused me and then said (to his family), "Eat! No welcome for you." Then (the supper was served). Abû Bakr took an oath that he would not eat that food. (The narrator) added: By Allâh, whenever any one of us (myself and the guests of *Aṣ-Ṣuffa* companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving. Abû Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying), "O the sister of Banî Firâs! What is this?" She said, "O the pleasure of my eyes! The food is now three times more than it was before." Abû Bakr ate from it, and said, "That (oath) was from Satan", meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet صلى الله عليه وسلم . So that meal was with the Prophet صلى الله عليه وسلم . There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet صلى الله عليه وسلم divided us into twelve (groups) (the Prophet's companions) each being headed by a man. Allâh knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal, (or said something like that). *[1:576-O.B.]*

فَقَالَ: وَٱللهِ لاَ أَطْعَمُهُ أَبَدًا، وَٱيْمُ ٱللهِ، مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا، قَالَ: حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ مِنْهَا، فَقَالَ لاِمْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ، مَا هٰذَا؟ قَالَتْ: لاَ وَقُرَّةِ عَيْنِي، لَهِيَ ٱلآنَ أَكْثَرُ مِنْهَا قَبْلَ ذٰلِكَ بِثَلاَثِ مَرَّاتٍ، فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذٰلِكَ مِنَ ٱلشَّيْطَانِ، يَعْنِي يَمِينَهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى ٱلنَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ، وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ، فَمَضَى ٱلأَجَلُ، فَفَرَّقَنَا ٱثْنَيْ عَشَرَ رَجُلًا، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، ٱللهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

10. THE BOOK OF *ADHĀN* [The call to the *Salât* (Prayer)]

١٠ ـ كِتَابُ الأَذَانِ

[Allâhu Akbar, Allâhu Akbar,
Allâhu Akbar, Allâhu Akbar

Ash-hadu an lâ ilâha ill-Allâh,
Ash-hadu an lâ ilâha ill-Allâh

Ash-hadu anna Muhammadan
Rasûl-Ullâh, Ash-hadu anna
Muhammadan Rasûl-Ullâh

Haiya 'alas-Salâ(h),
Haiya 'alas-Salâ(h)

Haiya 'alal-Falâh,
Haiya 'alal-Falâh

Allâhu Akbar, Allâhu Akbar

Lâ ilâha ill-Allâh]

CHAPTER 1. How the *Adhân* for the *Salât* (prayer) was started.

١ ـ باب: بَدْءِ الأَذَانِ

370. Narrated Ibn 'Umar رضي الله عنهما: When the Muslims arrived at Al-Madîna, they used to assemble for *As-Salât* (the prayer), and used to guess the time for it. During those days, the practice of *Adhân* for the *Salât* (prayers) had not been introduced yet. Once they discussed this problem regarding the call for *Salât* (prayer). Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for *As-Salât* (the prayer); so Allâh's Messenger صلى الله عليه وسلم ordered *Bilâl* to get up and pronounce the *Adhân* for *As-Salât* (the prayer). *[1:578-O.B.]*

٣٧٠ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا كَانَ يَقُولُ: كَانَ ٱلْمُسْلِمُونَ حِينَ قَدِمُوا ٱلْمَدِينَةَ، يَجْتَمِعُونَ فَيَتَحَيَّنُونَ ٱلصَّلاَةَ، لَيْسَ يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْمًا فِي ذٰلِكَ، فَقَالَ بَعْضُهُمْ: ٱتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ ٱلنَّصَارَى، وَقَالَ بَعْضُهُمْ: بَلْ بُوقًا مِثْلَ قَرْنِ ٱلْيَهُودِ، فَقَالَ عُمَرُ: أَوَلاَ تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلاَةِ؟ فَقَالَ رَسُولُ ٱللهِ ﷺ: (يَا بِلاَلُ، قُمْ فَنَادِ بِالصَّلاَةِ).

{CHAPTER 2. Pronouncing the wording of *Adhân* for the *Salât* (prayers) twice (in doubles)}.

٢ ـ باب: الأَذَانُ مَثْنَى

371. Narrated Anas رضي الله عنه: Bilâl was ordered to repeat the wording of the

٣٧١ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

Adhân for *Ṣalât* (prayers) twice (in doubles), and to pronounce the wording of the *Iqâma* once (in singles) except *Qad-qâmat-iṣ-Ṣalât. [1:579-O.B.]*

أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ ٱلأَذَانَ، وَأَنْ يُوتِرَ ٱلإِقَامَةَ، إِلاَّ ٱلإِقَامَةَ.

CHAPTER 3. Superiority of the *Adhân*.

٣ - باب: فَضْلِ التَّأْذِينِ

372. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the *Adhân* is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the *Adhân*. When the *Adhân* is completed he comes back and again takes to his heels when the *Iqâma* is pronounced and after its completion he returns again till he whispers into the heart of the person [to divert his attention from his *Ṣalât* (prayer)] and makes him remember things which he does not recall to his mind before the *Ṣalât* (prayer) and that causes him to forget how much he has prayed." *[1:582-O.B.]*

٣٧٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِذَا نُودِيَ لِلصَّلاَةِ، أَدْبَرَ ٱلشَّيْطَانُ وَلَهُ ضُرَاطٌ، حَتَّى لاَ يَسْمَعَ ٱلتَّأْذِينَ، فَإِذَا قُضِيَ ٱلنِّدَاءُ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ بِالصَّلاَةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ ٱلتَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطِرَ بَيْنَ ٱلْمَرْءِ وَنَفْسِهِ، يَقُولُ: ٱذْكُرْ كَذَا، ٱذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ ٱلرَّجُلُ لاَ يَدْرِي كَمْ صَلَّى).

CHAPTER 4. Raising the voice in pronouncing *Adhân*.

٤ - باب: رَفْعِ الصَّوْتِ بِالنِّدَاءِ

373. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying (as regards raising the voice in pronouncing the *Adhân*): Whoever hears the *Adhân*, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection." *[1:583-O.B.]*

٣٧٣ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (إِنَّهُ لاَ يَسْمَعُ مَدَى صَوْتِ ٱلْمُؤَذِّنِ، جِنٌّ وَلاَ إِنْسٌ وَلاَ شَيْءٌ، إِلاَّ شَهِدَ لَهُ يَوْمَ ٱلْقِيَامَةِ).

CHAPTER 5. To suspend fighting on hearing the *Adhân*.

٥ - باب: مَا يُحْقَنُ بِالأَذَانِ مِنَ الدِّمَاءِ

374. Narrated Anas (bin Mâlik) رضي الله عنه : "Whenever the Prophet صلى الله عليه وسلم went out with us to fight (in Allâh's Cause) against any nation, he never allowed us to attack till morning and he would wait and see: If he heard *Adhân* he would postpone the attack

٣٧٤ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ كَانَ إِذَا غَزَا بِنَا قَوْمًا، لَمْ يَكُنْ يَغْزُو بِنَا حَتَّى يُصْبِحَ وَيَنْظُرَ: فَإِنْ سَمِعَ أَذَانًا كَفَّ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا

and if he did not hear *Adhân* he would attack them." *[1:584-O.B.]*

أَغَارَ عَلَيْهِمْ .

CHAPTER 6. What to say on hearing the *Adhân*.

٦ - باب: مَا يَقُولُ إِذَا سَمِعَ المُنَادِي

375. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whenever you hear the *Adhân*, say just as the *Mu'adhdhin* is saying. *[1:585-O.B.]*

٣٧٥ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِذَا سَمِعْتُمُ ٱلنِّدَاءَ، فَقُولُوا مِثْلَ مَا يَقُولُ ٱلْمُؤَذِّنُ).

376. Narrated Mu'âwiya رضى الله عنه similar to the above *Hadîth* No. 375 upto "*Wa ash-hadu anna Muhammadan Rasûl-ullâh* (and I testify that Muhammad is the Messenger of Allâh)" When the *Mu'adhdhin* said, "*Hayya 'alas-Salâ(h)* come for the prayer)." Mu'âwiya said, "*Lâ hawla walâ qûwata illâ billâh* (There is neither might nor any power except with Allâh)" and added, "We heard your Prophet صلى الله عليه وسلم saying the same." *[1:586,-O.B.]*

٣٧٦ :عَنْ مُعاوِيَةَ رَضِيَ ٱللهُ عَنْهُ مِثْلَهُ، إِلَى قَوْلِهِ :(وَأَشْهَدُأَنَّ مُحَمَّدًارَسُولُ ٱللهِ). وَلَمَّا قَالَ: (حَيَّ عَلَى ٱلصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِٱللهِ) وَقَالَ: هٰكَذَا سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ.

CHAPTER 7. Invocation at the time of *Adhân*.

٧ - باب: الدُّعَاءِ عِنْدَ النِّدَاءِ

377. Narrated Jâbir bin 'Abdullâh رضى الله عنهما Allâh's Messenger صلى الله عليه وسلم said, "Whoever after listening to the *Adhân* says, *'Allâhumma Rabba hadhihid-da' watit-tâmmati was-salâtil qâ'imati, âti Muhammadanil-wasîlata wal-fadîlata, wab-'athhu maqâman mahmûdanil-ladhî wa-'adtahu* [O Allâh! Lord of this perfect call (of not ascribing partners to You) and of the regular *Salât* (prayer) which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him]', then intercession for

٣٧٧ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا:

أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (مَنْ قَالَ حِينَ يَسْمَعُ ٱلنِّدَاءَ: ٱللَّهُمَّ رَبَّ هٰذِهِ ٱلدَّعْوَةِ ٱلتَّامَّةِ، وَٱلصَّلَاةِ ٱلْقَائِمَةِ، آتِ مُحَمَّدًا ٱلْوَسِيلَةَ وَٱلْفَضِيلَةَ، وَٱبْعَثْهُ مَقَامًا مَحْمُودًا ٱلَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ ٱلْقِيَامَةِ).

me will be permitted for him on the Day of Resurrection". *[1:588-O.B.]*

CHAPTER 8. To draw lots for pronouncing the *Adhân*.

٨ - باب: الاسْتِهَامِ فِي الأَذَانِ

378. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If the people knew (the reward for) pronouncing the *Adhân* and for standing in the first row [in congregational *Salât* (prayers)] and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the *Zuhr* prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of *'Ishâ'* and *Fajr* (morning) prayers in congregation, they would come to offer them even if they had to crawl." *[1:589-O.B.]*

٣٧٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لَوْ يَعْلَمُ ٱلنَّاسُ مَا فِي ٱلنِّدَاءِ وَٱلصَّفِّ ٱلأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا، وَلَوْ يَعْلَمُونَ ما فِي ٱلتَّهْجِيرِ لاَسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُون مَا فِي ٱلْعَتَمَةِ وَٱلصُّبْحِ، لأَتَوْهُمَا وَلَوْ حَبْوًا).

CHAPTER 9. The *Adhân* pronounced by a blind man (is permissible) when there is a person to inform him about the time of the *Salât* (prayer).

٩ - باب: أَذَانِ الأَعْمَى إِذَا كَانَ لَهُ مَنْ يُخْبِرُهُ

379. Narrated Ibn'Umar رضي الله عنهما that the Allâh's Messenger صلى الله عليه وسلم said, "Bilâl pronounces *Adhân* at night, so keep on eating and drinking (*Sahûr*) till Ibn Umm Maktûm pronounces *Adhân*." (Sâlim added) "He was a blind man who would not pronounce the *Adhân* unless he was told that the day had dawned." *[1:591-O.B.]*

٣٧٩ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِنَّ بِلاَلاً يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَٱشْرَبُوا حَتَّى يُنَادِيَ ٱبْنُ أُمِّ مَكْتُوم). قَالَ: وَكَانَ رَجُلاً أَعْمَى، لاَ يُنَادِي حَتَّى يُقَالَ لَهُ: أَصْبَحْتَ أَصْبَحْتَ.

CHAPTER 10. The *Adhân* after dawn (*Al-Fajr*).

١٠ - باب: الأَذَانِ بَعْدَ الفَجْرِ

380. Narrated Hafsa رضي الله عنها: When the *Mu'adhdhin* pronounced the *Adhân* for *Fajr* prayer and the dawn became evident the Prophet صلى الله عليه وسلم would offer a two *Rak'at* light prayer (*Sunna*)

٣٨٠ : عَنْ حَفْصَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ رَسُولَ ٱللهِ ﷺ كَانَ إِذَا ٱعْتَكَفَ ٱلْمُؤَذِّنُ لِلصُّبْحِ، وَبَدَا ٱلصُّبْحُ، صَلَّى

before the *Iqâma* of the compulsory (congregational) *Salât* (prayer). *[1:592-O.B.]*

رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ ٱلصَّلاَةُ.

CHAPTER 11. The *Adhân* before dawn (*Al-Fajr*).

١١ - باب: الأَذَانِ قَبْلَ الفَجْرِ

381. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The *Adhân* pronounced by Bilâl should not stop you from taking *Sahûr*, for he pronounces the *Adhân* at night, so that the one offering the late night prayer (*Tahajjud*) from among you might hurry up and the sleeping from among you might wake up. It does not mean that *Al-Fajr* (dawn or morning) has started." Then he (the Prophet صلى الله عليه وسلم) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas'ûd imitated the gesture of the Prophet صلى الله عليه وسلم). Az-Zuhair gestured with his two index fingers which he put on each other and then stretched them to the right and left. *[1:595-O.B.]*

٣٨١ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (لاَ يَمْنَعَنَّ أَحَدَكُمْ، أَوْ أَحَدًا مِنْكُمْ، أَذَانُ بِلاَلٍ مِنْ سُحُورِهِ، فَإِنَّهُ يُؤَذِّنُ - أَوْيُنَادِي - بِلَيْلٍ، لِيَرْجِعَ قَائِمُكُمْ، وَلِيُنَبِّهَ نَائِمَكُمْ، وَلَيْسَ أَنْ يَقُولَ ٱلْفَجْرُ، أَوِ ٱلصُّبْحُ). وَقَالَ بِأَصَابِعِهِ، وَرَفَعَهَا إِلَى فَوْقُ، وَطَأْطَأَ إِلَى أَسْفَلَ: (حَتَّى يَقُولَ هٰكَذَا). يُشِيرُ بِسَبَّابَتَيْهِ، إِحْدَاهُمَا فَوْقَ ٱلأُخْرَى، ثُمَّ مَدَّهُمَا عَنْ يَمِينِهِ وَشِمَالِهِ.

CHAPTER 12. Between every two calls (*Adhân* and *Iqâma*) there is a *Salât* (prayer) (that is optional), for the one who wants to pray.

١٢ - باب: بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ لِمَنْ شَاءَ

382. Narrated 'Abdullâh bin Mughaffal Al-Muzanî رضى الله عنه : The Prophet صلى الله عليه وسلم said thrice, "There is a *Salât* (prayer) between the two *Adhân* (*Adhân* and *Iqâma*), there is a *Salât* (prayer) between the two *Adhân*." And then while saying it the third time he added, "For the one who wants to (pray)." *[1:600-O.B.]*

٣٨٢ : عَنْ عَبْدِ ٱللهِ بْنِ مُغَفَّلٍ ٱلْمُزَنِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ - ثَلاَثًا - لِمَنْ شَاءَ). وَفِي رواية: (بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ). ثُمَّ قَالَ فِي ٱلثَّالِثَةِ: (لِمَنْ شَاءَ).

CHAPTER 13. Whoever said that there should be one *Mu'adhdhin* in the journey.

١٣ - باب: مَنْ قَالَ لِيُؤَذِّنْ فِي السَّفَرِ مُؤَذِّنٌ وَاحِدٌ

383. Narrated Mâlik bin Huwairith رضى الله عنه : I came to the Prophet

٣٨٣ : عَنْ مالِكِ بْنِ ٱلْحُوَيْرِثِ رَضِيَ

صلى الله عليه وسلم with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them (the religion), and offer *Aṣ-Ṣalât* (the prayer) and one of you should pronounce the *Adhân* for the *Ṣalât* (prayer) when its time is due and the oldest one amongst you should lead the *Ṣalât* (prayer)." *[1:601-O.B.]*

ٱللهُ عَنْهُ قَالَ: أَتَيْتُ ٱلنَّبِيَّ ﷺ فِي نَفَرٍ مِنْ قَوْمِي، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَحِيمًا رَفِيقًا، فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهَالِينَا، قَالَ: (ٱرْجِعُوا فَكُونُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَصَلُّوا، فَإِذَا حَضَرَتِ ٱلصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ).

384. Narrated (Mâlik bin Ḥuwairith رضي الله عنه): Two men came to the Prophet صلى الله عليه وسلم with the intention of a journey. The Prophet صلى الله عليه وسلم said, "When (both of) you set out, pronounce *Adhân* and then *Iqâma* and the oldest of you should lead the *Ṣalât* (prayer)." *[1:603-O.B.]*

٣٨٤: وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ في رواية: أَتَى رَجُلَانِ ٱلنَّبِيَّ ﷺ يُرِيدَانِ ٱلسَّفَرَ، فَقَالَ ٱلنَّبِيُّ ﷺ: (إِذَا أَنْتُمَا خَرَجْتُمَا، فَأَذِّنَا، ثُمَّ أَقِيمَا، ثُمَّ لِيَؤُمَّكُمَا أَكْبَرُكُمَا).

CHAPTER 14. If there are many travellers, *Adhân* and *Iqâma* should be pronounced, (the same is to be observed in 'Arafât and Muzdalifa). And the saying of the *Mu'adhdhin* on a very cold and rainy night: "*Ala Ṣallû fir-Riḥâl* [Pray at your *Ar-Riḥâl* (homes or camps)]".

١٤ - باب: الأذانِ والإقامةِ للمُسافِرِ إذا كانوا جماعةً

385. Narrated Ibn'Umar رضي الله عنهما that the Allâh's Messenger صلى الله عليه وسلم asked the *Mu'adhdhin* to pronounce *Adhân* for the *Ṣalât* (prayer) and then said at the end, "*Ala Ṣallû fir-Riḥâl* [Pray at your *Ar-Riḥâl* (camps or homes)]." It was a very cold or rainy night during the journey. *[1:605-O.B.]*

٣٨٥: عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ كَانَ يَأْمُرُ مُؤَذِّنًا يُؤَذِّنُ، ثُمَّ يَقُولُ عَلَى إِثْرِهِ: (أَلَا صَلُّوا فِي ٱلرِّحَالِ). فِي ٱللَّيْلَةِ ٱلْبَارِدَةِ، أَوِ ٱلْمَطِيرَةِ فِي ٱلسَّفَرِ.

CHAPTER 15. The saying of a person: "We have missed *Aṣ-Ṣalât* (the prayer)".

١٥ - باب: قولِ الرَّجُلِ فاتَتْنا الصَّلاةُ

386. Narrated Abû Qatâda رضي الله عنه: While we were praying with the Prophet صلى الله عليه وسلم he heard the noise of some people. After the *Ṣalât* (prayer)

٣٨٦: عَنْ أَبِي قَتَادَةَ رَضِيَ ٱللهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ ٱلنَّبِيِّ ﷺ، إِذْ

he said, "What is the matter?" They replied, "We were hurrying for *Aṣ-Ṣalât* (the prayer)." He said, "Do not make haste for *Aṣ-Ṣalât* (the prayer), and whenever you come for the *Ṣalât* (prayer), you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed." *[1:608-O.B.]*

سَمِعَ جَلَبَةَ الرِّجَالِ، فَلَمَّا صَلَّى قَالَ: (مَا شَأْنُكُمْ). قَالُوا: ٱسْتَعْجَلْنَا إِلَى ٱلصَّلَاةِ. قَالَ: (فَلَا تَفْعَلُوا إِذَا أَتَيْتُمُ ٱلصَّلَاةَ فَعَلَيْكُمْ بِالسَّكِينَةِ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا).

CHAPTER 16. When should the people get up for the *Ṣalât* (prayer) if they see the *Imâm* during the *Iqâma*?[1]

١٦ - باب: مَتَى يَقُومُ النَّاسُ إِذَا رَأَوُا الإِمَامَ عِنْدَ الإِقَامَةِ

387. Narrated (Abû Qatâda) رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If the *Iqâma* is pronounced then do not stand for *Aṣ-Ṣalât* (the prayer) till you see me (in front of you)." *[1:610-O.B.]*

٣٨٧ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا أُقِيمَتِ ٱلصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي).

CHAPTER 17. If the *Imâm* is confronted with a problem after the *Iqâma*.

١٧ - باب: الإِمَامِ تَعْرِضُ لَهُ الحَاجَةُ بَعْدَ الإِقَامَةِ

388. Narrated Anas رضي الله عنه : Once the *Iqâma* was pronounced and the Prophet صلى الله عليه وسلم was talking to a man (in a low voice) in a corner of the mosque and he did not lead *Aṣ-Ṣalât* (the prayer) till (some of) the people had slept (dozed in a sitting posture). *[1:615-O.B.]*

٣٨٨ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: أُقِيمَتِ ٱلصَّلَاةُ، وَٱلنَّبِيُّ ﷺ يُنَاجِي رَجُلًا فِي جَانِبِ ٱلْمَسْجِدِ، فَمَا قَامَ إِلَى ٱلصَّلَاةِ حَتَّى نَامَ ٱلْقَوْمُ.

CHAPTER 18. Congregational *Ṣalât* (prayer) is obligatory.

١٨ - باب: وُجُوبِ صَلَاةِ الجَمَاعَةِ

389. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my soul is I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the *Adhân* for *Aṣ-Ṣalât* (the prayer) and then order someone to lead the *Ṣalât* (prayer) then I would go from behind

٣٨٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (وَٱلَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ ٱلنَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَٱلَّذِي نَفْسِي بِيَدِهِ، لَوْ يَعْلَمُ أَحَدُهُمْ: أَنَّهُ يَجِدُ

[1] *Iqâma:* See the glossary.

and burn the houses of men who did not present themselves for the (compulsory congregational) *Salât* (prayer). By Him, in Whose Hands my soul is, if anyone of them had known that he could find a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have. turned up for the *'Ishâ'* prayer.' *[1:617-O.B.]*

عَرْقًا سَمِينًا، أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ، لَشَهِدَ ٱلْعِشَاءَ).

CHAPTER 19. Superiority of the congregational *Salât* (prayers).

١٩ - باب: فَضْل صَلاَةِ الجَمَاعَةِ

390. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "The *Salât* (prayer) in congregation is twenty seven times superior in degrees to the *Salât* (prayer) offered by a person alone." *[1:618-O.B.]*

٣٩٠ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا:

أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (صَلاَةُ ٱلْجَمَاعَةِ تَفْضُلُ صَلاَةَ ٱلْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً).

CHAPTER 20. Superiority of the *Fajr* (early morning) prayer in congregation.

٢٠ - باب: فَضْل صَلاَةِ الفَجْرِ فِي جَمَاعَةٍ

391. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "The reward of a *Salât* (prayer) in congregation is twenty-five times superior in degrees than that of a *Salât* (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer."Abû Huraira then added, "Recite (the Holy Book) if you wish, for "Verily, the recitation of the Qur'ân in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)." (V.17:78). *[1:621-O.B.]*

٣٩١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (تَفْضُلُ صَلاَةُ ٱلْجَمِيعِ صَلاَةَ أَحَدِكُمْ وَحْدَهُ، بِخَمْسٍ وَعِشْرِينَ جُزْءًا، وَتَجْتَمِعُ مَلاَئِكَةُ ٱللَّيْلِ وَمَلاَئِكَةُ ٱلنَّهَارِ فِي صَلاَةِ ٱلْفَجْرِ). ثُمَّ قَالَ أَبُو هُرَيْرَةَ: فَاقْرَؤُوا إِنْ شِئْتُمْ: **﴿إِنَّ قُرْآنَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾**.

392. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The people who get tremendous reward for *As-Salât* (the prayer) are those who are farthest away (from the mosque) and

٣٩٢ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ:

قَالَ ٱلنَّبِيُّ ﷺ: (أَعْظَمُ ٱلنَّاسِ أَجْرًا

then those who are next farthest and so on. Similarly one who waits to pray with the *Imâm* has greater reward than one who prays and goes to bed." *[1:623-O.B.]*

فِي ٱلصَّلاَةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمْشىً، وَٱلَّذِي يَنْتَظِرُ ٱلصَّلاَةَ، حَتَّى يُصَلِّيَهَا مَعَ ٱلإِمَامِ، أَعْظَمُ أَجْرًا مِنَ ٱلَّذِي يُصَلِّي ثُمَّ يَنَامُ).

CHAPTER 21. The superiority of offering the *Zuhr* prayer early.

٢١ - باب: فَضْلِ التَّهْجِيرِ إلى الظُّهْرِ

393. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allâh تعالى became pleased by his action and forgave him for that." Then (the Prophet صلى الله عليه وسلم) said, "Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allâh's Cause." The rest of this *Hadîth* has already been narrated [See *Hadîth* No. 378]. *[1:624-O.B.]*

٣٩٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى ٱلطَّرِيقِ فَأَخَّرَهُ، فَشَكَرَ ٱللهُ لَهُ فَغَفَرَ لَهُ). ثُمَّ قَالَ: (ٱلشُّهَدَاءُ خَمْسَةٌ: ٱلمَطْعُونُ، وَٱلمَبْطُونُ، وَٱلْغَرِيقُ، وَصَاحِبُ ٱلهَدْمِ، وٱلشَّهِيدُ فِي سَبِيلِ ٱللهِ). وباقي الحديث تَقَدَّم.

CHAPTER 22. Every step towards good deeds is rewarded.

٢٢ - باب: احْتِسَابِ الآثَارِ

394. (Narrated Humaid) : Anas رضي الله عنه said : "The people of Banî Salima wanted to shift to a place near the Prophet صلى الله عليه وسلم but Allâh's Messenger صلى الله عليه وسلم disliked that Al-Madîna (city) should become naked [i.e., with empty outskirts — without inhabitants i.e., the leaving of their houses (empty)] and said, "(O Banî Salima!) Don't you think that for traces (every step) of yours (that you take towards the Prophet's mosque) there is a reward [while coming for the five compulsory *Salât* (prayers)]?" *[1:625-O.B.]*

٣٩٤ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ بَنِي سَلِمَةَ أَرَادُوا أَنْ يَتَحَوَّلُوا عَنْ مَنَازِلِهِمْ، فَيَنْزِلُوا قَرِيبًا مِنَ ٱلنَّبِيِّ ﷺ، قَالَ: فَكَرِهَ رَسُولُ ٱللهِ ﷺ أَنْ يُعْرُوا المَدِينَة، فَقَالَ: (أَلاَ تَحْتَسِبُونَ آثَارَكُمْ).

CHAPTER 23. The superiority of the *'Ishâ'* prayer in congregation.

٢٣ - باب: فَضْلِ صَلاَةِ العِشَاءِ فِي الجَمَاعَةِ

395. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "No *Salât*

٣٩٥ : عَنْ أَبِي هُرَيْرَةَ رضي ٱلله قَالَ:

قَالَ ٱلنَّبِيُّ ﷺ: (لَيْسَ صَلاَةٌ أَثْقَلَ عَلَى ٱلْمُنَافِقِينَ مِنَ ٱلْفَجْرِ وَٱلْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْواً).

(prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the *'Isha'* prayers, and if they knew the reward for these *Salât* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." *[1:626-O.B.]*

٢٤ - باب: مَنْ جَلَسَ فِي المَسجِدِ يَنْتَظِرُ الصَّلاَةَ وَفَضْلِ المَسَاجِدِ

CHAPTER 24. (The reward of a person) who waits for *As-Salât* (the prayer) in the mosque and the superiority of mosques.

٣٩٦ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (سَبْعَةٌ يُظِلُّهُمُ ٱللهُ فِي ظِلِّهِ، يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: ٱلإِمَامُ ٱلْعَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي ٱلْمَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فِي ٱللهِ ٱجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ ٱمْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ إِنِّي أَخَافُ ٱللهَ، وَرَجُلٌ تَصَدَّقَ، أَخْفَى حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ ٱللهَ خَالِيًا، فَفَاضَتْ عَيْنَاهُ).

396. Narrated (Abû Huraira) رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh will give shade to seven, on the Day when there would be no shade but His.(These seven persons are) 1. A just ruler, 2. A youth who has been brought up in the worship of Allâh (i.e. worships Allâh عز وجل Alone sincerely from his childhood), 3. A man whose heart is attached to the mosques [i.e. who offers the five compulsory congregational *Salât* (prayers) in the mosques], 4. Two persons who love each other only for Allâh's sake and they meet and part in Allâh's Cause only, 5. A man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allâh, 6. A man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e.nobody knows how much he has given in charity), and 7. A person who remembers Allâh in seclusion and his eyes become flooded with tears." *[1:629-O.B.]*

٢٥ - باب: فَضْلِ مَنْ غَدَا أَوْ رَاحَ إِلَى المَسْجِدِ

CHAPTER 25. The superiority of going to the mosque (every) morning and in the afternoon and evening [for the congregational *Salât* (prayers)].

٣٩٧ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ

397. Narrated (Abû Huraira) رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh

will prepare for him who goes to the mosque (every) morning and in the afternoon [for the congregational *Salât* (prayer)] an honourable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings." *[1:631-O.B.]*

ٱلنَّبِيِّ ﷺ قَالَ: (مَنْ غَدَا إِلَى ٱلْمَسْجِدِ وَرَاحَ، أَعَدَّ ٱللهُ لَهُ نُزُلَهُ مِنَ ٱلْجَنَّةِ، كُلَّمَا غَدَا أَوْ رَاحَ).

CHAPTER 26. No *Salât* (prayer) (is to be offered) except the compulsory *Salât* (prayer) after the *Iqâma* has been pronounced for that compulsory *Salât* (prayer).

٢٦ - باب: إِذَا أُقِيمَت الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ

398. Narrated 'Abdullâh bin Mâlik bin Buhaina رضى الله عنه, who is from Azd tribe, that Allâh's Messenger صلى الله عليه وسلم saw a man praying two *Rak'at* after the *Iqâma* had been pronounced. When Allâh's Messenger completed the *Salât* (prayer), the people gathered around him (the Prophet صلى الله عليه وسلم or that man) and Allâh's Messenger صلى الله عليه وسلم said to him (protestingly), "Are there four *Rak'at* in *Fajr* prayer? Are there four *Rak'at* in *Fajr* prayer?" *[1:632-O.B.]*

٣٩٨ : عَنْ عَبْدِ ٱللهِ بْنِ مَالِكٍ بْنِ بُحَيْنَةَ، رَجُلٍ مِنَ ٱلأَزْدِ، رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ رَأَى رَجُلًا وَقَدْ أُقِيمَتِ ٱلصَّلَاةُ، يُصَلِّي رَكْعَتَيْنِ، فَلَمَّا ٱنْصَرَفَ رَسُولُ ٱللهِ ﷺ لَاثَ بِهِ ٱلنَّاسُ، فَقَالَ لَهُ رَسُولُ ٱللهِ ﷺ: (ٱلصُّبْحَ أَرْبَعًا، ٱلصُّبْحَ أَرْبَعًا؟).

CHAPTER 27. The limit set for a patient to attend the congregational *Salât* (prayer).

٢٧ - باب: حَدِّ الْمَرِيضِ أَنْ يَشْهَدَ الْجَمَاعَةَ

399. Narrated 'Âisha رضى الله عنها: When Allâh's Messenger صلى الله عليه وسلم fell sick with his fatal illness and when the time of *As-Salât* (the prayer) became due and *Adhân* was pronounced, he said, "Tell Abû Bakr to lead the people in *Salât* (prayer)." He was told that Abû Bakr was a soft-hearted man and would not be able to lead the *Salât* (prayer) in his place. The Prophet صلى الله عليه وسلم gave the same order again but he was given the same reply. He gave the order for the third time and said, "You (women) are the companions of Yûsuf (Joseph). Tell Abû Bakr to lead the *Salât* (prayer)." So Abû Bakr came out to

٣٩٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: لَمَّا مَرِضَ رَسُولُ ٱللهِ ﷺ مَرَضَهُ ٱلَّذِي مَاتَ فِيهِ، فَحَضَرَتِ ٱلصَّلَاةُ، فَأُذِّنَ، فَقَالَ: (مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِٱلنَّاسِ). فَقِيلَ لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِٱلنَّاسِ، وَأَعَادَ فَأَعَادُوا لَهُ، فَأَعَادَ ٱلثَّالِثَةَ فَقَالَ: (إِنَّكُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ

فَلْيُصَلِّ بِالنَّاسِ). فَخَرَجَ أَبُو بَكْرٍ فَصَلَّى، فَوَجَدَ ٱلنَّبِيُّ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ، كَأَنِّي أَنْظُرُ رِجْلَيْهِ يَخُطَّانِ مِنَ ٱلْوَجَعِ، فَأَرَادَ أَبُو بَكْرٍ أَنْ يَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ ٱلنَّبِيُّ ﷺ أَنْ مَكَانَكَ، ثُمَّ أُتِيَ بِهِ حَتَّى جَلَسَ إِلَى جَنْبِهِ. وَكَانَ ٱلنَّبِيُّ ﷺ يُصَلِّي، وَأَبُو بَكْرٍ يُصَلِّي بِصَلاَتِهِ، وَٱلنَّاسُ يُصَلُّونَ بِصَلاَةِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُ.

وفي رواية: جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا.

lead the *Ṣalât* (prayer). In the meantime the condition of the Prophet صلى الله عليه وسلم improved a bit and he came out with the help of two men one on each side. As if I was observing his legs dragging on the ground owing to the disease. Abû Bakr wanted to retreat but the Prophet صلى الله عليه وسلم beckoned him to remain at his place and the Prophet صلى الله عليه وسلم was brought till he sat beside Abû Bakr. The Prophet صلى الله عليه وسلم was praying and Abû Bakr was following him, and the people were following Abû Bakr رضى الله عنه in that *Ṣalât* (prayer). In another *Ḥadîth* (Abû Mu'âwiya) said, "The Prophet صلى الله عليه وسلم was sitting on the left side of Abû Bakr who was praying while standing." *[1:633-O.B.]*

٤٠٠ : وَعَنْهَا ـ رَضِيَ ٱللهُ عَنْهَا ـ في رواية قالت: لَمَّا ثَقُلَ ٱلنَّبِيُّ ﷺ وَٱشْتَدَّ وَجَعُهُ ٱسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي فَأَذِنَّ لَهُ. وباقي الحديث تقدم آنفًا.

400. Narrated ('Āisha) رضى الله عنها : When the Prophet صلى الله عليه وسلم became seriously ill and his disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men while his legs were dragging on the ground. The remaining of this narration is as the above *Ḥadîth* (No. 399). *[1:634-O.B.]*

٢٨ ـ باب: هَلْ يُصَلِّي الإِمَامُ بِمَنْ حَضَرَ وَهَلْ يَخْطُبُ يَوْمَ الْجُمُعَةِ فِي الْمَطَرِ

CHAPTER 28. Can the *Imâm* offer the *Ṣalât* (prayer) with only those who are present (for the prayer)? And can he deliver a *Khuṭba* (religious talk) on Friday if it is raining?

٤٠١ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا أَنَّه خَطَبَ النَّاسَ فِي يَوْمٍ ذِي رَدْغٍ، فَأَمَرَ ٱلْمُؤَذِّنَ لَمَّا بَلَغَ حَيَّ عَلَى ٱلصَّلاَةِ قَالَ: قُلِ ٱلصَّلاَةُ فِي ٱلرِّحَالِ، فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، كَأَنَّهُمْ أَنْكَرُوا،

401. Narrated Ibn 'Abbâs رضى الله عنهما that he addressed the people on a (rainy and) muddy day and when the *Mu'adhdhin* said, "Come for *Aṣ-Ṣalât* (the prayer)" Ibn 'Abbâs ordered him to say, "Offer *Aṣ-Ṣalât* (the prayer) in your *Ar-Riḥâl* (homes)." The people began to look at one another with surprise as if they did not like it. Ibn

'Abbâs said, "It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e. the Prophet صلى الله عليه وسلم). It [the *Ṣalât* (prayer)] is a strict order and I disliked to bring you out (with your legs covered with mud)." *[1:637-O.B.]*

فَقَالَ: كَأَنَّكُمْ أَنْكَرْتُمْ هٰذَا، إِنَّ هٰذَا فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي - يَعْنِي ٱلنَّبِيَّ ﷺ - إِنَّهَا عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ.

402. Narrated Anas رضى الله عنه : A man from *Anṣâr* said to the Prophet صلى الله عليه وسلم , "I cannot offer *Aṣ-Ṣalât* (the prayer) with you (in congregation)." He was a very fat man and he prepared a meal for the Prophet صلى الله عليه وسلم and invited him to his house. He spread out a mat for the Prophet صلى الله عليه وسلم , and washed one of its sides with water, and the Prophet صلى الله عليه وسلم prayed two *Rak'at* on it. A man from the family of Al-Jârud asked, "Did the Prophet صلى الله عليه وسلم used to pray the *Ḍuḥa* (forenoon) prayer?" Anas said, "I did not see him praying the *Ḍuḥa* prayer except on that day." *[1:639-O.B.]*

٤٠٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ مِنَ ٱلأَنْصَارِ: إِنِّي لاَ أَسْتَطِيعُ ٱلصَّلاَةَ مَعَكَ، وَكَانَ رَجُلًا ضَخْمًا، فَصَنَعَ لِلنَّبِيِّ ﷺ طَعَامًا، فَدَعَاهُ إِلَى مَنْزِلِهِ، فَبَسَطَ لَهُ حَصِيرًا، وَنَضَحَ طَرَفَ ٱلْحَصِيرِ، صَلَّى عَلَيْهِ رَكْعَتَيْنِ، فَقَالَ رَجُلٌ مِنْ آلِ ٱلْجَارُودِ لِأَنَسٍ: أَكَانَ ٱلنَّبِيُّ ﷺ يُصَلِّي ٱلضُّحَى؟ قَالَ: مَا رَأَيْتُهُ صَلاَّهَا إِلاَّ يَوْمَئِذٍ.

CHAPTER 29. (What should one do) if the meal has been served and *Iqâma* has been pronounced for *Aṣ-Ṣalât* (the prayer).

٢٩ - باب: إذَا حَضَرَ الطَّعَامُ وَأُقِيمَتِ الصَّلاَةُ

403. Narrated (Anas bin Mâlik) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If the supper is served, start having it before praying the *Maghrib* prayer and do not be hasty in finishing it." *[1:641-O.B.]*

٤٠٣ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِذَا قُدِّمَ ٱلْعَشَاءُ فَابْدَؤُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلاَةَ ٱلْمَغْرِبِ، وَلاَ تَعْجَلُوا عَنْ عَشَائِكُمْ).

CHAPTER 30. If somebody was busy with his domestic work and *Iqâma* was pronounced and then he came out [for offering the *Ṣalât* (prayer)].

٣٠ - باب: مَنْ كَانَ فِي حَاجَةِ أَهْلِهِ فَأُقِيمَتِ الصَّلاَةُ فَخَرَجَ

404. 'Āisha رضى الله عنها was asked : "What did the Prophet صلى الله عليه وسلم used to do in his house?" She replied, "He used to keep himself busy serving his

٤٠٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا أَنَّهَا سُئِلَتْ عَنِ ٱلنَّبِيِّ ﷺ: مَا كَانَ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ،

family and when it was the time for *Aṣ-Ṣalât* (the prayer), he would go for it." *[1:644-O.B.]*

تَعْنِي خِدْمَةَ أَهْلِهِ، فَإِذَا حَضَرَتِ ٱلصَّلاَةُ خَرَجَ إِلَى ٱلصَّلاَةِ.

CHAPTER 31. Offering *Ṣalât* (prayer) in front of the people with the sole intention of teaching them the *Ṣalât* (prayer) of the Prophet صلى الله عليه وسلم and his *Sunna* (legal ways etc.).

٣١ - باب: مَنْ صَلَّى بالنَّاس ويُريدُ أَنْ يُعَلِّمَهُمْ صَلاَةَ النَّبِيِّ ﷺ وَسُنَّتَه

405. Mâlik bin Ḥuwairith رضي الله عنه said : "I offer *Aṣ-Ṣalât* (the prayer) in front of you and my aim is not (to lead) the *Ṣalât* (prayer) but to (show you) the way in which the Prophet صلى الله عليه وسلم used to offer the *Ṣalât* (prayer)." *[1:645-O.B.]*

٤٠٥ : عَنْ مَالِكِ بْنِ ٱلْحُوَيْرِثِ رَضِيَ ٱللهُ عَنْهُ قَالَ: إِنِّي لَأُصَلِّي بِكُمْ وَمَا أُرِيدُ ٱلصَّلاَةَ، أُصَلِّي كَيْفَ رَأَيْتُ ٱلنَّبِيَّ ﷺ يُصَلِّي.

CHAPTER 32. The religious learned men are entitled to precedence in leading the *Ṣalât* (prayers).

٣٢ - باب: أَهْلُ الْعِلْمِ وَالْفَضْلِ أَحَقُّ بالإِمَامَةِ

406. Narrated 'Āisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم in his illness said, "Tell Abû Bakr to lead the people in *Ṣalât* (prayer)." In this quotation it is added: I said to him, "If Abû Bakr stands in your place, the people awould not hear him owing to his (excessive) weeping. So please order 'Umar to lead the *Ṣalât* (prayer)." 'Āisha رضي الله عنها added I said to Ḥafṣa رضي الله عنها , "Say to him: If Abû Bakr should lead the people in the *Ṣalât* (prayer) in your place, the people would not be able to hear him owing to his weeping; so please, order 'Umar to lead the *Ṣalât* (prayer)." Ḥafṣa did so but Allâh's Messenger صلى الله عليه وسلم said, "Keep quiet! Indeed you (women) are the companions of Yûsuf (Joseph). Tell Abû Bakr to lead the people in the *Ṣalât* (prayer)." Ḥafṣa رضي الله عنها said to 'Āisha رضي الله عنها , "I never got anything good from you." *[1:647-O.B.]*

٤٠٦ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا حديث: مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بالنَّاس، تقدَّم، وفي هذه الرِّواية قَالَتْ: قُلْتُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ، لَمْ يُسْمِعِ ٱلنَّاسَ مِنَ ٱلْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ، لَمْ يُسْمِعِ ٱلنَّاسَ مِنَ ٱلْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ، فَفَعَلَتْ حَفْصَةُ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (مَهْ، إِنَّكُنَّ لَأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ). فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لِأُصِيبَ مِنْكِ خَيْرًا.

407. (Narrated Az-Zuhrî:) Anas (bin Mâlik Al-Anṣârî) رضى الله عنه told me, "Abû Bakr رضى الله عنه used to lead the people in *Ṣalât* (prayer) during the fatal illness of the Prophet صلى الله عليه وسلم till it was Monday. When the people aligned (in rows) for *Aṣ-Ṣalât* (the prayer), the Prophet صلى الله عليه وسلم lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'ân and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet صلى الله عليه وسلم. Abû Bakr رضى الله عنه retreated to join the row as he thought that the Prophet صلى الله عليه وسلم would lead *Aṣ-Ṣalât* (the prayer). The Prophet صلى الله عليه وسلم beckoned us to complete the *Ṣalât* (prayer) and he let the curtain fall. On the same day he died." *[1:648-O.B.]*

٤٠٧ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ ٱللهُ عَنْهُ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ ٱلنَّبِيِّ ﷺ ٱلَّذِي تُوُفِّيَ فِيهِ، حَتَّى إِذَا كَانَ يَوْمُ ٱلاثْنَيْنِ، وَهُمْ صُفُوفٌ فِي ٱلصَّلاَةِ، فَكَشَفَ ٱلنَّبِيُّ ﷺ سِتْرَ ٱلْحُجْرَةِ، يَنْظُرُ إِلَيْنَا وَهُوَ قَائِمٌ، كَأَنَّ وَجْهَهُ وَرَقَةُ مُصْحَفٍ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَهَمَمْنَا أَنْ نَفْتَتِنَ مِنَ ٱلْفَرَحِ بِرُؤْيَةِ ٱلنَّبِيِّ ﷺ، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ ٱلصَّفَّ، وَظَنَّ أَنَّ ٱلنَّبِيَّ ﷺ خَارِجٌ إِلَى ٱلصَّلاَةِ، فَأَشَارَ إِلَيْنَا ٱلنَّبِيُّ ﷺ: (أَنْ أَتِمُّوا صَلاَتَكُمْ). وَأَرْخَى ٱلسِّتْرَ، فَتُوُفِّيَ مِنْ يَوْمِهِ.

CHAPTER 33. If somebody is leading the *Ṣalât* (prayer) and (in the meanwhile) the first (usual) *Imâm* comes.

٣٣ - باب: مَنْ دَخَلَ لِيَؤُمَّ النَّاسَ فَجَاءَ الإِمَامُ الأَوَّلُ

408. Narrated Sahl bin Sa'd As-Sâ'idî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم went to establish peace among Banî 'Amr bin 'Auf. In the meantime, the time of *Aṣ-Ṣalât* (the prayer) was due and the *Mu'adhdhin* went to Abû Bakr and said, "Will you lead the *Ṣalât* (prayer), so that I may pronounce the *Iqâma*?" Abû Bakr رضى الله عنه replied in the affirmative and led the *Ṣalât* (prayer). Allâh's Messenger صلى الله عليه وسلم came while the people were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abû Bakr رضى الله عنه never glanced sideways in his *Ṣalât* (prayer) but when the people continued clapping, Abû Bakr رضى الله عنه looked and saw Allâh's Messenger صلى الله عليه وسلم. Allâh's

٤٠٨ : عَنْ سَهْلِ بْنِ سَعْدٍ ٱلسَّاعِدِيِّ رَضِيَ ٱللهُ عَنْهُ:

أَنَّ رَسُولَ ٱللهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحَانَتِ ٱلصَّلاَةُ، فَجَاءَ ٱلْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ، فَقَالَ: أَتُصَلِّي لِلنَّاسِ فَأُقِيمَ؟ قَالَ: نَعَمْ: فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رَسُولُ ٱللهِ ﷺ وَٱلنَّاسُ فِي ٱلصَّلاَةِ، فَتَخَلَّصَ حَتَّى وَقَفَ فِي ٱلصَّفِّ، فَصَفَّقَ ٱلنَّاسُ، وَكَانَ أَبُو بَكْرٍ لاَ يَلْتَفِتُ فِي صَلاَتِهِ، فَلَمَّا أَكْثَرَ ٱلنَّاسُ ٱلتَّصْفِيقَ ٱلْتَفَتَ، فَرَأَى رَسُولَ ٱللهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ ٱللهِ

Messenger صلى الله عليه وسلم beckoned him to stay at his place. Abû Bakr رضى الله عنه raised his hands and thanked Allâh for that order of Allâh's Messenger صلى الله عليه وسلم and then he retreated till he reached the first row. Allâh's Messenger صلى الله عليه وسلم went forward and led the *Salât* (prayer). When Allâh's Messenger صلى الله عليه وسلم finished the *Salât* (prayer), he said, "Abû Bakr! What prevented you from staying when I ordered you to do so?" Abû Bakr replied, "How can Ibn Abî Quhâfa (Abû Bakr) dare to lead the *Salât* (prayer) in the presence of Allâh's Messenger صلى الله عليه وسلم ?" Then Allâh's Messenger صلى الله عليه وسلم said, "Why did you clap so much? If something happens to anyone during his *Salât* (prayer) he should say *Subhân Allâh*. If he says so he will be attended to, and clapping is for women." *[1:652-O.B.]*

ﷺ: (أَنِ ٱمْكُثْ مَكَانَكَ). فَرَفَعَ أَبُو بَكْرٍ رَضِيَ ٱللَّهُ عَنْهُ يَدَيْهِ، فَحَمِدَ ٱللَّهَ عَلَى مَا أَمَرَ بِهِ رَسُولُ ٱللَّهِ ﷺ مِنْ ذٰلِكَ، ثُمَّ ٱسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى ٱسْتَوَى فِي ٱلصَّفِّ، وَتَقَدَّمَ رَسُولُ ٱللَّهِ ﷺ فَصَلَّى، فَلَمَّا ٱنْصَرَفَ قَالَ: (يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ). فَقَالَ أَبُو بَكْرٍ: مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ ٱللَّهِ ﷺ، فَقَالَ رَسُولُ ٱللَّهِ ﷺ: (مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمُ ٱلتَّصْفِيقَ، مَنْ رَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ، فَإِنَّهُ إِذَا سَبَّحَ ٱلْتُفِتَ إِلَيْهِ، وَإِنَّمَا ٱلتَّصْفِيقُ لِلنِّسَاءِ).

CHAPTER 34. The *Imâm* is appointed to be followed.

٣٤ - باب: إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ

409. Narrated 'Âisha رضى الله عنها : When the Prophet صلى الله عليه وسلم became seriously ill and asked whether the people had offered the *Salât* (prayer). We replied, "No, O Allâh's Messenger! They are waiting for you." He added, "Put water for me in a trough." 'Âisha رضى الله عنها (added): We did so. He took a bath and tried to get up but fainted. When he recovered, he صلى الله عليه وسلم again asked whether the people had offered the *Salât* (prayer). We said, "No, they are waiting for you, O Allâh's Messenger," He again said, "Put water in a trough for me." He sat down and took a bath and tried to get up but fainted again. Then he recovered and said, "Have the people offered the *Salât* (prayer)?" We replied, "No, they are waiting for you, O Allâh's Messenger," He said, "Put water for me in the

٤٠٩ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا قَالَتْ:

لَمَّا ثَقُلَ ٱلنَّبِيُّ ﷺ قَالَ: (أَصَلَّى ٱلنَّاسُ؟). قُلْنَا: لَا يا رسول الله، هُمْ يَنْتَظِرُونَكَ، قَالَ: (ضَعُوا لِي مَاءً فِي ٱلْمِخْضَبِ). قَالَتْ: فَفَعَلْنَا، فَاغْتَسَلَ، فَذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَقَالَ ﷺ: (أَصَلَّى ٱلنَّاسُ؟). قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ ٱللَّهِ، قَالَ: (ضَعُوا لِي مَاءً فِي ٱلْمِخْضَبِ). قَالَتْ: فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: (أَصَلَّى ٱلنَّاسُ؟).

trough." Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, "Have the people offered the *Salât* (prayer)?" We said, "No, they are waiting for you, O Allâh's Messenger!" The people were in the mosque waiting for the Prophet صلى الله عليه وسلم for the *'Ishâ'* prayer. The Prophet صلى الله عليه وسلم sent for Abû Bakr to lead the people in the *Salât* (prayer). The messenger went to Abû Bakr and said, Allah's Messenger صلى الله عليه وسلم orders you to lead the people in the *Salât* (prayer)." Abû Bakr was a soft-hearted man, so he asked 'Umar to lead the *Salât* (prayer) but 'Umar replied, "You are more rightful." So Abû Bakr led the *Salât* (prayer) in those days. The remaining of this *Hadîth* has already been narrated [See *Hadîth* No. 399]. *[1:655-O.B.]*

قُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ ٱللهِ، فَقَالَ: (ضَعُوا لِي مَاءً فِي ٱلْمِخْضَبِ). فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: (أَصَلَّى ٱلنَّاسُ؟). فَقُلْنَا: لاَ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ ٱللهِ، وَٱلنَّاسُ عُكُوفٌ فِي ٱلْمَسْجِدِ، يَنْتَظِرُونَ ٱلنَّبِيَّ ﷺ لِصَلاَةِ ٱلْعِشَاءِ ٱلآخِرَةِ، فَأَرْسَلَ ٱلنَّبِيُّ ﷺ إِلَى أَبِي بَكْرٍ: بِأَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ ٱلرَّسُولُ فَقَالَ: إِنَّ رَسُولَ ٱللهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلًا رَقِيقًا: يَا عُمَرُ صَلِّ بِالنَّاسِ، فَقَالَ لَهُ عُمَرُ: أَنْتَ أَحَقُّ بِذٰلِكَ، فَصَلَّى أَبُو بَكْرٍ تِلْكَ ٱلأَيَّامَ، وباقي الحديثِ تَقَدَّمَ.

410. Narrated ('Āisha) رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم during his illness offered *Salât* (prayers) at his house. In this *Hadîth* he said when the (*Imâm*) is (leading) the *Salât* (prayers) in sitting position, you should also pray like that.[1] *[1:656-O.B.]*

٤١٠ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا حديث صلاةِ النبي ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ، تَقَدَّمَ وفي هذه الرواية قال: (وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا).

CHAPTER 35. When should those who are behind the *Imâm* prostrate? (Anas said, "Prostrate when the *Imâm* prostrates").

٣٥ - باب: مَتَى يَسْجُدُ خَلْفَ الإِمَامِ

411. Narrated Al-Barâ' رضي الله عنه : When Allâh's Messenger صلى الله عليه وسلم said, "*Sami' Allâhu liman hamidah*" none of us bent his back (for prostrations) till the Prophet صلى الله عليه وسلم prostrated and then we would prostrate after him. *[1:658-O.B.]*

٤١١ : عَنِ ٱلْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ إِذَا قَالَ: (سَمِعَ ٱللهُ لِمَنْ حَمِدَهُ). لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ، حَتَّى يَقَعَ ٱلنَّبِيُّ ﷺ سَاجِدًا، ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ.

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[1] (*Hadîth* No. 410): The order of this *Hadîth* is cancelled (abrogated by the last action of the Prophet صلى الله عليه وسلم . (See *Hadîth* No. 399).

CHAPTER 36. The sin of the one who raises his head before the *Imâm* (raises his head).

٣٦ - باب: إِثْمِ مَنْ رَفَعَ رَأْسَهُ قَبْلَ الإِمَـــام

412. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Isn't he who raises his head before the *Imâm* afraid that Allâh may transform his head into that of a donkey or his figure (face) into that of a donkey?" [See *Hadîth* No. 421 and its footnote]. *[1:660-O.B.]*

٤١٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (أَمَا يَخْشَى أَحَدُكُمْ، أَوْ: أَلاَ يَخْشَى أَحَدُكُمْ، إِذَا رَفَعَ رَأْسَهُ قَبْلَ ٱلإِمَامِ، أَنْ يَجْعَلَ ٱللهُ رَأْسَهُ رَأْسَ حِمَارٍ، أَوْ يَجْعَلَ ٱللهُ صُورَتَهُ صُورَةَ حِمَارٍ).

CHAPTER 37. A slave or a manumitted slave or a boy who has not reached the age of puberty can lead the *Salât* (prayers).

٣٧ - باب: إِمَـامَـةُ العَبْـدِ والمَـوْلَى والغُلَامِ الَّذِي لَمْ يَحْتَلِمْ

413. Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief." *[1:662-O.B.]*

٤١٣ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (ٱسْمَعُوا وَأَطِيعُوا، وَإِنِ ٱسْتُعْمِلَ عليكُمْ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ).

CHAPTER 38. If the *Imâm* does not offer the *Salât* (prayer) perfectly and the followers offer it perfectly.

٣٨ - باب: إِذَا لَـمْ يُتِـمَّ الإِمَــامُ وَأَتَمَّ مَنْ خَلْفَهُ

414. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If they (*Imâm*) lead the *Salât* (prayer) correctly then they and you will receive the rewards but if they make a mistake (in the prayer) then you will receive the reward for the *Salât* (prayer) and the sin will be theirs." *[1:663-O.B.]*

٤١٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (يُصَلُّونَ لَكُمْ، فَإِنْ أَصَابُوا فَلَكُمْ وَلَهُمْ، وَإِنْ أَخْطَؤُوا فَلَكُمْ وَعَلَيْهِمْ).

CHAPTER 39. To stand on the right side of the *Imâm* on the same line if only two persons (counting the *Imâm*) are offering *Salât* (prayer) in congregation.

٣٩ - باب: يَقُـومُ عَنْ يَمِينِ الإِمَـامِ بِحِذَائِهِ سَوَاءً إِذَا كَانَ ٱثْنَيْنِ

415. Narrated Ibn 'Abbâs رضي الله عنهما: Once I passed the night in the house of my aunt (Maimûna). In this quotation it is added — Then he (Prophet صلى الله عليه وسلم)

٤١٥ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا حديث مبيته في بيتِ خالته تَقَدَّمَ،

slept and snored (breathed with audible sounds). And whenever he slept, he used to breath with audible sounds. The *Mu'adhdhin* came to him (the Prophet صلى الله عليه وسلم). He went out and offered the *Salât* (prayer) (the morning prayer) without (repeating) ablution[1]. *[1:665-O.B.]*

وفي هذه الرواية قال: ثُمَّ نَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، ثُمَّ أَتَاهُ ٱلْمُؤَذِّنُ، فَخَرَجَ فَصَلَّى وَلَمْ يَتَوَضَّأْ.

CHAPTER 40. If the *Imâm* prolongs the *Salât* (prayer) and somebody has an urgent work or need and so he leaves the congregation and prays alone.

٤٠ - باب: إِذَا طَوَّلَ الإِمَـامُ وكَـانَ لِلرَّجُلِ حَاجَةٌ فَخَرَجَ فَصَلَّى

416. (Narrated 'Amr): Jâbir bin 'Abdullâh رضي الله عنهما said, "Mu'âdh bin Jabal رضي الله عنه used to offer *Salât* (prayer) with the Prophet صلى الله عليه وسلم and then go to lead his people in *Salât* (prayer). Once he led the *'Ishâ'* prayer and recited *Sûrat Al-Baqrah*. Somebody left the *Salât* (prayer) and Mu'âdh criticised him. The news reached the Prophet صلى الله عليه وسلم and he said to Mu'âdh, 'You are putting the people to trial,' and repeated it thrice (or said something similar) and ordered him to (recite) two medium *Sûrah* of *Mufassal*'"[2] *[1:669-O.B.]*

٤١٦ : عَنْ جَابِرِ بن عبد اللهِ رَضِيَ ٱللهُ عَنْهُما أَنَّ مُعَاذَ بْنَ جَبَلٍ يُصَلِّي مَعَ ٱلنَّبِيِّ ﷺ، ثُمَّ يَرْجِعُ فَيَؤُمُّ قَوْمَهُ، فَصَلَّى ٱلْعِشَاءَ، فَقَرَأَ بِالْبَقَرَةِ، فَانْصَرَفَ رَجُلٌ، فَكَأَنَّ مُعَاذًا تَنَاوَلَ مِنْهُ، فَبَلَغَ ٱلنَّبِيَّ ﷺ، فَقَالَ: (فَتَّانٌ، فَتَّانٌ، فَتَّانٌ). ثَلاَثَ مِرَارٍ، أَوْ قَالَ: (فَاتِنًا، فَاتِنًا، فَاتِنًا). وَأَمَرَهُ بِسُورَتَيْنِ مِنْ أَوْسَطِ ٱلْمُفَصَّلِ.

CHAPTER 41. The shortening of the *Qiyâm* (standing) by the *Imâm* [in *Salât* (prayer)] but performing the bowings and the prostrations perfectly.

٤١ - باب: تَخْفِيفِ الإِمَامِ فِي القِيَامِ وَإِتْمَامِ الرُّكُوعِ وَالسُّجُودِ

417. Narrated Abû Mas'ûd رضي الله عنه: A man came and said, "O Allâh's Messenger. By Allâh, I keep away from the morning prayer only because so-and-so prolongs the *Salât* (prayer)

٤١٧ : عَنْ أَبِي مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ. أَنَّ رَجُلًا قَالَ: وَٱللهِ يَا رَسُولَ ٱللهِ، إِنِّي لَأَتَأَخَّرُ عَنْ صَلاَةِ ٱلْغَدَاةِ مِنْ أَجْلِ فُلاَنٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ رَسُولَ

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[1] There is a difference of opinion between the learned scholars whether the Prophet صلى الله عليه وسلم actually slept or just dozed etc. without sleep.

[2] *Mufassalât* are *Sûrah* starting from No. 50 till the end of the Qur'ân, i.e. *Sûrah* No. 114.

when he leads us in it." (The narrator said,) "I never saw Allâh's Messenger صلى الله عليه وسلم more furious in giving advice than he was at that time. He then said, "Some of you make people dislike good deeds [the *Salât* (prayer)]. So whoever among you leads the people in *Salât* (prayer) should shorten it because among them are the weak, the old and the one who is in a state that requires urgent relief." *[1:670-O.B.]*

ٱللهِ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: (إِنَّ مِنْكُمْ مُنَفِّرِينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ، فَإِنَّ فِيهِمُ ٱلضَّعِيفَ وَٱلْكَبِيرَ وَذَا ٱلْحَاجَةِ).

418. Jâbir رضي الله عنه said (in respect of the) *Hadîth* of Mu'âdh (No. 416), that the Prophet صلى الله عليه وسلم said to him, "Why did not you recite in *Salât* (prayers) (*Sûrah*) *Al-A'la* (No. 87), and (*Sûrah*) *Ash-Shams* (No. 91) and (*Sûrah*) *Al-Lail* (No. 92). *[1:673-O.B.]*

٤١٨ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا حديث مُعَاذٍ، وَأَنَّ ٱلنَّبِيَّ ﷺ قَالَ لَهُ:

(فَلَوْلاَ صَلَّيْتَ بِسَبِّحِ ٱسْمَ رَبِّكَ، وَٱلشَّمْسِ وَضُحَاهَا، وَٱللَّيْلِ إِذَا يَغْشَى).

CHAPTER 42. Short *Salât* (prayer) (in congregation) but perfect.

٤٢ - باب: الإيجَازِ فِي الصَّلاةِ وإِكمَالِهَا

419. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم used to pray a short *Salât* (prayer) (in congregation) but used to offer it in a perfect manner. *[1:674-O.B.]*

٤١٩ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ ٱلنَّبِيُّ ﷺ يُوجِزُ ٱلصَّلاَةَ وَيُكَمِّلُهَا.

CHAPTER 43. Whoever cuts short *As-Salât* (the prayer) on hearing the cries of a child.

٤٣ - باب: مَنْ أَخَفَّ الصَّلاَةَ عِنْدَ بُكَاءِ الصَّبِيِّ

420. Narrated Abî Qatâda رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When I stand for *As-Salât* (the prayer), I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother." *[1:675-O.B.]*

٤٢٠ : عَنْ أَبِي قَتَادَةَ رَضِيَ ٱللهُ عَنْهُ عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (إِنِّي لأَقُومُ فِي ٱلصَّلاَةِ أُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ ٱلصَّبِيِّ، فَأَتَجَوَّزُ فِي صَلاَتِي، كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ).

CHAPTER 44. Straightening the rows at the time of *Iqâma* and after it(immediately).

٤٤ - باب: تَسْوِيَةِ الصُّفُوفِ عِنْدَ الإِقَامَةِ

421. Narrated An-Nu'mân bin Bashîr رضي الله عنه : The Prophet صلى الله عليه وسلم said,

٤٢١ : عَنِ ٱلنُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ ٱللهِ

عَنْهُ قَالَ:

قَالَ ٱلنَّبِيُّ ﷺ: (لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ ٱللهُ بَيْنَ وُجُوهِكُمْ).

"Straighten your rows or Allâh will alter your faces."[1] *[1:685-O.B.]*

٤٥ - باب: إِقْبَالِ الإِمَامِ عَلَى النَّاسِ عِنْدَ تَسْوِيَةِ الصُّفُوفِ

CHAPTER 45. Facing of the *Imâm* towards his followers while straightening the rows.

٤٢٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ قَالَ: (أَقِيمُوا صُفُوفَكُمْ، وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي).

422. Narrated Anas (bin Mâlik) رضي الله عنه: Once the *Iqâma* was pronounced and Allâh's Messenger صلى الله عليه وسلم faced us and said, "Straighten your rows and stand closer together, for I see you from behind my back." *[1:687-O.B.]*

٤٦ - باب: إِذَا كَانَ بَيْنَ الإِمَامِ وَبَيْنَ الْقَوْمِ حَائِطٌ أَوْ سُتْرَةٌ

CHAPTER 46. If there is a wall or a *Sutra* between the *Imâm* and the followers.

٤٢٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ:

كَانَ رَسُولُ ٱللهِ ﷺ يُصَلِّي مِنَ ٱللَّيْلِ فِي حُجْرَتِهِ، وَجِدَارُ ٱلْحُجْرَةِ قَصِيرٌ، فَرَأَى ٱلنَّاسُ شَخْصَ ٱلنَّبِيِّ ﷺ، فَقَامَ أُنَاسٌ يُصَلُّونَ بِصَلَاتِهِ، فَأَصْبَحُوا فَتَحَدَّثُوا بِذَلِكَ، فَقَامَ لَيْلَةَ ٱلثَّانِيَةِ، فَقَامَ مَعَهُ أُنَاسٌ يُصَلُّونَ بِصَلَاتِهِ، صَنَعُوا ذَلِكَ لَيْلَتَيْنِ أَوْ ثَلَاثًا، حَتَّى إِذَا كَانَ بَعْدَ ذَلِكَ، جَلَسَ رَسُولُ ٱللهِ ﷺ فَلَمْ يَخْرُجْ، فَلَمَّا أَصْبَحَ ذَكَرَ ذَلِكَ ٱلنَّاسُ فَقَالَ: (إِنِّي خَشِيتُ أَنْ تُكْتَبَ عَلَيْكُمْ صَلَاةُ ٱللَّيْلِ).

423. Narrated 'Âisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم used to offer *Salât* (prayer) in his room at night. As the wall of the room was short (low), the people saw him and some of them stood up to follow him in the *Salât* (prayer). In the morning they spread the news. The following night the Prophet صلى الله عليه وسلم stood for the *Salât* (prayer) and the people followed him. This went on for two or three nights. Thereupon Allâh's Messenger صلى الله عليه وسلم did not stand for the *Salât* (prayer) the following night, and did not come out. In the morning, the people asked him about it. He replied, that he was afraid that the night prayer might become compulsory. *[1:696-O.B.]*

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[1] This is a severe warning, that if you do not straighten your rows [in *Salât* (prayers)], Allâh may change your faces to that of an animal, e.g. donkey etc., or make them like the backs of necks etc. (See *Fath Al-Bâri*, Vol. 2, Page 349).

CHAPTER 47. The night prayer.

٤٧ ـ باب: صَلاَةِ اللَّيْلِ

424. Narrated Zaid bin Thâbit رضي الله عنه as the above *Hadîth* (No. 423) with the addition that the (Prophet صلى الله عليه وسلم) said, "I have seen and understood what you did. O people, you should offer *Salât* (prayer) in your houses, for the best *Salât* (prayer) of a person is that which he prays in his house except the compulsory congregational *Salât* (prayers)". *[1:698-O.B.]*

٤٢٤ : وفي هذا الحديثِ من روايةِ زيدِ بن ثابتٍ رضي الله عنه زيادة أنَّه قال: (قَدْ عَرَفْتُ ٱلَّذِي رَأَيْتُ مِنْ صَنِيعِكُمْ، فَصَلُّوا أَيُّهَا ٱلنَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ ٱلصَّلاَةِ صَلاَةُ ٱلمَرْءِ فِي بَيْتِهِ إِلاَّ ٱلمَكْتُوبَةَ).

O.B. {(THE BOOK OF THE) CHAPTERS ON THE CHARACTERISTICS OF *AṢ-ṢALĀT* (THE PRAYER)}

كتاب أبواب صفة الصلاة

CHAPTER 1. To raise both hands on saying the first *Takbîr* simultaneously with opening the *Ṣalât* (prayer).

425. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : "Allâh's Messenger صلى الله عليه وسلم used to raise both his hands up to the level of his shoulders when opening the *Aṣ-Ṣalât* (the prayer); and on saying the *Takbîr* for bowing. and on raising his head from bowing he used to do the same and then say *Sami' Allâhu liman ḥamidah, Rabbana walakal-ḥamd.* And he did not do that (i.e. raising his hands) in prostrations. *[1:702-O.B.]*

١ - باب: رَفْعِ الْيَدَيْنِ فِي التَّكْبِيرَةِ الأُولَى مَعَ الافتِتَاحِ سَوَاءً

٤٢٥ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا :أَنَّ رَسُولَ ٱللهِ ﷺ، كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، إِذَا ٱفْتَتَحَ ٱلصَّلاَةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ ٱلرُّكُوعِ رَفَعَهُمَا كَذَٰلِكَ أَيْضًا، وَقَالَ: (سَمِعَ ٱللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ ٱلْحَمْدُ). وَكَانَ لاَ يَفْعَلُ ذَٰلِكَ فِي ٱلسُّجُودِ.

CHAPTER 2. To place the right hand on the left (on praying).

426. Narrated Sahl bin Sa'd رضي الله عنه : The people were ordered to place the right hand on the left forearm in *Aṣ-Ṣalât* (the prayer). *[1:707-O.B.]*

٢ - باب: وَضْعِ الْيَدِ الْيُمْنَى عَلَى الْيُسْرَى

٤٢٦ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

كَانَ ٱلنَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ ٱلرَّجُلُ ٱلْيَدَ ٱلْيُمْنَى عَلَى ذِرَاعِهِ ٱلْيُسْرَى فِي ٱلصَّلاَةِ.

CHAPTER 3. What to say after the *Takbîr*.

427. Narrated Anas (bin Mâlik) رضي الله عنه : The Prophet صلى الله عليه وسلم, Abû Bakr and 'Umar رضي الله عنهما used to start *Aṣ-Ṣalât* (the prayer) with *Al-ḥamdu lillâhi Rabbil-'âlamin* [All praises and thanks be to Allâh, the Lord of the *Ālamin* (mankind, jinns and all that exists)]." *[1:710-O.B.]*

٣ - باب: مَا يَقُولُ بَعْدَ التَّكْبِيرِ

٤٢٧ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، كَانُوا يَفْتَتِحُونَ ٱلصَّلاَةَ: بِـ: ٱلْحَمْدُ للهِ رَبِّ ٱلْعَالَمِينَ.

428. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم used to keep silent between the *Takbîr* and the

٤٢٨ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ يَسْكُتُ

recitation of the Qur'ân (*Sûrat Al-Fâtiḥa*) and that interval of silence used to be a short one. I said to the Prophet صلى الله عليه وسلم, "May my parents be sacrificed for you! What do you say in the pause between *Takbîr* and recitation?" The Prophet صلى الله عليه وسلم said, " I say, "*Allâhumma bâ'id baîni wa baina khaṭâyâya kama bâ'adta bainal-mashriqi wal-maghrib. Allâhumma, naqqinî minal-khaṭâyâ, kama yunaqqa- aththawbul-abyaḍu minad-danas. Allâhumma-aghsil khaṭâyâya bilmâ'i waththalji wal-barad* [O Allâh! Set me apart from my sins (faults) as the east and west are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing]. O Allâh! Wash off my sins with water, snow and hail.]" *[1:711-O.B.]*

بَيْنَ ٱلتَّكْبِيرِ وَبَيْنَ ٱلْقِرَاءَةِ إِسْكَاتَةً، فَقُلْتُ: بِأَبِي وَأُمِّي يَا رَسُولَ ٱللهِ، إِسْكَاتُكَ بَيْنَ ٱلتَّكْبِيرِ وَٱلْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ: (أَقُولُ: ٱللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ ٱلْمَشْرِقِ وَٱلمَغْرِبِ، ٱللَّهُمَّ نَقِّنِي مِنَ ٱلْخَطَايَا كَمَا يُنَقَّى ٱلثَّوْبُ ٱلأَبْيَضُ مِنَ ٱلدَّنَسِ، ٱللَّهُمَّ ٱغْسِلْ خَطَايَايَ بِالمَاءِ وَٱلثَّلْجِ وَٱلْبَرَدِ).

CHAPTER 4.

٤ - «باب»

429. Narrated Asmâ' bint Abî Bakr رضي الله عنهما : The Prophet صلى الله عليه وسلم once offered the eclipse prayer ..... see the next *Ḥadîth* (No. 430 and also see *Ḥadîth* No. 76). *[1:712-O.B.]*

430. (Asmâ') added : The (Prophet صلى الله عليه وسلم) said: "Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you, and Hell became so near to me that I said, 'O my Lord will I be among those people?' Then suddenly I saw a woman and a cat was lacerating her with its claws. On enquiring, it was said that the woman had imprisoned the cat till it died of starvation and she neither fed it nor freed it so that it could feed itself from the creatures of earth." *[1:712-O.B.]*

٤٢٩ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا: حديث الكسوف، وقد تقدم

٤٣٠: وفي هذه الرواية قالت: (قال: قَدْ دَنَتْ مِنِّي ٱلْجَنَّةُ، حَتَّى لَوِ ٱجْتَرَأْتُ عَلَيْهَا، لَجِئْتُكُمْ بِقِطَافٍ مِنْ قِطَافِهَا، وَدَنَتْ مِنِّي ٱلنَّارُ حَتَّى قُلْتُ: أَيْ رَبِّ، أَوَ أَنَا مَعَهُمْ؟ فَإِذَا ٱمْرَأَةٌ - حَسِبْتُ أَنَّهُ قَالَ - تَخْدِشُهَا هِرَّةٌ، قُلْتُ: مَا شَأْنُ هٰذِهِ؟ قَالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعاً، لاَ أَطْعَمَتْهَا، وَلاَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشِيشٍ أَوْ خَشَاشِ الأَرْضِ).

CHAPTER 5. To cast a look at the *Imâm* during *Aṣ-Ṣalât* (the prayer).

٥ - باب: رَفْعِ البَصَرِ إِلَى الإِمَامِ فِي الصَّلاَةِ

431. (Narrated Abû Ma'mar) : We asked Khabbâb رضي الله عنه whether Allâh's

٤٣١ : عَنْ خَبَّابٍ رَضِيَ ٱللهُ عَنْهُ، قيل

Messenger صلى الله عليه وسلم used to recite (the Qur'ân) in the *Ẓuhr* and the *'Aṣr* prayers. He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard." *[1:713-O.B.]*

له: أَكَانَ رَسُولُ ٱللهِ ﷺ يَقْرَأُ فِي ٱلظُّهْرِ وَٱلْعَصْرِ؟ قَالَ: نَعَمْ، قيل له: بِمَ كُنْتُمْ تَعْرِفُونَ ذَاكَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

CHAPTER 6. Looking towards the sky during the *Aṣ-Ṣalât* (the prayer).

٦ ـ باب: رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ فِي الصَّلَاةِ

432. Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم said, "What is wrong with those people who look towards the sky during the *Ṣalât* (prayer)?" His talk grew stern while delivering this speech and he said, "They should stop [looking towards the sky during the *Ṣalât* (prayer)]; otherwise their eyes would be snatched away." *[1:717-O.B.]*

٤٣٢ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ، قَالَ: قَالَ ٱلنَّبِيُّ ﷺ: (مَا بَالُ أَقْوَامٍ، يَرْفَعُونَ أَبْصَارَهُمْ إِلَى ٱلسَّمَاءِ فِي صَلَاتِهِمْ). فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ، حَتَّى قَالَ: (لَيَنْتَهُنَّ عَنْ ذَلِكَ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ).

CHAPTER 7. To look hither and thither in *Aṣ-Ṣalât* (the prayer).

٧ ـ باب: الِالْتِفَاتِ فِي الصَّلَاةِ

433. Narrated 'Âisha رضي الله عنها: I asked Allâh's Messenger صلى الله عليه وسلم about looking hither and thither in *Aṣ- Ṣalât* (the prayer). He replied, "It is a way of stealing by which Satan takes away (a portion) from the *Ṣalât* (prayer) of a person." *[1:718-O.B.]*

٤٣٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ ٱللهِ ﷺ عَنِ ٱلِالْتِفَاتِ فِي ٱلصَّلَاةِ؟ فَقَالَ: (هُوَ ٱخْتِلَاسٌ، يَخْتَلِسُهُ ٱلشَّيْطَانُ مِنْ صَلَاةِ ٱلْعَبْدِ).

CHAPTER 8. Recitation of the Qur'ân (*Surat Al-Fâtiḥa*) is compulsory for the *Imâm* and the followers.

٨ ـ باب: وُجُوبِ الْقِرَاءَةِ لِلْإِمَامِ وَالْمَأْمُومِ فِي الصَّلَوَاتِ كُلِّهَا

434. Narrated Jâbir bin Samura رضي الله عنه: The people of Kûfa complained against Sa'd to 'Umar رضي الله عنه and the latter dismissed him and appointed 'Ammâr as their chief. They lodged many complaints against Sa'd and even they alleged that he did not offer the *Ṣalât* (prayer) properly. 'Umar sent for him and said, "O Aba Isḥâq! These people claim that you do not offer the *Ṣalât* (prayer) properly." Abû Isḥâq said,

٤٣٤ : عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

شَكَا أَهْلُ ٱلْكُوفَةِ سَعْدًا رَضِيَ ٱللهُ عَنْهُ إِلَى عُمَرَ رَضِيَ ٱللهُ عَنْهُ، فَعَزَلَهُ وَٱسْتَعْمَلَ عَلَيْهِمْ عَمَّارًا، فَشَكَوْا حَتَّى ذَكَرُوا أَنَّهُ لَا يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ فَقَالَ: يَا أَبَا

"By Allâh, I used to pray with them a *Ṣalât* (prayer) similar to that of Allâh's Messenger صلى الله عليه وسلم and I never reduced anything of it. I used to prolong the first two *Rak'at* of *'Ishâ'* prayer and shorten the last two *Rak'at*." 'Umar said, "O Aba Isḥâq, this was what I thought about you." And then he sent one or more persons with him to Kûfa so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Banî 'Abs; one of the men called Usâma bin Qatâda with surname of Aba Sa'da stood up and said, "As you have put us under an oath; I am bound to tell you that Sa'd never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts." (On hearing it) Sa'd said, "I invoke Allâh for three things: O Allâh! If this slave of yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as a result of Sa'd's curse. Narrated Jâbir, that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls on the roads. *[1:722-O.B.]*

إِسْحٰقَ، إِنَّ هٰؤُلاَءِ يَزْعُمُونَ أَنَّكَ لاَ تُحْسِنُ تُصلِّي؟ قَالَ: أَمَّا أَنَا، وَٱللهِ فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلاَةَ رَسُولِ ٱللهِ ﷺ مَا أَخْرِمُ عَنْهَا، أُصَلِّي صَلاَةَ ٱلْعِشَاءِ، فَأَرْكُدُ فِي ٱلأُولَيَيْنِ، وَأَخِفُّ فِي ٱلأُخْرَيَيْنِ. قَالَ: ذَاكَ ٱلظَّنُّ بِكَ يَا أَبَا إِسْحٰقَ. فَأَرْسَلَ مَعَهُ رَجُلًا، أَوْ رِجَالًا، إِلَى ٱلْكُوفَةِ، فَسَأَلَ عَنْهُ أَهْلَ ٱلْكُوفَةِ، وَلَمْ يَدَعْ مَسْجِدًا إِلاَّ سَأَلَ عَنْهُ، وَيُثْنُونَ عليهِ مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبْسٍ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ أُسَامَةُ ابْنُ قَتَادَةَ، يُكْنَى أَبَا سَعْدَةَ، قَالَ: أَمَّا إِذْ نَشَدْتَنَا، فَإِنَّ سَعْدًا كَانَ لاَ يَسِيرُ بِالسَّرِيَّةِ، وَلاَ يَقْسِمُ بِالسَّوِيَّةِ، وَلاَ يَعْدِلُ فِي ٱلْقَضِيَّةِ. قَالَ سَعْدٌ: أَمَا وَٱللهِ لأَدْعُوَنَّ بِثَلاَثٍ: ٱللَّهُمَّ إِنْ كَانَ عَبْدُكَ هٰذَا كَاذِبًا، قَامَ رِيَاءً وَسُمْعَةً، فَأَطِلْ عُمْرَهُ، وَأَطِلْ فَقْرَهُ، وَعَرِّضْهُ بِالْفِتَنِ. وَكَانَ بَعْدُ إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابَتْنِي دَعْوَةُ سَعْدٍ. قَالَ الراوي عن جابرٍ: فَأَنَا رَأَيْتُهُ بَعْدُ، قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ ٱلْكِبَرِ، وَإِنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِي فِي ٱلطَّرِيقِ يَغْمِزُهُنَّ.

435. Narrated 'Ubâda bin Aṣ-Ṣâmit رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever does not recite *Sûrat Al-Fâtiḥa* (the first *Sûrah* of the Qur'ân) in his *Ṣalât* (prayer), his *Ṣalât* (prayer) is invalid." *[1:723-O.B.]*

٤٣٥ : عَنْ عُبَادَةَ بْنِ ٱلصَّامِتِ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ ٱلْكِتَابِ).

436. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم entered the mosque and a person followed him. The man offered *Ṣalât* (prayer) and went to the Prophet صلى الله عليه وسلم and greeted him. The Prophet صلى الله عليه وسلم returned the greeting and said to him, "Go back and offer the *Ṣalât* (prayer), for you have not prayed." The man went back, offered *Ṣalât* (prayer) in the same way as before, returned and greeted the Prophet صلى الله عليه وسلم who said, "Go back and offer the *Ṣalât* (prayer), for you have not prayed." This happened thrice. The man said, "By Him Who sent you with the Truth, I cannot offer the *Ṣalât* (prayer) in a better way than this. Please, teach me how to pray." The Prophet صلى الله عليه وسلم said, "When you stand for *Ṣalât* (prayer) say *Takbîr* and then recite from the Qur'ân (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your *Ṣalât* (prayers)." *[1:724-O.B.]*

٤٣٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ دَخَلَ ٱلْمَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى، فَسَلَّمَ عَلَى ٱلنَّبِيِّ ﷺ فَرَدَّ، وَقَالَ: (ٱرْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ). فَرَجَعَ يُصَلِّي كَمَا صَلَّى، ثُمَّ جاءَ، فَسَلَّمَ عَلَى ٱلنَّبِيِّ ﷺ، فَقَالَ: (ٱرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ). ثَلاَثًا، فَقَالَ، وَٱلَّذِي بَعَثَكَ بِالحَقِّ، مَا أُحْسِنُ غَيْرَهُ، فَعَلِّمْنِي؟ فَقَالَ: (إِذَا قُمْتَ إِلَى ٱلصَّلاَةِ فَكَبِّرْ، ثُمَّ ٱقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ ٱلْقُرْآنِ، ثُمَّ ٱرْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ٱرْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ ٱسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ٱرْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، وَٱفْعَلْ ذٰلِكَ فِي صَلاَتِكَ كُلِّهَا).

CHAPTER 9. The recitation of the Qur'ân in the *Ẓuhr* prayer.

٩ - باب: الْقِرَاءَةِ فِي الظُّهْرِ

437. Narrated Abî Qatâda رضي الله عنه: The Prophet صلى الله عليه وسلم in *Ẓuhr* prayer used to recite *Surat Al-Fâtiḥa* along with two other *Sûrah* in the first two *Rak'at*: a long one in the first *Rak'a* and a shorter (*Sûrah*) in the second, and at times the Verses were audible. In the *'Aṣr* prayer the Prophet صلى الله عليه وسلم used to recite *Sûrat Al-Fâtiḥa* and two more *Sûrah* in the first two *Rak'at* and used to prolong the first *Rak'a*. And he used to prolong the first *Rak'a* of the *Fajr* (early morning) prayer and shorten the second. *[1:726-O.B.]*

٤٣٧ : عَنْ أَبِي قَتَادَةَ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: كَانَ ٱلنَّبِيُّ ﷺ يَقْرَأُ فِي ٱلرَّكْعَتَيْنِ ٱلأُولَيَيْنِ مِنْ صَلاَةِ ٱلظُّهْرِ، بِفَاتِحَةِ ٱلْكِتَابِ وَسُورَتَيْنِ، يُطَوِّلُ فِي ٱلأُولَى، وَيُقَصِّرُ فِي ٱلثَّانِيَةِ، وَيُسْمِعُ ٱلآيَةَ أَحْيَانًا، وَكَانَ يَقْرَأُ فِي ٱلْعَصْرِ بِفَاتِحَةِ ٱلْكِتَابِ وَسُورَتَيْنِ، وَكَانَ يُطَوِّلُ فِي ٱلأُولَى وَيُقَصِّرُ فِي ٱلثَّانِيَةِ، وَكَانَ يُطَوِّلُ فِي ٱلرَّكْعَةِ ٱلأُولَى مِنْ صَلاَةِ ٱلصُّبْحِ، وَيُقَصِّرُ فِي ٱلثَّانِيَةِ.

CHAPTER 10. The recitation of the Qur'ân in the *Maghrib* prayer.

١٠ - باب: القِرَاءَةِ فِي المَغْرِبِ

438. Narrated ʻAbdullâh bin ʻAbbâs رضي الله عنهما : (My mother) Umm-ul-Faḍl heard me reciting *Wal Mursalâti ʻUrfan* (77) and said, "O my son! By Allâh, your recitation made me remember that it was the last *Sûrah* I heard from Allâh's Messenger صلى الله عليه وسلم . He recited it in the *Maghrib* prayer." *[1:730-O.B.]*

٤٣٨ : عَنْ عَبْدِ ٱللهِ بْنِ عَبَّاسٍ - رَضِيَ ٱللهُ عَنْهُمَا -: أَنَّ أُمَّ ٱلْفَضْلِ سَمِعَتْهُ، وَهُوَ يَقْرَأُ: ﴿وَٱلْمُرْسَلَاتِ عُرْفًا﴾. فَقَالَتْ: يَا بُنَيَّ، وَٱللهِ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هٰذِهِ ٱلسُّورَةَ، إِنَّهَا لَآخِرُ مَا سَمِعْتُ مِنْ رَسُولِ ٱللهِ ﷺ يَقْرَأُ بِهَا فِي ٱلْمَغْرِبِ.

439. Narrated Zaid bin Thâbit رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم reciting in *Maghrib* prayer the longer of the two long *Sûrah* (*Al-Aʻrâf* and *Al-Mâïdah*) or *Al-Aʻrâf* and *Al-Anʻâm*). *[1:731-O.B.]*

٤٣٩ : عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقْرَأُ فِي ٱلْمَغْرِبِ بِطُولَى ٱلطُّولَيَيْنِ.

CHAPTER 11. To recite aloud in the *Maghrib* prayer.

١١ - باب: الجَهْرِ فِي المَغْرِبِ

440. Narrated Jubair bin Muṭʻim رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم reciting *Aṭ-Ṭûr* (52) in the *Maghrib* prayers. *[1:732-O.B.]*

٤٤٠ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقْرَأُ فِي ٱلْمَغْرِبِ بِالطُّورِ.

CHAPTER 12. To recite in the *ʻIshâ'* prayer with *As-Sajda* (prostration).

١٢ - باب: القِرَاءَةِ فِي العِشَاءِ بِالسَّجْدَةِ

441. Narrated Abû Huraira رضي الله عنه : Once I prayed behind Abul Qâsim (the Prophet صلى الله عليه وسلم) the *ʻIshâ'* prayer and he recited *Idhas-Samâ' un-Shaqqat* (84) and prostrated. So I will go on doing it till I meet him . *[1:735-O.B.]*

٤٤١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: صَلَّيْتُ خَلْفَ أَبِي ٱلْقَاسِمِ ﷺ ٱلْعَتَمَةَ، فَقَرَأَ: ﴿إِذَا ٱلسَّمَاءُ ٱنشَقَّتْ﴾. فَسَجَدَ، فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ.

CHAPTER 13. Recitation in the *ʻIshâ'* prayer.

١٣ - باب: القِرَاءَةِ فِي العِشَاءِ

442. Narrated Al-Barâ' رضي الله عنه : In a journey, the Prophet صلى الله عليه وسلم recited *Wat-tîni waz-zaitûni* (95) in the *ʻIshâ'* prayer. In another quotation he said: I

٤٤٢ : عَنِ ٱلْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ كَانَ فِي سَفَرٍ، فَقَرَأَ فِي

ٱلْعِشَاءِ فِي إِحْدَى ٱلرَّكْعَتَيْنِ، بِـ ﴿وَٱلتِّينِ وَٱلزَّيْتُونِ﴾.

وفي رواية أخرى قَالَ: وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ، أَوْ قِرَاءَةً.

never heard a sweeter voice or a better way of recitation than that of the Prophet صلى الله عليه وسلم. *[1:736-O.B.]*

١٤ - باب: القِرَاءَةِ فِي الْفَجْرِ

CHAPTER 14. The recitation of the Qur'ân in the *Fajr* prayer.

٤٤٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، قَالَ: فِي كُلِّ صَلاَةٍ يُقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ ٱللهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ عَلَى أُمِّ ٱلْقُرْآنِ أَجْزَأَتْ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ.

443. Narrated Abû Huraira رضي الله عنه: The Qur'ân is recited in every *Ṣalât* (prayer) and in those *Ṣalât* (prayers) in which Allâh's Messenger صلى الله عليه وسلم recited aloud for us, we recite aloud in the same *Ṣalât* (prayers) for you; and the *Ṣalât* (prayers) in which the Prophet صلى الله عليه وسلم recited quietly, we recite quietly. If you recite *Sûrat Al-Fâtiḥa* only it is sufficient but if you recite something else in addition, that would be better. *[1:739-O.B.]*

١٥ - باب: الجَهْرِ بِقِرَاءَةِ صَلاَةِ الصُّبْحِ

CHAPTER 15. To recite aloud in the *Fajr* (early morning) prayer.

٤٤٤ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

ٱنْطَلَقَ ٱلنَّبِيُّ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ، عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ ٱلشَّيَاطِينِ وَبَيْنَ خَبَرِ ٱلسَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ ٱلشُّهُبُ، فَرَجَعَتِ ٱلشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ فَقَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ ٱلسَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا ٱلشُّهُبُ. قَالُوا: مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ ٱلسَّمَاءِ إِلاَّ شَيْءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ ٱلأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هٰذَا ٱلَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ ٱلسَّمَاءِ.

444. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم set out with the intention of going to *Sûq 'Ukâẓ* (market of *'Ukâẓ*) along with some of his companions. At that time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been put between us and the news of heaven. Burning fires are shot at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihâma came across the Prophet صلى الله عليه وسلم at a place called Nakhla and it was on the way to *Sûq 'Ukâẓ* and the Prophet صلى الله عليه وسلم was

offering the *Fajr* (early morning) prayer with his companions. When they heard the Qur'ân they listened to it and said, "By Allâh, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (the Qur'ân). It guides to the Right Way; and we have believed therein and we shall never join (in worship) anything with our Lord." Allâh revealed the following Verses to his Prophet صلى الله عليه وسلم (*Sûrat Al-Jinn*) (72): "Say (O Muḥammad صلى الله عليه وسلم): It has been revealed to me." And what was revealed to him was the conversation of the jinns. *[1:740-O.B.]*

فَانْصَرَفَ أُولٰئِكَ ٱلَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ، إِلَى ٱلنَّبِيِّ ﷺ وَهُوَ بِنَخْلَةَ، عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلاَةَ ٱلْفَجْرِ، فَلَمَّا سَمِعُوا ٱلْقُرْآنَ ٱسْتَمَعُوا لَهُ، فَقَالُوا: هٰذَا وَٱللّٰهِ ٱلَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ ٱلسَّمَاءِ، فَهُنَالِكَ حِينَ رَجَعُوا إِلَى قَوْمِهِمْ، فَقَالُوا: يَا قَوْمَنَا: **﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا. يَهْدِي إِلَى ٱلرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾**. فَأَنْزَلَ ٱللّٰهُ عَلَى نَبِيِّهِ ﷺ: **﴿قُلْ أُوحِيَ إِلَيَّ﴾**، وَإِنَّمَا أُوْحِيَ إِلَيْهِ قَوْلُ ٱلْجِنِّ.

445. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم recited aloud in the *Ṣalât* (prayers) in which he was ordered to do so and quietly in the *Ṣalât* (prayers) in which he was ordered to do so. "And your Lord is never forgetful." (V.19:64) "Indeed in the Messenger of Allâh (Muḥammad صلى الله عليه وسلم) you have a good example to follow" (V.33: 21)." *[1:741-O.B.]*

٤٤٥ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللّٰهُ عَنْهُمَا، قَالَ: قَرَأَ ٱلنَّبِيُّ ﷺ فِيمَا أُمِرَ، وَسَكَتَ فِيمَا أُمِرَ. **﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾**. **﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللّٰهِ أُسْوَةٌ حَسَنَةٌ﴾**.

CHAPTER 16. To recite two *Sûrah* in one *Rak'a* and to recite the last Verses of some *Surah* or to recite the *Surah* in their reverse order or to recite the beginning of a *Sûrah*.

١٦ - باب: الْجَمْعِ بَيْنَ السُّورَتَيْنِ فِي رَكْعَةٍ وَالقِرَاءَةِ بِالخَوَاتِيمِ وبِسُورَةٍ قَبْلَ سُورَةٍ وَبِأَوَّلِ سُورَةٍ

446. (Narrated Abû Wâ'il) : A man came to Ibn Mas'ûd رضي الله عنه and said, "I recited the *Mufaṣṣal* (*Sûrah*) at night in one *Rak'a*." Ibn Mas'ûd said, "This recitation is (too quick) like the recitation of poetry. I know the identical *Sûrah* which the Prophet صلى الله عليه وسلم used to recite in pairs." Ibn Mas'ûd then mentioned 20 *Mufaṣṣal Sûrah* including two *Sûrah* from the

٤٤٦ : عَنِ ٱبْنِ مَسْعُودٍ رَضِيَ ٱللّٰهُ عَنْهُ: أَنَّهُ جَاءَهُ رَجُلٌ فَقَالَ: قَرَأْتُ ٱلْمُفَصَّلَ ٱللَّيْلَةَ فِي رَكْعَةٍ، فَقَالَ: هٰذًّا كَهَذِّ ٱلشِّعْرِ، لَقَدْ عَرَفْتُ ٱلنَّظَائِرَ ٱلَّتِي كَانَ ٱلنَّبِيُّ ﷺ يَقْرِنُ بَيْنَهُنَّ، فَذَكَرَ عِشْرِينَ

family of (i.e. those *Sûrah* which begin with) *Ḥa-Mîm* which the Prophet صلى الله عليه وسلم used to recite) in each *Rak'a*. *[1:742-O.B.]*

سُورَةً مِنَ ٱلْمُفَصَّلِ، سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ.

CHAPTER 17. To recite only *Sûrat Al-Fâtiḥa* in the last two *Rak'at* during a four *Rak'at* prayer).

١٧ - باب: يَقْرَأُ فِي الأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ

447. Narrated Abî Qatâda رضي الله عنه: "The Prophet صلى الله عليه وسلم used to recite *Sûrat Al-Fâtiḥa* followed by another *Sûrah* in the first two *Rak'at* of the *Ṣalât* (prayer) and used to recite only *Sûrat Al-Fâtiḥa* in the last two *Rak'at* of the *Ẓuhr* prayer. Sometimes a Verse or so was audible and he used to prolong the first *Rak'a* more than the second and used to do the same in the *'Aṣr* and *Fajr* prayers." *[1:743-O.B.]*

٤٤٧ : عَنْ أَبِي قَتَادَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي ٱلظُّهْرِ، فِي ٱلأُولَيَيْنِ بِأُمِّ ٱلْكِتَابِ وَسُورَتَيْنِ، وَفِي ٱلرَّكْعَتَيْنِ ٱلأُخْرَيَيْنِ بِأُمِّ ٱلْكِتَابِ، وَيُسْمِعُنَا ٱلآيَةَ، وَيُطَوِّلُ فِي ٱلرَّكْعَةِ ٱلأُولَى مَا لاَ يُطَوِّلُ فِي ٱلرَّكْعَةِ ٱلثَّانِيَةِ، وَهٰكَذَا فِي ٱلْعَصْرِ، وَهٰكَذَا فِي ٱلصُّبْحِ.

{CHAPTER 18. Saying of *Āmîn* aloud by the *Imâm*.}

{١٨ - باب: جَهْرِ الإِمَامِ بِالتَّأْمِينِ}

448. Narrated (Abû Huraira) رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Say *Āmîn* when the *Imâm* says it and if the *Āmîn* of anyone of you coincides with that of the angels then all his past sins will be forgiven." *[1:747-O.B.]*

٤٤٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ قَالَ: (إِذَا أَمَّنَ ٱلإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ ٱلْمَلاَئِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

CHAPTER 19. Superiority of saying *Āmîn*.

١٩ - باب: فَضْلِ التَّأْمِينِ

449. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you says, *Āmîn* and the angels in the heavens say *Āmîn* and the former coincides with the latter, all his past sins will be forgiven." *[1:748-O.B.]*

٤٤٩: وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَقَالَتِ ٱلْمَلاَئِكَةُ فِي ٱلسَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا ٱلأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

CHAPTER 20. If someone bowed behind the rows, [on entering the mosque and before joining the rows of *Ṣalât* (prayer)].

٢٠ - باب: إذا رَكَعَ دُونَ الصَّفِّ

450. Narrated Abû Bakrah رضي الله عنه: I reached the Prophet صلى الله عليه وسلم in the mosque while he was bowing in *Ṣalât* (prayer) and I too bowed before joining the row. I mentioned it to the Prophet صلى الله عليه وسلم and he said to me, "May Allâh increase your love for the good. But do not repeat it again (bowing in that way)." *[1:750-O.B.]*

٤٥٠ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ ٱنْتَهَى إِلَى ٱلنَّبِيِّ ﷺ وَهُوَ رَاكِعٌ، فَرَكَعَ قَبْلَ أَنْ يَصِلَ إِلَى ٱلصَّفِّ، فَذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: (زَادَكَ ٱللهُ حِرْصًا وَلاَ تَعُدْ).

CHAPTER 21. To say the *Takbîr*[1] perfectly on bowing.

٢١ - باب: إتْمَامِ التَّكْبِيرِ فِي الرُّكُوعِ

451. Narrated 'Imrân bin Ḥuṣain رضي الله عنه: I offered the *Ṣalât* (prayer) with 'Alî رضي الله عنه in Baṣra and he made us remember the *Ṣalât* (prayer) which we used to pray with Allâh's Messenger صلى الله عليه وسلم. 'Alî said *Takbîr* on each rising and bowing. *[1:751-O.B.]*

٤٥١ : عَنْ عِمْرَانَ بنِ حُصَيْنٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ صَلَّى مَعَ عَلِيٍّ رَضِيَ ٱللهُ عَنْهُ بِالْبَصْرَةِ، فَقَالَ: ذَكَّرَنَا هٰذَا ٱلرَّجُلُ صَلاَةً، كُنَّا نُصَلِّيهَا مَعَ رَسُولِ ٱللهِ ﷺ، فَذَكَرَ أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا رَفَعَ وَكُلَّمَا وَضَعَ.

CHAPTER 22. Saying of the *Takbîr* on rising from the prostration.

٢٢ - باب: التَّكْبِيرِ إذَا قَامَ مِنَ السُّجُودِ

452. Narrated Abû Huraira رضي الله عنه: Whenever Allâh's Messenger صلى الله عليه وسلم stood for the *Aṣ-Ṣalât* (the prayer), he said *Takbîr* on starting the *Ṣalât* (prayer) and then on bowing (On rising from bowing he said), *Sami' Allâhu liman ḥamidah*, and then while standing straight from bowing he used to say *Rabbanâ walakal-ḥamd. [1:755 (B)-O.B.]*

٤٥٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ إِذَا قَامَ إِلَى ٱلصَّلاَةِ، يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: (سَمِعَ ٱللهُ لِمَنْ حَمِدَهُ). حِينَ يَرْفَعُ صُلْبَهُ مِنَ ٱلرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: (رَبَّنَا ولَكَ ٱلْحَمْدُ).

CHAPTER 23. To put the hands (palms) on both knees while bowing.

٢٣ - باب: وَضعِ الأَكُفِّ عَلى الرُّكَبِ فِي الرُّكُوعِ

453. Narrated (Muṣ'ab bin Sa'd) رضي الله عنه: I offered *Ṣalât* (prayer) beside my father (Sa'd bin Abî Waqqâṣ رضي الله عنه) and approximated both my hands and

٤٥٣ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ ٱللهُ عَنْهُ أَنَّه صَلَّى إلى جنبه ابنه مُصْعَبٌ قَالَ: فَطَبَّقْتُ بَيْنَ كَفَّيَّ، ثُمَّ وَضَعْتُهُمَا

[1] *Takbîr*: See the glossary.

placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by the Prophet صلى الله عليه وسلم) to do so and were ordered to place the hands on the knees." *[1:756-O.B.]*

بَيْنَ فَخِذَيَّ، فَنَهَانِي أَبِي وَقَالَ: كُنَّا نَفْعَلُهُ فَنُهِينَا عَنْهُ، وَأُمِرْنَا أَنْ نَضَعَ أَيْدِيَنَا عَلَى ٱلرُّكَبِ.

CHAPTER 24. To keep the back straight in bowing and observe calmness.

٢٤ - باب: استِواءِ الظَّهْرِ فِي الرُّكُوعِ والاطْمِئنَانَ فيه

454. Narrated Al-Barâ' رضي الله عنه: The bowing, the prostration, the sitting in between the two prostrations and the standing after the two prostrations and the standing after the bowing of the Prophet صلى الله عليه وسلم but not *Qiyâm* [standing in the *Ṣalât* (prayer)] and *Qu'ûd* [sitting in the *Ṣalât* (prayer)] used to be approximately equal (in duration). *[1:758-O.B.]*

٤٥٤ : عَنِ ٱلْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رُكُوعُ ٱلنَّبِيِّ ﷺ وَسُجُودُهُ، وَبَيْنَ ٱلسَّجْدَتَيْنِ، وَإِذَا رَفَعَ مِنَ ٱلرُّكُوعِ، مَا خَلاَ ٱلْقِيَامَ وَٱلْقُعُودَ، قَرِيبًا مِنَ ٱلسَّوَاءِ.

CHAPTER 25. Invocation in bowing.

٢٥ - باب: الدُّعَاءِ فِي الرُّكُوعِ

455. Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم used to say in his bowings and prostrations, *Subhânaka-Allâhumma Rabbana wa-bihamdika Allâhumm-aghfirlî,* [I honour Allâh from all that (unsuitable things) which are ascribed to You, O Allâh Our Lord! And all the praises and thanks are for You. O Allâh! Forgive me]." *[1:760-O.B.]*

٤٥٥ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ ٱلنَّبِيُّ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: (سُبْحَانَكَ ٱللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، ٱللَّهُمَّ ٱغْفِرْ لِي).

456. She (narrated) another (*Hadîth*) about reciting of the Qur'ân.

٤٥٦ وَعَنْهَا في رواية أخرى: يَتَأَوَّلُ ٱلْقُرْآنَ.

CHAPTER 26. The superiority of saying *Allâhumma Rabbanâ lakalhamd* (O Allâh, Our Lord! All the praises and the thanks are for You).

٢٦ - باب: فَضْلِ اللَّهُمَّ رَبَّنَا لَكَ الحَمْدُ

457. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* says, *Sami' Allâhu liman hamidah* (Allâh heard those who sent praises and thanks to Him), you

٤٥٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِذَا قَالَ ٱلإِمَامُ: سَمِعَ ٱللهُ لِمَنْ حَمِدَهُ فَقُولُوا: ٱللَّهُمَّ رَبَّنَا

should say, *Allâhumma Rabbanâ lakalḥamd* (O Allâh! Our Lord! All the praises and thanks are for You) and if saying of anyone of you coincides with that of the angels, all of his past sins will be forgiven." *[1:762-O.B.]*

لَكَ ٱلْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ ٱلْمَلاَئِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

CHAPTER 27.

٢٧ - «باب»

458. (Narrated Abû Salama)! Abû Huraira رضى الله عنه said, "No doubt, my *Ṣalât* (prayer) is similar to that of the Prophet صلى الله عليه وسلم." Abû Huraira used to recite *Qunût* (invocation) after saying *Sami' Allâhu liman ḥamidah* in the last *Rak'a* of the *Ẓuhr*, *'Ishâ'* and *Fajr* prayers. He would ask Allâh's Forgiveness for the true believers and curse the disbelievers. *[1: Chap. 44, Characteristics of Prayer-O.B.]*

٤٥٨ : وعَنْه رَضِيَ ٱللهُ عَنْهُ قَالَ: لأُقَرِّبَنَّ صَلاَةَ ٱلنَّبِيِّ ﷺ. فَكَانَ أَبُو هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ يَقْنُتُ فِي الرَّكْعَةِ ٱلأُخْرَى مِنْ صَلاَةِ ٱلظُّهْرِ، وَصَلاَةِ ٱلْعِشَاءِ، وَصَلاَةِ ٱلصُّبْحِ، بَعْدَ مَا يَقُولُ: سَمِعَ ٱللهُ لِمَنْ حَمِدَهُ، فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ ٱلْكُفَّارَ.

459. Narrated Anas رضى الله عنه : The *Qunût* used to be recited in the *Maghrib* and the *Fajr* prayers. *[1:763-O.B.]*

٤٥٩ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ ٱلْقُنُوتُ فِي ٱلمَغْرِبِ وَٱلْفَجْرِ.

460. Narrated Rifâ'a bin Râfi' Az-Zuraqî رضى الله عنه : One day we were offering *Ṣalât* (prayer) behind the Prophet صلى الله عليه وسلم. When he raised his head from bowing, he said *Sami'Allâhu liman ḥamidah*. A man (behind) him said *Rabbanâ walakalḥamd, ḥamdan kathîran ṭaîyiban mubârakan fîhi* (O our Lord! All the praises and thanks are for You, many good and blessed praises). When the Prophet صلى الله عليه وسلم completed the *Ṣalât* (prayer), he asked, "Who has said these words?" The man replied, "I." The Prophet صلى الله عليه وسلم said, "I saw over thirty angels competing to write it first." *[1:764-O.B.]*

٤٦٠ : عَنْ رِفَاعَةَ بْنِ رَافِعٍ ٱلزُّرَقِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي يَوْمًا وَرَاءَ ٱلنَّبِيِّ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ ٱلرَّكْعَةِ، قَالَ: (سَمِعَ ٱللهُ لِمَنْ حَمِدَهُ). فَقَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ ٱلْحَمْدُ، حَمْدًا كَثِيراً طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا ٱنْصَرَفَ، قَالَ: (مَنِ ٱلْمُتَكَلِّمُ). قَالَ: أَنَا، قَالَ: (رَأَيْتُ بِضْعَةً وَثَلاَثِينَ مَلَكًا يَبْتَدِرُونَهَا، أَيُّهُمْ يَكْتُبُهَا أَوَّلُ).

CHAPTER 28. To stand straight with calmness on raising the head from bowing.

٢٨ - باب: الاطْمِئْنَانِيَّةِ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ

461. (Narrated Thâbit) : Anas رضى الله عنه used to demonstrate to us the *Salât* (prayer) of the Messenger of Allâh صلى الله عليه وسلم and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration). *[1:765-O.B.]*

٤٦١ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ كَانَ يَنْعَتُ لَنَا صَلاَةَ ٱلنَّبِيِّ ﷺ، فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ رَأْسَهُ مِنَ ٱلرُّكُوعِ قَامَ حَتَّى نَقُولَ قَدْ نَسِيَ.

CHAPTER 29. One should say *Takbîr* while going in prostration.

٢٩ - باب: يَهوِي بِالتَّكْبِيرِ حِينَ يَسْجُدُ

462. Narrated Abû Huraira رضى الله عنه that when the Prophet صلى الله عليه وسلم raised his head from (bowing) he used to say *Sami' Allâhu liman hamidah, Rabbanâ walakal-hamd,* (after this) he would invoke Allâh for some people by naming them : "O Allâh save Walîd bin Al-Walîd and Salama bin Hishâm and Ayyâsh bin Rabî'a and weak people among faithful believers. O Allâh be hard on the tribe of Mudar and let them suffer from (famine) years like that of the time of Yûsuf (Joseph)." In those days the eastern section of the tribe of Mudar was against the Prophet صلى الله عليه وسلم. *[1:768 (B)-O.B.]*

٤٦٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: قال: كَانَ رَسُولُ ٱللهِ ﷺ حِينَ يَرْفَعُ رَأْسَهُ يَقُولُ: (سَمِعَ ٱللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ ٱلْحَمْدُ). يَدْعُو لِرِجَالٍ فَيُسَمِّيهِمْ بِأَسْمَائِهِمْ، فَيَقُولُ: (ٱللَّهُمَّ أَنْجِ ٱلْوَلِيدَ ابْنَ ٱلْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ ابْنَ أَبِي رَبِيعَةَ، وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْمُؤْمِنِينَ، ٱللَّهُمَّ ٱشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَٱجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ). وَأَهْلُ ٱلْمَشْرِقِ يَوْمَئِذٍ مِنْ مُضَرَ مُخَالِفُونَ لَهُ.

CHAPTER 30. Superiority of prostrating:

٣٠ - باب: فَضْلِ السُّجُودِ

463. Narrated (Abû Huraira) رضى الله عنه : The people said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the full moon on a clear night when there are no clouds?" They replied, "No, O Allâh's Messenger!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied: "No, O

٤٦٣ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّاسَ قَالُوا: يَا رَسُولَ ٱللهِ ﷺ هَلْ نَرَى رَبَّنَا يَوْمَ ٱلْقِيَامَةِ؟ قَالَ: (هَلْ تُمَارُونَ فِي ٱلْقَمَرِ لَيْلَةَ ٱلْبَدْرِ، لَيْسَ دُونَهُ سَحَابٌ؟). قَالُوا: لاَ يَا رَسُولَ ٱللهِ، قَالَ: (فَهَلْ

Allâh's Messenger!". He said, "You will see Allâh (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allâh جل جلاله will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him'. Then Allâh تعالى will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allâh will call them, and *Aṣ-Ṣirâṭ* (a slippery bridge on which there will be clamps and hooks like the thorn of *Sa'dân* — see *Original Bukhâri,* Vol.8, *Ḥadîth* No.577) will be laid across Hell and I (Muḥammad صلى الله عليه وسلم) shall be the first amongst the Messengers to cross it with my followers. Nobody except the Messengers will then be able to speak and they will be saying then, 'O Allâh! Save us, O Allâh! Save us.' There will be hooks like the thorns of *Sa'dân* in Hell. Have you seen the thorns of *Sa'dân*?" The people said, "Yes." He said, "These hooks will be like the thorns of *Sa'dân* but nobody except Allâh knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allâh intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognizing them from the

تُمَارُونَ فِي ٱلشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟). قَالُوا: لاَ، قَالَ: (فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يُحْشَرُ ٱلنَّاسُ يَوْمَ ٱلْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْ، فَمِنْهُمْ مَنْ يَتَّبِعُ ٱلشَّمْسَ، وَمِنْهُمْ مَنْ يَتَّبِعُ ٱلْقَمَرَ، وَمِنْهُمْ مَنْ يَتَّبِعُ ٱلطَّوَاغِيتَ، وَتَبْقَى هٰذِهِ ٱلأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ ٱللهُ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: هٰذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ ٱللهُ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَيَدْعُوهُمْ فَيُضْرَبُ ٱلصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ ٱلرُّسُلِ بِأُمَّتِهِ، وَلاَ يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلاَّ ٱلرُّسُلُ، وَكَلاَمُ ٱلرُّسُلِ يَوْمَئِذٍ: ٱللَّهُمَّ سَلِّمْ سَلِّمْ، وَفِي جَهَنَّمَ كَلاَلِيبُ، مِثْلُ شَوْكِ ٱلسَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ ٱلسَّعْدَانِ؟). قَالُوا: نَعَمْ، قَالَ: (فَإِنَّهَا مِثْلُ شَوْكِ ٱلسَّعْدَانِ، غَيْرَ أَنَّهُ لاَ يَعْلَمُ قَدْرَ عِظَمِهَا إِلاَّ ٱللهُ، تَخْطَفُ ٱلنَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يُوبَقُ بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخَرْدَلُ ثُمَّ يَنْجُو، حَتَّى إِذَا أَرَادَ ٱللهُ رَحْمَةَ مَنْ أَرَادَ مِنْ أَهْلِ ٱلنَّارِ، أَمَرَ ٱلْمَلاَئِكَةَ: أَنْ يُخْرِجُوا مَنْ كَانَ يَعْبُدُ ٱللهَ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بِآثَارِ ٱلسُّجُودِ، وَحَرَّمَ ٱللهُ عَلَى ٱلنَّارِ أَنْ

تَأْكُلَ أَثَرَ ٱلسُّجُودِ، فَيَخْرُجُونَ مِنَ ٱلنَّارِ، فَكُلُّ ٱبْنِ آدَمَ تَأْكُلُهُ ٱلنَّارُ إِلاَّ أَثَرَ ٱلسُّجُودِ، فَيَخْرُجُونَ مِنَ ٱلنَّارِ وَقَدِ ٱمْتُحِشُوا فَيُصَبُّ عَلَيْهِمْ مَاءُ ٱلْحَيَاةِ، فَيَنْبُتُونَ كَمَا تَنْبُتُ ٱلْحِبَّةُ فِي حَمِيلِ ٱلسَّيْلِ، ثُمَّ يَفْرُغُ ٱللهُ مِنَ ٱلْقَضَاءِ بَيْنَ ٱلْعِبَادِ، وَيَبْقَى رَجُلٌ بَيْنَ ٱلْجَنَّةِ وَٱلنَّارِ، وَهُوَ آخِرُ أَهْلِ ٱلنَّارِ دُخُولًا ٱلْجَنَّةَ، مُقْبِلاً بِوَجْهِهِ قِبَلَ ٱلنَّارِ، فَيَقُولُ: يَا رَبِّ ٱصْرِفْ وَجْهِي عَنِ ٱلنَّارِ، قَدْ قَشَبَنِي رِيحُهَا، وَأَحْرَقَنِي ذَكَاؤُهَا، فَيَقُولُ: هَلْ عَسَيْتَ إِنْ فُعِلَ ذٰلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَ ذٰلِكَ؟ فَيَقُولُ: لاَ وَعِزَّتِكَ، فَيُعْطِي ٱللهَ مَا يَشَاءُ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيَصْرِفُ ٱللهُ وَجْهَهُ عَنِ ٱلنَّارِ، فَإِذَا أَقْبَلَ بِهِ عَلَى ٱلْجَنَّةِ، رَأَى بَهْجَتَهَا سَكَتَ مَا شَاءَ ٱللهُ أَنْ يَسْكُتَ، ثُمَّ قَالَ: يَا رَبِّ قَدِّمْنِي عِنْدَ بَابِ ٱلْجَنَّةِ، فَيَقُولُ ٱللهُ: أَلَيْسَ قَدْ أَعْطَيْتَ ٱلْعُهُودَ وَٱلْمِيثَاقَ، أَنْ لاَ تَسْأَلَ غَيْرَ ٱلَّذِي كُنْتَ سَأَلْتَ؟ فَيَقُولُ: يَا رَبِّ لاَ أَكُونُ أَشْقَى خَلْقِكَ، فَيَقُولُ: فَمَا عَسَيْتَ إِنْ أُعْطِيتَ ذٰلِكَ أَنْ لاَ تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ: لاَ وَعِزَّتِكَ، لاَ أَسْأَلُ غَيْرَ ذٰلِكَ، فَيُعْطِي رَبَّهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيُقَدِّمُهُ إِلَى بَابِ ٱلْجَنَّةِ، فَإِذَا بَلَغَ بَابَهَا، فَرَأَى زَهْرَتَهَا، وَمَا فِيهَا مِنَ ٱلنَّضْرَةِ

traces of prostrations, for Allâh has forbidden the (Hell) fire to eat away those traces. So they will come out of the fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of a flowing flood-water stream. Then when Allâh had finished from the Judgment amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say, 'O Allâh! Turn my face from the fire as its wind has dried me and its steam has burnt me. Allâh will ask him, 'Will you ask for anything more in case this favour is granted to you?' He will say, 'No by Your (Honour) Power!' And he will give to his Lord (Allâh) جل what he will of the pledges and the covenants. Allâh will then turn his face from the fire. When he will face Paradise and will see its charms he will remain quiet as long as Allâh will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allâh will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allâh will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your (Honour) Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allâh will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and

pleasures he will remain quiet as long as Allâh will and then will say, 'O my Lord! Let me enter Paradise.' Allâh عز وجل will say, 'May Allâh be Merciful unto you, O son of Âdam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allâh will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allâh تعالى will say, 'Request more of such and such things.' Allâh will remind him and when all his desires and wishes have been fulfilled, Allâh عز و جل will say, 'All this is granted to you and a similar amount besides.' "

وَٱلسُّرُورِ، فَيَسْكُتُ مَا شَاءَ ٱللهُ أَنْ يَسْكُتَ، فَيَقُولُ: يَا رَبِّ أَدْخِلْنِي ٱلْجَنَّةَ، فَيَقُولُ ٱللهُ: وَيْحَكَ يَا ابْنَ آدَمَ، مَا أَغْدَرَكَ، أَلَيْسَ قَدْ أَعْطَيْتَ ٱلعَهْدَ وَٱلمِيثَاقَ، أَنْ لاَ تَسْأَلَ غَيْرَ ٱلَّذِي أُعْطِيتَ؟ فَيَقُولُ: يَا رَبِّ لاَ تَجْعَلْنِي أَشْقَى خَلْقِكَ، فَيَضْحَكُ ٱللهُ عَزَّ وَجَلَّ مِنْهُ، ثُمَّ يَأْذَنُ لَهُ فِي دُخُولِ ٱلْجَنَّةِ، فَيَقُولُ: تَمَنَّ، فَيَتَمَنَّى حَتَّى إِذَا ٱنْقَطَعَتْ أُمْنِيَّتُهُ، قَالَ ٱللهُ عَزَّ وَجَلَّ: زِدْ مِنْ كَذَا وَكَذَا، أَقْبَلَ يُذَكِّرُهُ رَبُّهُ، حَتَّى إِذَا ٱنْتَهَتْ بِهِ ٱلأَمَانِيُّ، قَالَ ٱللهُ تَعَالَى: لَكَ ذٰلِكَ وَمِثْلُهُ مَعَهُ).

Abû Sa'îd Al-Khudrî رضي الله عنه said to Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh تعالى said, 'That is for you and ten times more like it.' " Abû Huraira رضي الله عنه said, "I do not remember from Allâh's Messenger صلى الله عليه وسلم except (his saying), 'All this is granted to you and a similar amount besides.' " Abû Sa'id said, "I heard him saying, 'That is for you and ten times more the like of it." *[1:770-O.B.]*

قَالَ أَبُو سَعِيدٍ ٱلْخُدْرِيُّ لأَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُمَا: إِنَّ رَسُولَ ٱللهِ ﷺ قَالَ: قَالَ ٱللهُ (لَكَ ذٰلِكَ وَعَشَرَةُ أَمْثَالِهِ). قَالَ أَبُو هُرَيْرَةَ: لَمْ أَحْفَظْ مِنْ رَسُولِ ٱللهِ ﷺ إِلاَّ قَوْلَهُ: (لَكَ ذٰلِكَ وَمِثْلُهُ مَعَهُ). قَالَ أَبُو سَعِيدٍ: إِنِّي سَمِعْتُهُ يَقُولُ: (ذٰلِكَ لَكَ وَعَشَرَةُ أَمْثَالِهِ).

CHAPTER 31. To prostrate on seven bones.

٣١ - باب: السُّجُودِ عَلَى سَبْعَةِ أَعْظُمٍ

464. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "We have been ordered to prostrate on seven bones i.e.on forehead (along with the tip of the nose and), pointed towards his nose, both hands, both knees and the toes of both feet, and not to tuck up the clothes and the hair." *[1:774-O.B.]*

٤٦٤ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهما فِي رِوايةٍ قَالَ: قَالَ ٱلنَّبِيُّ ﷺ: (أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى ٱلْجَبْهَةِ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ - وَٱلْيَدَيْنِ، وَٱلرُّكْبَتَيْنِ، وَأَطْرَافِ ٱلْقَدَمَيْنِ، وَلاَ نَكْفِتَ ٱلثِّيَابَ وَٱلشَّعَرَ).

CHAPTER 32. To sit for a while between the two prostrations.

٣٢ - باب: الْمُكْث بَيْنَ السَّجْدَتَيْن

465. (Narrated Thâbit): Anas رضي الله عنه said, "I will leave no stone unturned in making you offer the *Salât* (prayer) as I have seen the Prophet صلى الله عليه وسلم making us offer it." [The remaining *Hadîth* has been passed — see *Hadîth* No. 461.] *[1:784-O.B.]*

٤٦٥ : عَنْ أَنَسٍ رَضِيَ ٱللّٰهُ عَنْهُ قَالَ: إِنِّي لاَ آلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ ٱلنَّبِيَّ ﷺ. وباقي الحديث تقدَّمَ.

CHAPTER 33. One should not put the forearms on the ground during prostrations. [Abû Humaid said: The Prophet صلى الله عليه وسلم prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body].

٣٣ - باب: لايَفْتَرِشُ ذِرَاعَيْهِ فِي السُّجُودِ

466. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Be straight in the prostrations and none of you should put his forearms on the ground (during prostration) like a dog." *[1:785-O.B.]*

٤٦٦ : وَعَنْهُ رَضِيَ ٱللّٰهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ قَالَ: (ٱعْتَدِلُوا فِي ٱلسُّجُودِ، وَلاَ يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ ٱنْبِسَاطَ ٱلْكَلْبِ).

CHAPTER 34. Sitting straight in a *Witr* prayer (i.e. odd *Rak'a*) and then getting up.

٣٤ - باب: مَنِ اسْتَوَى قَاعِداً فِي وِتْرٍ مِنْ صَلاَتِهِ ثُمَّ نَهَضَ

467. Narrated Mâlik bin Huwairith Al-Laithî رضي الله عنه : I saw the Prophet صلى الله عليه وسلم offering *Salât* (prayer) and in the odd *Rak'a,* he used to sit for a moment before getting up. *[1:786-O.B.]*

٤٦٧ : عَنْ مالِكِ بْنِ ٱلْحُوَيْرِثِ رَضِيَ ٱللّٰهُ عَنْهُ: أَنَّهُ رَأَى ٱلنَّبِيَّ ﷺ يُصَلِّي، فَإِذَا كَانَ فِي وِتْرٍ مِنْ صَلاَتِهِ، لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا.

CHAPTER 35. Saying *Takbîr* on rising from the two prostrations.

٣٥ - باب: يُكَبِّرُ وَهُوَ يَنْهَضُ مِنَ السَّجْدَتَيْنِ

468. Narrated (Sa'îd bin Al-Hârith) : Abû Sa'îd Al-Khudrî رضي الله عنه led us in the *Salât* (prayer) and said the *Takbîr* aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second *Rak'a.* Abû Sa'îd said, "I saw the Prophet صلى الله عليه وسلم doing the same." *[1:788-O.B.]*

٤٦٨ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللّٰهُ عَنْهُ: أَنَّهُ صَلَّى، فَجَهَرَ بِالتَّكْبِيرِ حِينَ رَفَعَ رَأْسَهُ مِنَ ٱلسُّجُودِ، وَحِينَ سَجَدَ وَحِينَ رَفَعَ، وَحِينَ قَامَ مِنَ ٱلرَّكْعَتَيْنِ، وَقَالَ: هٰكَذَا رَأَيْتُ ٱلنَّبِيَّ ﷺ.

CHAPTER 36. The Prophet's legal way (*Sunna*) for the sitting in the *Tashahhud* [in the *Ṣalât* (prayer)].

٣٦ - باب: سُنَّةِ الجُلُوسِ فِي التَّشَهُّدِ

469. Narrated 'Abdullâh (bin 'Umar رضي الله عنهما) : I saw 'Abdullâh bin 'Umar رضي الله عنهما crossing his legs while sitting in *Aṣ-Ṣalât* (the prayer) and I, a mere youngster in those days, did the same. Ibn 'Umar forbade me to do so, and said, "The proper way is to keep the right foot propped up and bend the left in *Aṣ-Ṣalât* (the prayer)." I said questioningly, "But you are doing so (crossing the legs)." He said, "My feet cannot bear my weight." *[1:790-O.B.]*

٤٦٩ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رضي الله عنهما :
أَنَّهُ كَانَ يَتَرَبَّعُ فِي ٱلصَّلاَةِ إِذَا جَلَسَ، وأَنَّه رأَى وَلَدَهُ فَعَلَ ذٰلكَ فَنهاهُ، وقَالَ: إِنَّمَا سُنَّةُ ٱلصَّلاَةِ أَنْ تَنْصِبَ رِجْلَكَ ٱلْيُمْنَى، وَتَثْنِيَ ٱلْيُسْرَى، فقال لهُ: إِنَّكَ تَفْعَلُ ذٰلِكَ؟ فَقَالَ: إِنَّ رِجْلَيَّ لاَ تَحْمِلاَنِي.

470. Abû Ḥumaid As-Sâ'idî رضي الله عنه said, "I remember the *Ṣalât* (prayer) of Allâh's Messenger صلى الله عليه وسلم better than anyone of you. I saw him raising both his hands up to the level of the shoulders on saying the *Takbîr*; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the *Qiblah*. On sitting in the second *Rak'a* he sat on his left foot and propped up the right one; and in the last *Rak'a* he pushed his left foot forward and kept the other foot propped up and sat over his buttocks." *[1:791-O.B.]*

٤٧٠ : عَنْ أَبِي حُمَيْدٍ ٱلسَّاعِدِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَنَا كُنْتُ أَحْفَظَكُمْ لِصَلاَةِ رَسُولِ ٱللهِ ﷺ، رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ أَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَصَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ ٱسْتَوَى، حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلاَ قَابِضِهِمَا، وَٱسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ ٱلْقِبْلَةَ، فَإِذَا جَلَسَ فِي ٱلرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ ٱلْيُسْرَى، وَنَصَبَ ٱلْيُمْنَى، وَإِذَا جَلَسَ فِي ٱلرَّكْعَةِ ٱلآخِرَةِ، قَدَّمَ رِجْلَهُ ٱلْيُسْرَى، وَنَصَبَ ٱلأُخْرَى، وَقَعَدَ عَلَى مَقْعَدَتِهِ.

CHAPTER 37. Whoever considered that the first *Tashahhud* is not compulsory.

٣٧ - باب: مَنْ لَمْ يَرَ التَّشَهُّدَ الأَوَّلَ وَاجباً

471. Narrated 'Abdullâh bin Buḥaina رضي الله عنه (he was from the tribe of Azd Shanû'a and was the ally of the tribe of

٤٧١ : عَنْ عَبْدِ ٱللهِ بْنِ بُحَيْنَةَ رَضِيَ ٱللهُ عَنْهُ، وَهُوَ مِنْ أَزْدِ شَنُوءَةَ، وَهُوَ

'Abd Manâf and was one of the companions of the Prophet (صلى الله عليه وسلم): Once the Prophet صلى الله عليه وسلم led us in the *Ẓuhr* prayer and stood up after the second *Rak'a* and did not sit down. The people stood up with him. When *Aṣ-Ṣalât* (the prayer) was about to end and the people were waiting for him to say the *Taslîm*, he said *Takbîr* while sitting and prostrated twice (of *Sahw* forgetfulness) before saying the *Taslîm* and then he said the *Taslîm*. *[1:792-O.B.]*

CHAPTER 38. (Saying of the) *Tashahhud* in the last *Rak'a*.

472. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه, "Whenever we offered *Ṣalât* (prayer) behind the Prophet صلى الله عليه وسلم, we used to recite (in sitting) *As-Salâm* (peace) be on Jibrael (Gabriel), Mikâel (Michael), peace be on so-and-so. Once Allâh's Messenger صلى الله عليه وسلم looked back at us and said, Allâh Himself is *As-Salâm* (Peace), and if anyone of you prays then he should say, *At-taḥiyâtu lillâhi waṣṣalawâtu waṭ-ṭaiyibâtu. As-Salâmu 'alaika aiyuhan-Nabyu wa raḥmatul-lâhi wa barakâtuhu. As-Salâmu 'alainâ wa 'ala ibâdillâh iṣṣâliḥîn* (all the compliments, prayers and good things are due to Allâh تعالى; peace be on you, O Prophet and Allâh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allâh). If you say that, it will be for all the slaves in the heaven and the earth. *Ash-hadu an lâilâha illal-lâhu wa ash-hadu anna Muḥammadan 'abduhu wa Rasûluhu.* (I testify that none has the right to be worshipped but Allâh and I also testify that Muḥammad is His slave and His Messenger)." *[1:794-O.B.]*

حَلِيفٌ لِبَنِي عَبْدِ مَنَافٍ، وَكَانَ مِنْ أَصْحَابِ ٱلنَّبِيِّ ﷺ: أَنَّ ٱلنَّبِيَّ ﷺ صَلَّى بِهِمُ ٱلظُّهْرَ، فَقَامَ فِي ٱلرَّكْعَتَيْنِ ٱلأُولَيَيْنِ، لَمْ يَجْلِسْ، فَقَامَ ٱلنَّاسُ مَعَهُ، حَتَّى إِذَا قَضَى ٱلصَّلاَةَ، وَٱنْتَظَرَ ٱلنَّاسُ تَسْلِيمَهُ، كَبَّرَ وَهُوَ جَالِسٌ، فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ سَلَّمَ.

٣٨ - باب: التَّشَهُّدِ فِي الآخِرَةِ

٤٧٢ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ، قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ ٱلنَّبِيِّ ﷺ قُلْنَا: ٱلسَّلاَمُ عَلَى ٱللهِ، ٱلسَّلاَمُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، ٱلسَّلاَمُ عَلَى فُلاَنٍ وَفُلاَنٍ، فَٱلْتَفَتَ إِلَيْنَا رَسُولُ ٱللهِ ﷺ فَقَالَ: (إِنَّ ٱللهَ هُوَ ٱلسَّلاَمُ، فَإِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ: ٱلتَّحِيَّاتُ لِلهِ، وَٱلصَّلَوَاتُ وَٱلطَّيِّبَاتُ، ٱلسَّلاَمُ عَلَيْكَ أَيُّهَا ٱلنَّبِيُّ وَرَحْمَةُ ٱللهِ وَبَرَكَاتُهُ، ٱلسَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ ٱللهِ ٱلصَّالِحِينَ، فَإِنَّكُمْ إِذَا قُلْتُمُوهَا، أَصَابَتْ كُلَّ عَبْدٍ لِلهِ صَالِحٍ فِي ٱلسَّمَاءِ وَٱلأَرْضِ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ ٱللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ).

CHAPTER 39. Invocation before the *Taslîm*.

٣٩ - باب: الدُّعَاءِ قَبْلَ السَّلَامِ

473. Narrated 'Āisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم used to invoke Allâh in *Aṣ-Ṣalât* (the prayer) saying, "*Allâhumma innî a'ûdhu bika min 'adhabil-qabri wa a'ûdhu bika min fitnatil-masîḥid-dajjâl, wa a'ûdhu bika min fitnatil-mahya wa fitnatil-mamâti. Allâhumma innî a'ûdhu bika minal-mâthami wal-maghrami.* [O Allâh, I seek refuge with You from the punishment of the grave and from the *Fitnah* (trial or affliction etc.) of *Masîḥ Ad-Dajjâl* and from the *Fitnah* (trial or affliction etc.) of life and *Fitnah* (trial or affliction etc.) of death. O Allâh, I seek refuge with You from the sins and from being in debt]." Somebody said to him, "Why do you so frequently seek refuge with Allâh from being in debt?" (The Prophet صلى الله عليه وسلم) replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)." *[1:795-O.B.]*

٤٧٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا : زَوْجِ ٱلنَّبِيِّ ﷺ : أَنَّ رَسُولَ ٱللهِ ﷺ كَانَ يَدْعُو فِي ٱلصَّلاَةِ : (ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ ٱلْقَبْرِ، وَأَعُوذُ بِكَ مِنَ فِتْنَةِ ٱلْمَسِيحِ ٱلدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ ٱلْمَحْيَا وَفِتْنَةِ ٱلْمَمَاتِ، ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْمَأْثَمِ وَٱلْمَغْرَمِ). فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ ٱلْمَغْرَمِ؟ فَقَالَ: (إِنَّ ٱلرَّجُلَ إِذَا غَرِمَ، حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ).

474. Narrated Abû Bakr Aṣ-Ṣiddîq رضى الله عنه : I asked Allâh's Messenger صلى الله عليه وسلم to teach me an invocation so that I may invoke Allâh with it in my *Ṣalât* (prayer). He told me to say, "*Allâhumma innî ẓalamtu nafsî ẓulman kathîran. Walâ yaghfirudh-dhunuba illâ anta faghfirlî maghfiratan min 'indika, warḥamnî innaka antal-Ghafûr ur- Raḥîm* [O Allâh! I have done great *Ẓulm* (wrong) to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful]." *[1:796-O.B.]*

٤٧٤ : عَنْ أَبِي بَكْرٍ ٱلصِّدِّيقِ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ قَالَ لِرَسُولِ ٱللهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي. قَالَ: (قُلْ: ٱللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلاَ يَغْفِرُ ٱلذُّنُوبَ إِلاَّ أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَٱرْحَمْنِي، إِنَّكَ أَنْتَ ٱلْغَفُورُ ٱلرَّحِيمُ).

CHAPTER 40. What optional invocation may be selected after the *Tashahhud*.

٤٠ - باب: مَا يُتَخَيَّرُ مِنَ الدُّعَاءِ بَعْدَ التَّشَهُّد

475. Narrated 'Abdullah bin Mas'ûd رضي الله عنه in a similar *Hadîth* of *Tashahhud*, (*Hadîth* No. 472) that after saying *"Wa ashhadu anna Muhammadan 'abduhu wa Rasûluhu"*, select the invocation you like best to recite it. *[1:797-O.B.]*

٤٧٥ : حديث ابن مَسْعودٍ رضي الله عنه في التَّشَهُّد تقدم قريبًا، وقال في هذه الرواية بعد قوله: (وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ): (ثُمَّ يَتَخَيَّرُ مِنَ ٱلدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو).

CHAPTER 41. *Taslîm* [turning the face to the right and then to the left and saying, *"As-Salâmu 'alaikum wa rahmatullâh"*, at the end of the *Ṣalât* (prayers)].

٤١ - باب: التَّسْلِيم

476. Narrated Umm Salama رضي الله عنها: Whenever Allâh's Messenger صلى الله عليه وسلم finished his *Ṣalât* (prayers) with *Taslîm*, the women would get up and he would stay on for a while in his place before getting up. *[1:799-O.B.]*

٤٧٦ : عَنْ أُمِّ سَلَمَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ ٱللهِ ﷺ إِذَا سَلَّمَ، قَامَ ٱلنِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَمَكَثَ يَسِيرًا قَبْلَ أَنْ يَقُومَ.

CHAPTER 42. To finish the *Ṣalât* (prayer) with *Taslîm* along with the *Imâm*.

٤٢ - باب: يُسَلِّمُ حِينَ يُسَلِّمُ الإِمَامُ

477. Narrated 'Itbân (bin Mâlik) رضي الله عنه: We offered *Ṣalât* (prayer) with the Prophet صلى الله عليه وسلم and used to finish our *Ṣalât* (prayer) with the *Taslîm* along with him. *[1:800-O.B.]*

٤٧٧ : عَنْ عِتْبَانَ رَضِيَ ٱللهُ عَنْهُ قَالَ: صَلَّيْنَا مَعَ ٱلنَّبِيِّ ﷺ، فَسَلَّمْنَا حِينَ سَلَّمَ.

CHAPTER 43. The *Dhikr* (Remembering Allâh by glorifying, praising and magnifying Him) after *Aṣ-Ṣalât* (the prayer).

٤٣ - باب: الذِّكْرِ بَعْدَ الصَّلاَةِ

478. (Narrated Abû Ma'bad, the freed slave of Ibn 'Abbâs) Ibn 'Abbâs رضي الله عنهما told me, "In the lifetime of the Prophet صلى الله عليه وسلم it was the custom to remember Allâh (*Dhikr*) by glorifying, praising and magnifying Allâh aloud after the compulsory congregational *Ṣalât* (prayers)." Ibn 'Abbâs further said, "When I heard the *Dhikr*, I would

٤٧٨ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَفْعَ ٱلصَّوْتِ بِالذِّكْرِ، حِينَ يَنْصَرِفُ ٱلنَّاسُ مِنَ ٱلْمَكْتُوبَةِ، كَانَ عَلَى عَهْدِ ٱلنَّبِيِّ ﷺ. وَقَالَ ٱبْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا ٱنْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ.

learn that the compulsory congregational *Ṣalât* (prayer) had ended." *[1:802-O.B.]*

479. Narrated Abû Huraira رضي الله عنه: Some poor people came to the Prophet صلى الله عليه وسلم and said, "The wealthy people will get higher grades and will have permanent enjoyment, and they offer *Ṣalât* (prayer) like us and observe *Ṣaum* (fast) as we do. They have more money by which they perform the *Ḥajj*, and *'Umra;* fight and struggle in Allâh's Cause and give in charity." The Prophet صلى الله عليه وسلم said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say ***Subḥân Allâh, Alḥamdulillâh*** and ***Allâhu Akbar*** thirty three times each after every (compulsory) *Ṣalât* (prayer)."

We differed and some of us said that we should say, ***Subḥân Allâh*** thirty three times and ***Alḥamdu lillâh*** thirty three times and ***Allâhu Akbar*** thirty four times. I went to the Prophet صلى الله عليه وسلم who said, "Say, ***Subḥân Allâh*** and ***Alḥamdu lillâh*** and ***Allâhu Akbar*** all of them for thirty three times." *[1:804-O.B.]*

٤٧٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: جَاءَ ٱلْفُقَرَاءُ إِلَى ٱلنَّبِيِّ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ ٱلدُّثُورِ مِنَ ٱلأَمْوَالِ بِالدَّرَجَاتِ ٱلْعُلاَ وَٱلنَّعِيمِ ٱلْمُقِيمِ: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلُ أَمْوَالٍ، يَحُجُّونَ بِهَا وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ وَيَتَصَدَّقُونَ. قَالَ: (أَلاَ أُحَدِّثُكُمْ بِأَمْرٍ إِنْ أَخَذْتُمْ بِهِ، أَدْرَكْتُمْ مَنْ سَبَقَكُمْ، وَلَمْ يُدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانَيْهِم، إِلاَّ مَنْ عَمِلَ مِثْلَهُ؟ تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ، خَلْفَ كُلِّ صَلاَةٍ، ثَلاَثًا وَثَلاَثِينَ).

قَالَ الراوي: فَاخْتَلَفْنَا بَيْنَنَا، فَقَالَ بَعْضُنَا: نُسَبِّحُ ثَلاَثًا وَثَلاَثِينَ، وَنَحْمَدُ ثَلاَثًا وَثَلاَثِينَ، وَنُكَبِّرُ أَرْبَعًا وَثَلاَثِينَ، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: (تَقُولُ: سُبْحَانَ ٱللهِ، وَٱلْحَمْدُ لِلهِ، وَٱللهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلِّهِنَّ ثَلاَثًا وَثَلاَثِينَ).

480. Narrated Al-Mughîra bin Shu'ba رضي الله عنه: The Prophet صلى الله عليه وسلم used to say after every compulsory *Ṣalât* (prayer), "*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, lahul-mulku wa-lahul-ḥamdu, wa Huwa 'ala kulli shai'in Qadîr. Allâhumma lâ mani'a limâ a'ṭaita, wa lâ mu'ṭiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi*

٤٨٠ : عَنِ ٱلْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ: (لاَ إِلَٰهَ إِلاَّ ٱللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ ٱلْمُلْكُ، وَلَهُ ٱلْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. ٱللَّهُمَّ لاَ مَانِعَ لِمَا

أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا ٱلْجَدِّ مِنْكَ ٱلْجَدُّ).

minkal-jadd. [None has the right to be worshipped but Allâh and He has no partner in Lordship or in worship or in the Names and the Qualities and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will."] [And Al-Ḥasan said, *'Al-Jadd* means riches (prosperity). "] *[1:805-O.B.]*

٤٤ - باب: يَستقبلُ الإمامُ النَّاسَ إذا سَلَّمَ

CHAPTER 44. The *Imâm* should face the followers after finishing the *Ṣalât* (prayer) with *Taslîm*.

٤٨١ : عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ ٱلنَّبِيُّ ﷺ إِذَا صَلَّى صَلاَةً، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ.

481. Narrated Samura bin Jundab رضى الله عنه : The Prophet صلى الله عليه وسلم used to face us on completion of the *Ṣalât* (prayer). *[1:806-O.B.]*

٤٨٢ : عَنْ زَيْدِ بْنِ خَالِدٍ الجُهَنِيِّ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ ٱللهِ ﷺ صَلاَةَ ٱلصُّبْحِ بِالْحُدَيْبِيَةِ، عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ ٱللَّيْلِ، فَلَمَّا ٱنْصَرَفَ، أَقْبَلَ عَلَى ٱلنَّاسِ فَقَالَ: (هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ عزَّ وَجلَّ؟): قَالُوا: ٱللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: (أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ ٱللهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْاكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْاكَبِ).

482. Narrated Zaid bin Khâlid Al-Juhanî رضى الله عنه : The Prophet صلى الله عليه وسلم led us in the *Fajr* prayer at Ḥudaibiya after a rainy night. On completion of the *Ṣalât* (prayer), he faced the people and said, "Do you know what your Lord عز وجل has said (revealed)?" The people replied, "Allâh and His Messenger know better." He said, "Allâh has said, 'In this morning some of *'Ibâdî* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allâh is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and believer in the star.' " *[1:807-O.B.]*

٤٥ - باب: مَنْ صَلَّى بالنَّاسِ فَذَكَرَ حَاجَةً فَتَخطَّاهُمْ

CHAPTER 45. Whoever led the people in *Ṣalât* (prayer) and remembered an urgent matter or

necessity and had to pass over the people (to carry out that).

483. Narrated 'Uqba رضي الله عنه : I offered the *'Aṣr* prayer behind the Prophet صلى الله عليه وسلم at Al-Madîna. When he had finished the *Ṣalât* (prayer) with *Taslîm*, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed. The Prophet صلى الله عليه وسلم came back and found the people surprised at his haste and said to them, "I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allâh's worship, so I have ordered it to be distributed (in charity)." *[1:810-O.B.]*

٤٨٣ : عَنْ عُقْبَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ ٱلنَّبِيِّ ﷺ بِالمَدِينَةِ ٱلْعَصْرَ، فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا، يَتَخَطَّى رِقَابَ ٱلنَّاسِ، إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزِعَ ٱلنَّاسُ مِنْ سُرْعَتِهِ، فَخَرَجَ عَلَيْهِمْ، فَرَأَى أَنَّهُمْ عَجِبُوا مِنْ سُرْعَتِهِ، فَقَالَ: (ذَكَرْتُ شَيْئًا مِنْ تِبْرٍ عِنْدَنَا، فَكَرِهْتُ أَنْ يَحْبِسَنِي، فَأَمَرْتُ بِقِسْمَتِهِ).

CHAPTER 46. To leave or depart from the right and from the left after finishing from the *Ṣalât* (prayers).

٤٦ - باب: الانصِرَافِ عَنِ اليَمِينِ والشِّمَالِ

484. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : You should not give away a part of your *Ṣalât* (prayer) to Satan by thinking that it is necessary to depart (after finishing the prayer) from one's right side only; I have seen the Prophet صلى الله عليه وسلم often departing from the left side. *[1:811-O.B.]*

٤٨٤ : عَنْ عَبْدِ ٱللَّهِ بْنِ مَسْعُودٍ رَضِيَ ٱللَّهُ عَنْهُ قال: لاَ يَجْعَلْ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلاَتِهِ، يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لاَ يَنْصَرِفَ إِلاَّ عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ ٱلنَّبِيَّ ﷺ كَثِيرًا يَنْصَرِفُ عَنْ يَسَارِهِ.

CHAPTER 47. What has been said about uncooked garlic, onion and leek.

٤٧ - باب: مَا جَاءَ فِي الثُّومِ النِّيءِ وَالبَصَلِ وَالكُرَّاثِ

485. (Narrated 'Aṭâ') : I heard Jâbir bin 'Abdullâh رضي الله عنهما saying, "The Prophet صلى الله عليه وسلم said, 'Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.' " I said, "What does he mean by that?" He replied, "I think he means only raw garlic." *[1:813-O.B.]*

٤٨٥ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ رَضِيَ ٱللَّهُ عَنْهُما قَالَ: قال ٱلنَّبِيُّ ﷺ: (مَنْ أَكَلَ مِنْ هٰذِهِ ٱلشَّجَرَةِ - يُرِيدُ ٱلثُّومَ - فَلاَ يَغْشَانَا فِي مَسَاجِدِنَا). قَالَ الراوي: قُلْتُ لِجَابِرٍ: مَا يَعْنِي بِهِ؟ قَالَ: مَا أُرَاهُ يَعْنِي إِلاَّ نِيئَهُ. وقيل: إِلاَّ نَتْنَهُ.

486. Narrated (Jâbir bin 'Abdullâh) رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever eats garlic or onion should keep away from us, or keep away from our mosque or should remain in his house." (Jâbir bin 'Abdullâh, in another narration said,) "Once a big pot containing (cooked) vegetables was brought. On finding unpleasant smell coming from it, the Prophet صلى الله عليه وسلم asked, 'What is in it?' He was told all the names of the vegetables that were in it. The Prophet صلى الله عليه وسلم ordered that it should be brought near to some of his companions who were with him. When the Prophet صلى الله عليه وسلم saw it he disliked to eat it and said, 'Eat. (I don't eat) for I converse with those whom you don't converse with (i.e. the angels).' " *[1:814-O.B.]*

٤٨٦ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُما : أَنَّ ٱلنَّبِيَّ ﷺ قَالَ : (مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا). أَوْ قَالَ : (فَلْيَعْتَزِلْ مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ). وَأَنَّ ٱلنَّبِيَّ ﷺ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحًا، فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ ٱلْبُقُولِ، فَقَالَ : (قَرِّبُوهَا). إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ، فَلَمَّا رَآهُ كَرِهَ أَكْلَهَا، قَالَ : (كُلْ فَإِنِّي أُنَاجِي مَنْ لاَ تُنَاجِي).

487. In another quotation (*Ḥadîth*) it is mentioned, "A dish containing vegetables was brought." *[1:814-O.B.]*

٤٨٧ : وَفِي رواية : أُتِيَ بِبَدْرٍ، يَعْنِي طَبَقًا، فِيهِ خَضِرَاتٌ.

CHAPTER 48. The ablution etc. for boys (youngsters).

٤٨ ـ باب: وُضُوءِ الصِّبْيَانِ

488. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم passed by a grave that was separated from the other graves and led the people in the (funeral) prayer and the people aligned behind him. *[1:816-O.B.]*

٤٨٨ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُما : أَنَّ ٱلنَّبِيَّ ﷺ مَرَّ عَلَى قَبْرٍ مَنْبُوذٍ، فَأَمَّهُمْ وَصَفُّوا عَلَيْهِ.

489. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "*Ghusl* (taking a bath) on Friday is compulsory for everyone reaching the age of puberty." *[1:817-O.B.]*

٤٨٩ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ، أَنَّ ٱلنَّبِيَّ ﷺ قَالَ : (ٱلْغُسْلُ يَوْمَ ٱلْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ).

490. (Narrated 'Abdur Raḥmân bin 'Âbis) : A person asked Ibn 'Abbâs رضي الله عنهما, "Have you ever presented yourself at the (*'Eid*) prayer with Allâh's Messenger صلى الله عليه وسلم ?" He replied, "Yes. And had it not been for my kinship (position) with the Prophet

٤٩٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُما وَقَدْ قَالَ لَهُ رَجُلٌ : شَهِدْتَ ٱلْخُرُوجَ مَعَ رَسُولِ ٱللهِ ﷺ؟ قَالَ : نَعَمْ، وَلَوْلاَ مَكَانِي مِنْهُ مَا شَهِدْتُهُ، يَعْنِي

it would not have been possible for me to do so (for he was too young). The Prophet صلى الله عليه وسلم went to the mark near the house of Kathîr bin Aṣ-Ṣalt and delivered a *Khuṭba* (religious talk). He then went towards the women. He advised and reminded them and asked them to give alms. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilâl. Then the Prophet صلى الله عليه وسلم and Bilâl came to the house." *[1:822-O.B.]*

مِنْ صِغَرِهِ، أَتَى ٱلْعَلَمَ ٱلَّذِي عِنْدَ دَارِ كَثِيرِ ابْنِ ٱلصَّلْتِ، ثُمَّ خَطَبَ، ثُمَّ أَتَى ٱلنِّسَاءَ فَوَعَظَهُنَّ، وَذَكَّرَهُنَّ، وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ ٱلمَرْأَةُ تَهْوِي بِيَدِهَا إِلَى حَلْقِهَا، تُلْقِي فِي ثَوْبِ بِلَالٍ، ثُمَّ أَتَى هُوَ وَبِلَالٌ ٱلْبَيْتَ.

CHAPTER 49. Going of women to the mosques at night and in darkness.

٤٩ - باب: خُرُوجِ النِّسَاءِ إِلَى المَسَاجِدِ بِاللَّيْلِ وَالغَلَسِ

491. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "If your women ask permission to go to the mosque at night, allow them." *[1:824-O.B.]*

٤٩١ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (إِذَا ٱسْتَأْذَنَكُمْ نِسَاؤُكُمْ بِاللَّيْلِ إِلَى ٱلمَسْجِدِ فَأْذَنُوا لَهُنَّ).

11. THE BOOK OF *AL-JUMU'A* (FRIDAY)

١١ ـ كتاب الجُمُعَةِ

CHAPTER 1. The prescription of Friday [*Al-Jumu'a* — *Salât* (prayer) and *Khutba*].

١ ـ باب: فَرْضِ الجُمُعَةِ

492. Narrated Abû Huraira رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which [i.e. religious ceremonies like *Khutba* and Friday (*Jumu'a*) prayer etc.] was made compulsory for them but they differed about it. So Allâh gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) the following day (i.e. Saturday) and the Christians' (is) the day after the following day (i.e. Sunday)." *[2:1-O.B.]*

٤٩٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ ٱللهِ ﷺ يَقُولُ: (نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هٰذَا يَوْمُهُمُ الَّذِي فَرَضَ ٱللهُ عَلَيْهِمْ، فَٱخْتَلَفُوا فِيهِ، فَهَدَانَا ٱللهُ له فَالنَّاسُ لَنَا فِيهِ تَبَعٌ: الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ).

{CHAPTER 2. To perfume (oneself) before going for the Friday prayer.}

{٢ ـ باب: الطِّيبِ لِلْجُمُعَةِ}

493. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with *Siwâk*, and the using of perfume, if available." *[2:5-O.B.]*

٤٩٣ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَشْهَدُ عَلَى رَسُولِ ٱللهِ ﷺ قَالَ: (الْغُسْلُ يَوْمَ الجُمُعَةِ وَاجِبٌ على كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنَّ، وَأَنْ يَمَسَّ طِيبًا إِنْ وَجَدَ).

CHAPTER 3. The superiority of *Al-Jumu'a* (prayer and *Khutba*) [The weekly congregational *Salât* (prayer) offered by Muslims at the time of *Zuhr* prayer. This *Salât* (prayer) is preceded by a *Khutba* (religious talk)].

٣ ـ باب: فَضْلِ الجُمُعَةِ

494. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Any person who takes a bath on

٤٩٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (مَنِ ٱغْتَسَلَ يَوْمَ

Friday like the bath of *Janâba* and then goes for the *Salât* (prayer) (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allâh's Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen, and whoever goes in the fifth hour then it is as if he had offered an egg. When the *Imâm* comes out [i.e. starts delivering the *Khutba* (religious talk)]. the angels present themselves to listen to the *Khutba*." *[2:6-O.B]*

الجُمُعَةِ غُسْلَ الجَنَابَةِ ثُمَّ راحَ، فَكَأَنَّما قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّما قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الإِمامُ حَضَرَتِ المَلائِكَةُ يَسْتَمِعُونَ ٱلذِّكْرَ).

CHAPTER 4. To use (hair) oil (on getting prepared) for the *Jumu'a* prayer.

٤ - باب: الدُّهْنِ لِلْجُمُعَةِ

495. Narrated Salmân Al-Fârisî رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the *Jumu'a* prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allâh has) written for him and then remains silent while the *Imâm* is delivering the *Khutba* (religious talk), his sins in-between the present and the last Friday would be forgiven." *[2:8-O.B]*

٤٩٥ : عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: (لاَ يَغْتَسِلُ رَجُلٌ يَوْمَ الجُمُعَةِ، وَيَتَطَهَّرُ ما ٱسْتَطاعَ مِنْ طُهْرٍ، وَيَدَّهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلاَ يُفَرِّقُ بَيْنَ ٱثْنَيْنِ، ثُمَّ يُصَلِّي ما كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمامُ، إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى).

496. (Narrated Tâwûs): I said to Ibn 'Abbâs رضي الله عنهما, "The people are narrating that the Prophet صلى الله عليه وسلم said, 'Take a bath on Friday and wash your heads (i.e. take a thorough bath) even though you were not *Junub* and use perfume.'" On that Ibn 'Abbâs replied, "I know about the bath, (i.e. it is essential) but I do not know about the perfume (i.e. whether it is essential or not.)" *[2:9-O.B]*

٤٩٦ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُما: أَنَّهُ قيل لَهُ: ذَكَرُوا أَنَّ النَّبِيَّ ﷺ قالَ: (ٱغْتَسِلُوا يَوْمَ الجُمُعَةِ وَٱغْسِلُوا رُؤُسَكُمْ وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَأَصِيبُوا مِنَ الطِّيبِ). فقالَ: أَمَّا الْغُسْلُ فَنَعَمْ، وَأَمَّا الطِّيبُ فَلاَ أَدْرِي.

CHAPTER 5. To wear the best available clothes (for the *Jumu'a* prayer).

٥ - باب: يَلْبَسُ أَحْسَنَ مَا يَجِدُ

497. Narrated ('Abdullâh bin 'Umar رضى الله عنهما): 'Umar bin Al-Khattâb رضى الله عنه saw a silken cloak (being sold) at the gate of the mosque and said to Allâh's Messenger صلى الله عليه وسلم, "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations." Allâh's Messenger صلى الله عليه وسلم replied, "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allâh's Messenger صلى الله عليه وسلم and he gave one of them to 'Umar bin Al-Khattâb on that 'Umar said, "O Allâh's Messenger! You have given me this cloak although on the cloak of 'Utârid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allâh's Messenger صلى الله عليه وسلم replied, "I have not given you this to wear". And so 'Umar bin Al-Khattâb رضى الله عنه gave it to his pagan brother in Makka to wear. *[2:11-O.B.]*

٤٩٧ : عَنْ عُمَرَ بْنَ الخَطَّابِ رضي الله عَنْهُ أَنَّه وَجَدَ حُلَّةً سِيَرَاءَ عِنْدَ بَابِ المَسْجِدِ، فَقَالَ: يَا رَسُولَ ٱللهِ، لَوِ اشْتَرَيْتَ هٰذِهِ، فَلَبِسْتَهَا يَوْمَ الجُمُعَةِ، وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ. فَقَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ). ثُمَّ جاءَتْ رَسُولَ ٱللهِ ﷺ مِنْهَا حُلَلٌ، فَأَعْطَى عُمَرَ بْنَ الخَطَّابِ رَضِيَ ٱللهُ عَنْهُ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ ٱللهِ، كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ ما قُلْتَ؟ قالَ رَسُولُ ٱللهِ ﷺ: (إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا). فَكَسَاهَا عُمَرُ بْنُ الخَطَّابِ رَضِيَ ٱللهُ عَنْهُ أَخًا لَهُ بِمَكَّةَ مُشْرِكًا.

CHAPTER 6. To clean the teeth with *Siwâk* on Friday.

٦ - باب: السِّوَاكِ يَوْمَ الجُمُعَةِ

498. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with *Siwâk* for every *Salât* (prayer)." *[2:12-O.B.]*

٤٩٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: قالَ: قال رَسُولُ ٱللهِ ﷺ: (لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي، أَوْ عَلَى النَّاسِ، لأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلاَةٍ).

499. Narrated Anas رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "I have told you repeatedly to (use) the *Siwâk*." (The Prophet صلى الله عليه وسلم put emphasis on the use of the *Siwâk*.) *[2:13-O.B.]*

٤٩٩ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قال رَسُولُ ٱللهِ ﷺ: (أَكْثَرْتُ عَلَيْكُمْ فِي السِّوَاكِ).

CHAPTER 7. What should be recited (from the Qur'ân) in the *Fajr* (early morning) prayer on Friday.

٧ - باب: ما يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَومَ الجُمُعَةِ

500. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم used to recite (the following) in the *Fajr* (early morning) prayer on Friday: "*Alif, Lam, Mim, Tanzil" (Sûrat As-Sajda)* (No.32) and "*Hal-ata-'alal-Insani*" (i.e. *Sûrat Ad-Dahr*) (No. 76). *[2:16-O.B.]*

٥٠٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ في الجُمُعَةِ، فِي صَلَاةِ الْفَجْرِ: ﴿آلم تَنْزِيلُ﴾. السَّجْدَةَ، وَ: ﴿هَلْ أَتَى عَلَى الإِنْسَانِ﴾.

CHAPTER 8. To offer the *Jumu'a* (Prayer and *Khuṭba*) in villages and towns.

٨ - باب: الجُمُعَةِ فِي القُرَى وَالمُدُنِ

501. Narrated Ibn 'Umar رضي الله عنهما: I heard Allâh's Messenger صلى الله عليه وسلم saying, "All of you are guardians and responsible for your wards and the things under your care. The *Imâm* (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them." I thought that he also said, "A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care." *[2:18-O.B.]*

٥٠١ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، الإِمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالمَرْأَةُ رَاعِيَةٌ في بَيْتِ زَوْجِهَا وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ رَاعٍ في مالِ سَيِّدِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ). قَالَ: وَحَسِبْتُ أَنْ قَدْ قَالَ: (وَالرَّجُلُ رَاعٍ في مالِ أَبِيهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ).

CHAPTER 9. Is the taking of bath (on Friday) compulsory even for those on whom it is not compulsory to present for *Jumu'a* prayer (e.g. women and girls etc.).

٩ - باب: هَلْ يَجبُ غُسْلُ الجُمُعَةِ عَلَى مَنْ لَا تَجِبُ عَلَيهِ

502. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection" and repeated (as in *Ḥadîth* No. 492). He added here at the end, "It is obligatory for every

٥٠٢ : حديث أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: (نَحْنُ الآخِرُونَ السَّابِقُونَ) تَقَدَّمَ قريبًا، وزاد هنا في آخره. ثُمَّ قَالَ: (حَقٌّ عَلَى كُلِّ مُسْلِمٍ، أَنْ يَغْتَسِلَ فِي كُلِّ

Muslim that he should take a bath once in seven days, when he should wash his head and body." *[2:21-O.B.]*

سَبْعَةِ أَيَّامٍ يَوْمًا، يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ).

CHAPTER 10. From where (distance) should one present oneself for the *Jumu'a* prayer and for whom is the *Jumu'a* prayer compulsory?

١٠ - باب: مِنْ أَيْنَ تُؤْتَى الجُمُعَةُ، وَعَلَى مَنْ تَجِبُ

503. Narrated 'Āisha رضي الله عنها : The people used to come from their abodes and from *Al-'Awâlî* (i.e. outskirts of Al-Madîna upto a distance of four miles or more from Al-Madîna). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allâh's Messenger صلى الله عليه وسلم who was in my (house). The Prophet صلى الله عليه وسلم said to him, "I wish that you keep yourself pure and clean on this day of yours (i.e. take a bath)." *[2:25-O.B.]*

٥٠٣ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْها قالَتْ: كانَ النَّاسُ يَنْتَابُونَ يَوْمَ الجُمُعَةِ مِنْ مَنَازِلِهِمْ وَالْعَوَالِي، فَيَأْتُونَ في الْغُبَارِ يُصِيبُهُمُ الْغُبَارُ وَالْعَرَقُ، فَيَخْرُجُ مِنْهُمُ الْعَرَقُ، فَأَتَى رَسُولَ ٱللهِ ﷺ إِنْسَانٌ مِنْهُمْ وَهُوَ عِنْدِي، فَقَالَ ٱلنَّبِيُّ ﷺ: (لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هٰذَا).

504. Narrated ('Āisha) رضي الله عنها : "The people used to work (for their livelihood) and whenever they went for the *Jumu'a* prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday." *[2:26-O.B.]*

٥٠٤ :وَعَنْهَا رَضِيَ ٱللهُ عَنْها قالت: كَانَ النَّاسُ مَهَنَةَ أَنْفُسِهِمْ، وَكَانُوا إِذَا رَاحُوا إِلَى الْجُمُعَةِ رَاحُوا في هَيْئَتِهِمْ، فَقِيلَ لَهُمْ: (لَوِ ٱغْتَسَلْتُمْ).

505. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم used to offer the *Jumu'a* prayer immediately after mid-day. *[2:27-O.B.]*

٥٠٥ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي الجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

CHAPTER 11. If it becomes very hot on Friday (then what should be done)?

١١ - باب: إِذَا اشْتَدَّ الحَرُّ يَوْمَ الجُمُعَةِ

506. Narrated (Anas bin Mâlik) رضي الله عنه : The Prophet صلى الله عليه وسلم used to offer the *Ṣalât* (prayer) earlier if it was very cold; and if it was very hot he used to delay the *Ṣalât* (prayer), i.e. the *Jumu'a* prayer. *[2:29-O.B]*

٥٠٦ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ ٱلنَّبِيُّ ﷺ إِذَا ٱشْتَدَّ الْبَرْدُ بَكَّرَ بِالصَّلاَةِ، وَإِذَا ٱشْتَدَّ الحَرُّ أَبْرَدَ بِالصَّلاَةِ، يَعْنِي الجُمُعَةَ.

CHAPTER 12. To go for the *Jumu'a* prayer walking.

١٢ - باب: المَشْيِ إلَى الجُمُعَةِ

507. Narrated Abû 'Abs رضي الله عنه : While he was going for the *Jumu'a* prayer, I heard the Prophet صلى الله عليه وسلم saying, "Anyone whose feet are covered with dust in Allâh's Cause, shall be saved by Allâh from the Hell-fire." *[2:30-O.B.]*

٥٠٧ : عَنْ أَبِي عَبْسٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ، وَهُوَ ذَاهِبٌ إِلَى الجُمُعَةِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنِ ٱغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ ٱللهِ حَرَّمَهُ ٱللهُ عَلَى النَّارِ).

CHAPTER 13. A man should not make his brother get up to sit in his place (i.e. usurp his seat).

١٣ - باب: لَا يُقِيمُ الرَّجُلُ أَخَاهُ ويَقْعُدُ مَكَانَهُ

508. (Narrated Ibn Juraij : I heard Nâfi' saying) . "Ibn 'Umar رضي الله عنهما said, 'The Prophet صلى الله عليه وسلم forbade that a man should make another man to get up to sit in his place' ". I said (to Nâfi'), "Is it for the *Jumu'a* prayer only?" He replied, "For the *Jumu'a* prayer and also for any other (prayer)." *[2:34-O.B]*

٥٠٨ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُقِيمَ الرَّجُلُ أَخَاهُ مِنْ مَقْعَدِهِ وَيَجْلِسَ فيهِ. قيل: الجُمُعَةَ؟ قَالَ: الجُمُعَةَ وَغَيْرَهَا.

CHAPTER 14. *Adhân* on Friday (for the *Jumu'a* prayer).

١٤ - باب: الأَذَانِ يَوْمَ الجُمُعَةِ

509. Narrated As-Sâ'ib bin Yazîd رضي الله عنه : In the lifetime of the Prophet صلى الله عليه وسلم , Abû Bakr and 'Umar رضي الله عنهما , the *Adhân* for the *Jumu'a* prayer used to be pronounced when the *Imâm* sat on the pulpit. But during the caliphate of 'Uthmân رضي الله عنه when the Muslims increased in number, a third *Adhân* at Az-Zaurâ' was added. (Abû 'Abdullâh said, "Az-Zaurâ' is a place in the market of Al-Madîna.") *[2:35-O.B.]*

٥٠٩ : عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ النِّدَاءُ يَوْمَ الجُمُعَةِ، أَوَّلُهُ إِذَا جَلَسَ الإِمَامُ عَلَى المِنْبَرِ، عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ ٱللهُ عَنْهُما، فَلَمَّا كانَ عُثْمانُ رَضِيَ ٱللهُ عَنْهُ، وَكَثُرَ النَّاسُ، زَادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ.

CHAPTER 15. One *Mu'adhdhin* on Friday.

١٥ - باب: المُؤَذِّنِ الوَاحِدِ يَوْمَ الجُمُعَةِ

510. Narrated (As-Sâ'ib bin Yazîd) رضي الله عنه in another quotation: In the lifetime of the Prophet صلى الله عليه وسلم there was only one *Mu'adhdhin* and the *Adhân* used to be pronounced only after

٥١٠ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، في رواية قَالَ: لَمْ يَكُنْ لِلنَّبِيِّ ﷺ مُؤَذِّنٌ غَيْرُ وَاحِدٍ، وَكَانَ التَّأْذِينُ يَوْمَ الجُمُعَةِ حِينَ

the *Imâm* had taken his seat (i.e. on the pulpit). *[2:36-O.B.]*

يَجْلِسُ الإمامُ، يَعْني عَلَى الْمِنْبَرِ.

CHAPTER 16. The *Imâm*, while sitting on the pulpit, repeats the statements of the *Adhân* on Friday.

١٦ - باب: يجب الأذانُ على المنبر يومَ الجمعة

511. Narrated (Abû Umâma bin Sahl bin Hunaif): "While Mu'âwiya bin Abî Sufyân رضي الله عنهما was sitting on the pulpit, the *Mu'adhdhin* pronounced the *Adhân* saying, "*Allâhu-Akbar, Allâhu-Akbar*" Mu'âwiya said: "*Allâhu-Akbar, Allâhu-Akbar.*" And when the *Mu'adhdhin* said, "*Ash-hadu an lâ ilâha ill-Allâh* (I testify that none has the right to be worshipped but Allâh)", Mu'âwiya said, "And (so do) I".When he said, "*Ash-hadu anna Muhammadan Rasûl-ullâh*" (I testify that Muhammad is the Messenger of Allâh), Mu'âwiya said, "And (so do) I". When the *Adhân* was finished, Mu'âwiya said, "O people, when the *Mu'adhdhin* pronounced that *Adhân* I heard Allâh's Messenger صلى الله عليه وسلم on this very pulpit saying what you have just heard me saying". *[2:37-O.B.]*

٥١١ : عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ جَلَسَ عَلَى الْمِنْبَرِ يَوْمَ الجُمُعَةِ، فَلَمَّا أَذَّنَ المُؤَذِّنُ، قَالَ: ٱللهُ أَكْبَرُ اللهُ أَكْبَرُ، قَالَ مُعَاوِيَةُ رَضِيَ ٱللهُ عَنْهُ: ٱللهُ أَكْبَرُ ٱللهُ أَكْبَرُ، قَالَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ ٱللهُ، فَقَالَ مُعَاوِيَةُ: وَأَنَا، فَقَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ ٱللهِ، فَقَالَ مُعَاوِيَةُ: وَأَنَا، فَلَمَّا قَضَى التَّأْذِينَ، قَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ ٱللهِ ﷺ عَلَى هٰذَا الْمَجْلِسِ، حِينَ أَذَّنَ الْمُؤَذِّنُ، يَقُولُ ما سَمِعْتُمْ مِنِّي مِنْ مَقَالَتِي.

CHAPTER 17. (To deliver) the *Khutba* (religious talk) on the pulpit.

١٧ - باب: الخُطْبَة عَلَى المِنْبَرِ

512. The *Hadîth* of Sahl bin Sa'd regarding pulpit (*Hadîth* No. 249) Sahl mentioned that the Prophet صلى الله عليه وسلم offered *Salât* (prayer) on it, and then stepped back and added in this quotation "After finishing the *Salât* (prayer) he صلى الله عليه وسلم faced the people and said, I have done this so that you may follow me and learn the way I offer the *Salât* (prayer)." *[2:40-O.B.]*

٥١٢ : حديث سهلِ بن سعدٍ في أَمْرِ المِنْبَرِ تَقَدَّمَ وذِكْرُ صلاتِهِ عليه ورجوعه القَهْقَرى وزاد في هذه الرِّوايةِ: فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: (يا أَيُّهَا النَّاسُ، إِنَّمَا صَنَعْتُ هٰذَا لِتَأْتَمُّوا وَلِتَعَلَّمُوا صَلاَتِي).

513. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم used to stand by a stem of a date-palm tree (while delivering a *Khutba*). When the pulpit was placed for him we heard that

٥١٣ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كانَ جِذْعٌ يَقُومُ إِلَيْهِ النَّبِيُّ ﷺ، فَلَمَّا وُضِعَ لَهُ الْمِنْبَرُ، سَمِعْنَا

stem crying like a pregnant she-camel till the Prophet صلى الله عليه وسلم got down from the pulpit and placed his hand over it. *[2:41-O.B.]*

لِلْجِذْعِ مِثْلَ أَصْوَاتِ الْعِشَارِ، حَتَّى نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ.

CHAPTER 18. To deliver the *Khuṭba* (religious talk) while standing.

١٨ - باب: الخُطْبَة قائماً

514. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم used to deliver the *Khuṭba* (religious talk) while standing and then he would sit, then stand again as you do nowadays. *[2:43-O.B]*

٥١٤ : عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا، ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ، كما تَفْعَلُونَ الآنَ.

CHAPTER 19. Saying *'Ammâ ba'du*[1] in the *Khuṭba* (religious talk) after glorifying and praising Allâh.

١٩ - باب: مَنْ قَالَ فِي الخُطْبَةِ بَعْدَ الثَّنَاءِ: أَمَّا بَعْدُ

515. Narrated 'Amr bin Taghlib رضي الله عنه : Some property or something was brought to Allâh's Messenger صلى الله عليه وسلم and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allâh and said, "*'Ammâ ba'du*. By Allâh, I may give to a man and ignore another, although the one whom I ignore is more dearer to me than the one whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness which Allâh has put into their hearts and 'Amr bin Taghlib is one of them." ('Amr added), "By Allâh! those words of Allâh's Messenger صلى الله عليه وسلم were more dearer to me than the best red camels." *[2:45-O.B.]*

٥١٥ : عَنْ عَمْرِو بْنِ تَغْلِبَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِمَالٍ، أَوْ بِسَبْيٍ، فَقَسَمَهُ، فَأَعْطَى رِجَالاً وَتَرَكَ رِجَالاً، فَبَلَغَهُ أَنَّ الَّذِينَ تَرَكَ عَتَبُوا، فَحَمِدَ اللهَ ثُمَّ أَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: (أَمَّا بَعْدُ، فَوَاللهِ إِنِّي لَأُعْطِي الرَّجُلَ وَأَدَعُ الرَّجُلَ، وَالَّذِي أَدَعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي، وَلٰكِنْ أُعْطِي أَقْوَامًا لِمَا أَرَى فِي قُلُوبِهِمْ مِنَ الجَزَعِ وَالْهَلَعِ، وَأَكِلُ أَقْوامًا إِلَى ما جَعَلَ اللهُ فِي قُلُوبِهِمْ مِنَ الْغِنَى وَالْخَيْرِ، فِيهِمْ عَمْرُو بْنُ تَغْلِبَ). فَوَاللهِ ما أُحِبُّ أَنَّ لِي بِكَلِمَةِ رَسُولِ اللهِ ﷺ حُمْرَ النَّعَمِ.

[1] *'Ammâ ba'du*: It means "Whatever comes after" (then after), and it is an expression used for separating an introductory from the main topics in a *Khuṭba*; the introductory being usually concerned with Allâh's Praises and Glorification.

516. Narrated Abû Ḥumaid As-Sâ'idî رضي الله عنه : One night Allâh's Messenger صلى الله عليه وسلم stood up after *Aṣ-Ṣalât* (the prayer), glorified and praised Allâh then he said, "*'Ammâ ba'du.*" *[2:47-O.B.]*

٥١٦ : عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَامَ عَشِيَّةً بَعْدَ الصَّلاَةِ، فَحَمِدَ الله تعالى وَأَثْنَىٰ عَلَى ٱللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: (أَمَّا بَعْدُ).

517. Narrated Ibn 'Abbâs رضي الله عنهما : Once the Prophet صلى الله عليه وسلم ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allâh and said, "O people! Come to me." So the people came and gathered around him and he then said, "*'Ammâ ba'du.* From now onwards, this community of the *Anṣâr* will decrease and other people will increase. So anybody who becomes a ruler of the followers of Muḥammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (*Anṣâr*) and overlook the faults of their wrongdoers." *[2:49-O.B.]*

٥١٧ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: صَعِدَ النَّبِيُّ ﷺ الْمِنْبَرَ، وَكَانَ آخِرَ مَجْلِسٍ جَلَسَهُ، مُتَعَطِّفًا مِلْحَفَةً عَلَى مَنْكِبَيْهِ، قَدْ عَصَبَ رَأْسَهُ بِعِصَابَةٍ دَسِمَةٍ، فَحَمِدَ ٱللهَ وَأَثْنَىٰ عَلَيْهِ، ثُمَّ قَالَ: (أَيُّهَا النَّاسُ إِلَيَّ). فَثَابُوا إِلَيْهِ، ثُمَّ قَالَ: (أَمَّا بَعْدُ، فَإِنَّ هٰذا الحَيَّ مِنَ الأَنْصَارِ، يَقِلُّونَ وَيَكْثُرُ النَّاسُ، فَمَنْ وَلِيَ شَيْئًا مِنْ أُمَّةِ مُحَمَّدٍ ﷺ، فَٱسْتَطَاعَ أَنْ يَضُرَّ فِيهِ أَحَدًا أَوْ يَنْفَعَ فِيهِ أَحَدًا، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ).

CHAPTER 20. When the *Imâm* sees a person entering the mosque during the *Khuṭba* (religious talk) he should order him to pray two *Rak'at* before sitting.

٢٠ - باب: إذَا رَأَى الإِمَامُ رَجُلاً جَاءَ وَهُوَ يَخْطُبُ، أَمَرَهُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ

518. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : A person entered the mosque while the Prophet صلى الله عليه وسلم was delivering the *Khuṭba* (religious talk) on a Friday. The Prophet صلى الله عليه وسلم said to him, "Have you offered the *Ṣalât* (prayer)?" The man replied in the negative. The Prophet صلى الله عليه وسلم said, "Get up and pray two *Rak'at*." *[2:52-O.B.]*

٥١٨ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ، وَالنَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ الجُمُعَةِ، فَقَالَ: (أَصَلَّيْتَ يَا فُلاَنُ). قَالَ: لاَ، قَالَ: (قُمْ فَٱرْكَعْ).

CHAPTER 21. *Istisqâ'* (invoking Allâh for rain) in the *Khutba* (religious talk) on Friday.

٢١ - باب: الاسْتِسْقَاءِ فِي الخُطْبَةِ يَوْمَ الجُمُعَةِ

519. Narrated Anas (bin Mâlik) رضي الله عنه: Once in the lifetime of the Prophet صلى الله عليه وسلم the people were afflicted with drought. While the Prophet صلى الله عليه وسلم was delivering the *Khutba* (religious talk) on a Friday, a bedouin stood up and said, "O, Allâh's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allâh (for rain)". So the Prophet صلى الله عليه وسلم raised his hands (invoked Allâh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet صلى الله عليه وسلم. It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, "O Allâh's Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allâh for us (to stop the rain)". So the Prophet صلى الله عليه وسلم raised both his hands and said, "O Allâh! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madîna's (sky) became clear as a hole in between the clouds. The valley of Qanât remained flooded and went on flowing, for one month, none came from outside but talked about the abundant rain. *[2:55-O.B.]*

٥١٩ : عَنْ أَنَسِ بْنِ مالِكٍ - رَضِيَ ٱللهُ عَنْهُ - قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَبَيْنَا النَّبِيُّ ﷺ يَخْطُبُ فِي يَوْمِ جُمُعَةٍ، قَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ ٱللهِ، هَلَكَ المَالُ وَجَاعَ الْعِيَالُ، فَٱدْعُ ٱللهَ لَنَا. فَرَفَعَ يَدَيْهِ، وَما نَرَى فِي السَّمَاءِ قَزَعَةً، فَوَالَّذِي نَفْسِي بِيَدِهِ، مَا وَضَعَهُما حَتَّى ثَارَ السَّحَابُ أَمْثَالَ ٱلْجِبَالِ، ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ المَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ ﷺ، فَمُطِرْنَا يَوْمَنَا ذٰلِكَ، وَمِنَ الْغَدِ وَبَعْدَ الْغَدِ، وَالَّذِي يَلِيهِ، حَتَّى الجُمُعَةِ الأُخْرَى. وَقامَ ذٰلِكَ الأَعْرَابِيُّ، أَوْ قَالَ غَيْرُهُ، فَقَالَ: يَا رَسُولَ ٱللهِ، تَهَدَّمَ الْبِنَاءُ وَغَرِقَ المَالُ، فَٱدْعُ ٱللهَ لَنَا. فَرَفَعَ يَدَيْهِ فَقَالَ: (اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا). فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلاَّ ٱنْفَرَجَتْ، وَصَارَتِ المَدِينَةُ مِثْلَ الجَوْبَةِ، وَسَالَ الْوَادِي قَنَاةُ شَهْرًا، وَلَمْ يَجِىءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلاَّ حَدَّثَ بِالْجَوْدِ.

CHAPTER 22. One should keep quiet and listen while the *Imâm* is

٢٢ - باب: الإِنْصَاتِ يَوْمَ الجُمُعَةِ

delivering the *Khuṭba* (religious talk) on Friday.

وَالإِمامُ يَخْطُبُ

520. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* is delivering the *Khuṭba* (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a *Laghw* (an evil act etc.) *[2:56-O.B.]*

٥٢٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: (إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الجُمُعَةِ: أَنْصِتْ، وَالإِمامُ يَخْطُبُ، فَقَدْ لَغَوْتَ).

CHAPTER 23. An hour (opportune — lucky time) on Friday.

٢٣ - باب: السَّاعَةَ الَّتِي فِي يومِ الجُمُعَةِ

521. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم talked about Friday and said, "There is an hour (opportune — lucky time) on Friday and if a Muslim gets it while offering *Ṣalât* (prayer) and asks something from Allâh تعالى, then Allâh will definitely meet his demand." And he (the Prophet صلى الله عليه وسلم) pointed out the shortness of that time with his hands. *[2:57-O.B.]*

٥٢١ : وعَنْه رَضِيَ ٱللَّهُ عَنْهُ: أَنَّ رَسُولَ ٱللَّهِ ﷺ ذَكَرَ يَوْمَ الجُمُعَةِ، فَقَالَ: (فِيهِ سَاعَةٌ، لاَ يُوافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ ٱللَّهَ تَعَالَى شَيْئًا، إلاَّ أَعْطَاهُ إِيَّاهُ). وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

CHAPTER 24. If some people leave the *Imâm* during the *Jumu'a* prayer.

٢٤ - باب: إذَا نَفَرَ النَّاسُ عَنِ الإِمَامِ فِي صَلاةِ الجُمُعَةِ

522. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: While we were praying [*Jumu'a (Khuṭba* & prayer)] with the Prophet صلى الله عليه وسلم, some camels loaded with food, arrived (from Shâm). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet صلى الله عليه وسلم. So this Verse was revealed: "And when they see some merchandise or some amusement [beating of tambour (drums) etc.], they disperse headlong to it and leave you (Muḥammad صلى الله عليه وسلم) standing." (V.62:11) *[2:58-O.B.]*

٥٢٢ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ رَضِيَ ٱللَّهُ عَنْهُمَا قَالَ: بَيْنَما نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ، إِذْ أَقْبَلَتْ عِيرٌ تَحْمِلُ طَعَامًا، فَالْتَفَتُوا إِلَيْهَا حَتَّى ما بَقِيَ مَعَ النَّبِيِّ ﷺ إلاَّ ٱثْنَا عَشَرَ رَجُلًا، فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا ٱنْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾.

CHAPTER 25. To offer *Aṣ-Ṣalât* (the prayer) before and after the *Jumu'a* prayer.

٢٥ ـ باب: الصَّلاَةِ بَعدَ الجُمُعَةِ وَقَبلَهَا

523. Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم used to pray two *Rak'at* before the *Ẓuhr* prayer and two *Rak'at* after it. He also used to pray two *Rak'at* after the *Maghrib* prayer in his house, and two *Rak'at* after the *'Ishâ'* prayer till he departed (from the mosque), and then he would pray two *Rak'at* (at home). *[2:59-O.B.]*

٥٢٣ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ كانَ يُصَلِّي: قَبْلَ الظُّهْرِ رَكْعَتَيْنِ، وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ المَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وَكانَ لاَ يُصَلِّي بَعْدَ الجُمُعَةِ حَتَّى يَنْصَرِفَ، فَيُصَلِّي رَكْعَتَيْنِ.

12. THE BOOK OF THE FEAR PRAYER

١٢ـ كتاب الخوف

CHAPTER 1. The Fear prayer.

١ ـ باب: صلاة الخوف

524. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : I took part in a holy battle with Allâh's Messenger صلى الله عليه وسلم in Najd. We faced the enemy and arranged ourselves in rows. Then Allâh's Messenger صلى الله عليه وسلم stood up to lead the *Ṣalât* (prayer) and one party stood to pray with him while the other faced the enemy, Allâh's Messenger صلى الله عليه وسلم and the former party bowed and performed two prostrations. Then that party left (after completing their 2nd *Rak'a* individually with *Taslîm*, while the Prophet صلى الله عليه وسلم kept on standing). Then they took the place of those who had not prayed. [The second (latter) party joined] Allâh's Messenger صلى الله عليه وسلم who prayed one *Rak'a* (i.e. his 2nd *Rak'a* with the latter party) and performed two prostrations and finished his *Ṣalât* (prayer) with *Taslîm*. Then everyone of them [the 2nd (latter) party] bowed once and performed two prostrations individually [i.e., completed their 2nd *Rak'a* and finished their *Ṣalât* (prayer) with *Taslîm*]. *[2:64-O.B.]*

٥٢٤ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

غَزَوْتُ مَعَ رَسُولِ ٱللهِ ﷺ قِبَلَ نَجْدٍ، فَوَازَيْنَا الْعَدُوَّ، فَصَافَفْنَا لَهُمْ، فَقَامَ رَسُولُ ٱللهِ ﷺ يُصَلِّي لَنَا، فَقَامَتْ طَائِفَةٌ مَعَهُ وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ، وَرَكَعَ رَسُولُ ٱللهِ ﷺ بِمَنْ مَعَهُ وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ ٱنْصَرَفُوا مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ، فَجَاؤُوا فَرَكَعَ رَسُولُ ٱللهِ ﷺ بِهِمْ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ.

CHAPTER 2. The Fear prayers (can be offered) while standing or riding.

٢ ـ باب: صلاة الخوف رجالاً وركباناً

525. (Narrated Nâfi'): Ibn 'Umar رضي الله عنهما said in another quotation, "The Prophet صلى الله عليه وسلم said, 'If the number of the enemy is greater than the Muslims, they can offer *Ṣalât* (prayer) while standing or riding (individually).' " *[2:65-O.B.]*

٥٢٥ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ في رواية قَالَ: عَنِ النَّبِيِّ ﷺ: (وَإِنْ كانُوا أَكْثَرَ مِنْ ذٰلِكَ، فَلْيُصَلُّوا قِيَامًا وَرُكْبَانًا).

CHAPTER 3. The chaser and the chased can offer *Ṣalât* (prayer) while riding, and by signs.

٣ - باب: صَلاَةِ الطَّالِبِ وَالمطلُوبِ رَاكِباً وَإِيمَاءً

526. Narrated Ibn 'Umar رضي الله عنهما : When the Prophet صلى الله عليه وسلم returned from the battle of Al-Aḥzâb (confederates), he said to us, "None should offer the *'Aṣr* prayer but at Banî Quraiẓa." The *'Aṣr* prayer became due for some of them on the way. Some of them decided not to offer the *Ṣalât* (prayer) but at Banî Quraiẓa while some others decided to offer the *Ṣalât* (prayer) on the spot and said that the intention of the Prophet صلى الله عليه وسلم was not what the former party had understood. And when that was told to the Prophet صلى الله عليه وسلم he did not blame anyone of them. *[2:67(B)-O.B.]*

٥٢٦ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لَنَا لَمَّا رَجَعَ مِنَ الأَحْزَابِ: (لاَ يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ). فَأَدْرَكَ بَعْضَهُمُ الْعَصْرُ فِي الطَّرِيقِ، فَقَالَ بَعْضُهُمْ: لاَ نُصَلِّي حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يُرِدْ مِنَّا ذٰلِكَ، فَذَكَرُوا لِلنَّبِيِّ ﷺ، فَلَمْ يُعَنِّفْ أَحَدًا مِنْهُمْ.

13. THE BOOK OF THE TWO *'EID* (FESTIVALS)

١٣ ـ كتابُ العيدَين

CHAPTER 1. A display of spears and shields on *'Eid* festival day.

١ ـ باب: الحِرَابِ وَالدَّرَقِ يَوْمَ العِيدِ

527. Narrated 'Āisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم came to my house while two girls were singing beside me the songs of *Bu'âth* (a story about the war between the two tribes of the *Anṣâr*, the Khazraj and the 'Aus, before Islâm). The Prophet صلى الله عليه وسلم lay down and turned his face to the other side. Then Abû Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet صلى الله عليه وسلم ?" Allâh's Messenger صلى الله عليه وسلم turned his face towards him and said, "Leave them." When Abû Bakr became inattentive, I signalled to those girls to go out and they left. *[2:70-O.B.]*

٥٢٧ : عَنْ عَائِشَةَ - رَضِيَ ٱللهُ عَنْهَا - قالَتْ : دَخَلَ عَلَيَّ رَسُولُ ٱللهِ ﷺ وَعِنْدِي جارِيَتَانِ، تُغَنِّيَانِ بِغِنَاءِ بُعَاثٍ، فَٱضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ، وَدَخَلَ أَبُو بَكْرٍ فَٱنْتَهرَنِي، وَقَالَ: مِزْمارَةُ الشَّيْطَانِ عِنْدَ النَّبِيِّ ﷺ؟، فَأَقْبَلَ عَلَيْهِ رَسُولُ ٱللهِ ﷺ فَقَالَ: (دَعْهُمَا). فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا.

CHAPTER 2. Eating on the day of *Fiṭr* before going out (for the *'Eid-ul-Fiṭr* prayer).

٢ ـ باب: الأَكْلِ يَومَ الفِطْرِ قَبْلَ الخُرُوجِ

528. Narrated Anas (bin Mâlik) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم never proceeded [for the *Ṣalât* (prayer)] on the day of *'Eid-ul-Fiṭr* unless he had eaten some dates. Anas also narrated: The Prophet صلى الله عليه وسلم used to eat odd number of dates. *[2:73-O.B]*

٥٢٨ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ رَسُولُ ٱللهِ ﷺ لاَ يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمراتٍ. وَفي روايةٍ عَنْهُ قالَ: وَيأْكُلُهُنَّ وِتْرًا.

CHAPTER 3. Eating on the day of *Naḥr* (10th of Dhul-Ḥijja).

٣ ـ باب: الأَكْلِ يَومَ النَّحْرِ

529. Narrated Al-Barâ'bin 'Āzib رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم delivering the *Khuṭba* (religious talk). He said, "The first (thing) to do on our this day is to offer the *Ṣalât* (prayer), and on returning (from the prayer) we slaughter our sacrifices (animal); and whoever did this he acted on our *Sunna* (legal way)". *[2:75-O.B.]*

٥٢٩ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ، فَقَالَ: (إِنَّ أَوَّلَ ما نَبْدَأُ بِهِ في يَوْمِنَا هٰذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ، فَقَدْ أَصَابَ سُنَّتَنَا).

530. Narrated (Al-Barâ' bin 'Âzib) رضي الله عنه : The Prophet صلى الله عليه وسلم delivered the *Khutba* (religious talk) after offering *Aṣ-Ṣalât* (the prayer) on the day of *Nahr* and said, 'Whoever offers the *Ṣalât* (prayer) like us and slaughters like us then his *Nusuk* (sacrifice) will be accepted by Allâh. And whoever slaughters his sacrifice before the *'Eid* prayer then he has no *Nusuk* (not done the sacrifice)." Abû Burda bin Niyâr, the uncle of Al-Barâ' said, "O Allâh's Messenger! I have slaughtered my sheep before the *'Eid* prayer and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So I slaughtered my sheep and took my food before coming for *Aṣ-Ṣalât* (the prayer)." The Prophet صلى الله عليه وسلم said, "The sheep which you have slaughtered is just mutton (not a *Nusuk*)." He (Abû Burda) said, "O Allâh's Messenger, I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a *Nusuk* on my behalf?" The Prophet صلى الله عليه وسلم said, "Yes, it will be sufficient for you but it will not be sufficient (as a *Nusuk*) for anyone else after you." *[2:75-O.B.]*

٥٣٠ : وعَنْه رَضِيَ ٱللهُ عَنْهُ ، قَالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ الأَضْحى بَعْدَ الصَّلاَةِ، فَقَالَ: (مَنْ صَلَّى صَلاَتَنَا، وَنَسَكَ نُسُكَنَا، فَقَدْ أَصَابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلاَةِ، فَإِنَّهُ قَبْلَ الصَّلاَةِ وَلاَ نُسُكَ لَهُ). فَقَالَ أَبُو بُرْدَةَ بْنُ نِيَارٍ، خَالُ الْبَرَاءِ: يَا رَسُولَ ٱللهِ، فَإِنِّي نَسَكْتُ شَاتِي قَبْلَ الصَّلاَةِ، وعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ، وَأَحْبَبْتُ أَنْ تَكُونَ شَاتِي أَوَّلَ شَاةٍ تُذْبَحُ في بَيْتِي، فَذَبَحْتُ شَاتِي وَتَغَدَّيْتُ قَبْلَ أَنْ آتِيَ الصَّلاَةَ، قَالَ: (شَاتُكَ شَاةُ لَحْمٍ). قَالَ: يَا رَسُولَ ٱللهِ، فَإِنَّ عِنْدَنَا عَنَاقًا لَنَا جَذَعَةً، أَحَبُّ إِلَيَّ مِنْ شَاتَيْنِ، أَفَتَجْزِي عَنِّي؟ قَالَ: (نَعَمْ، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ).

CHAPTER 4. To proceed to a *Muṣalla* without pulpit.

٤ - باب: الخُرُوجِ إِلَى المُصَلَّى بغير منبر

531. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم used to proceed to the *Muṣalla* (praying place) on the days of *'Eid-ul-Fiṭr* and *'Eid-ul-Adha;* the first thing to begin with was *Aṣ-Ṣalât* (the prayer) and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them and give them orders. And after that if he wished

٥٣١ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ رَسُولُ ٱللهِ ﷺ يَخْرُجُ يَوْمَ الْفِطْرِ وَالأَضْحى إِلَى المُصَلَّى، فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلاَةُ، ثُمَّ يَنْصَرِفُ، فَيَقُومُ مُقَابِلَ النَّاسِ، وَالنَّاسُ جُلوسٌ عَلَى صُفُوفِهِمْ، فَيَعِظُهُمْ وَيُوصِيهِمْ

to send an army for an expedition, he would do so, or if he wanted to give an order, he would do so, and then depart. The people followed this legal way till I went out with Marwân, the governor of Al-Madîna, for the *Salât* (prayer) of *'Eid-ul-Adha* or *'Eid-ul-Fitr*. When we reached the *Musalla* (praying place), there was a pulpit made by Kathîr bin As-Salt. Marwân wanted to get up on that pulpit before *As-Salât* (the prayer). I got hold of his clothes but he pulled them and ascended the pulpit and delivered the *Khutba* (religious talk) before the *Salât* (prayer). I said to him, "By Allâh, you have changed (the Prophet's legal way)." He replied, "O Abû Sa'îd! Gone is that which you know." I said, "By Allâh! What I know is better than what I do not know." Marwân said, "People do not sit to listen to our *Khutba* (religious talk) after *As-Salât* (the prayer), so I delivered the *Khutba* before *As-Salât* (the prayer)." *[2:76-O.B.]*

وَيَأْمُرُهُمْ: فَإِنْ كانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا قَطَعَهُ، أَوْ يَأْمُرَ بِشَيْءٍ أَمَرَ بِهِ، ثُمَّ يَنْصَرِفُ. قَالَ أَبُو سَعِيدٍ: فَلَمْ يَزَلِ النَّاسُ عَلَى ذٰلِكَ حَتَّى خَرَجْتُ مَعَ مَرْوَانَ، وَهُوَ أَمِيرُ المَدِينَةِ، فِي أَضْحًى أَوْ فِطْرٍ، فَلَمَّا أَتَيْنَا المُصَلَّى، إِذَا مِنْبَرٌ بَنَاهُ كَثِيرُ بْنُ الصَّلْتِ، فَإِذَا مَرْوانُ يُرِيدُ أَنْ يَرْتَقِيَهُ قَبْلَ أَنْ يُصَلِّيَ، فَجَبَذْتُ بِثَوْبِهِ، فَجَبَذَنِي، فَٱرْتَفَعَ فَخَطَبَ قَبْلَ الصَّلاَةِ، فَقُلْتُ لَهُ: غَيَّرْتُمْ وَٱللهِ، فَقَالَ: يا أَبَا سَعِيدٍ، قَدْ ذَهَبَ ما تَعْلَمُ، فَقُلْتُ: ما أَعْلَمُ وَٱللهِ خَيْرٌ مِمَّا لاَ أَعْلَمُ، فَقَالَ: إِنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ لَنَا بَعْدَ الصَّلاَةِ، فَجَعَلْتُهَا قَبْلَ الصَّلاَةِ.

CHAPTER 5. Walking and riding for the *'Eid* prayer and *As-Salât* (the prayer) should be offered before delivering the *Khutba* (religious talk) (and there is no *Adhân* or *Iqâma* for it).

٥ - باب: المَشْيِ وَالرُّكُوبِ إِلَى العِيدِ، وَالصَّلاَةِ قَبْلَ الخُطْبَةِ

532. (Narrated 'Atâ' that) Ibn 'Abbâs and Jâbir bin 'Abdullâh, رضي الله عنهم had said, "There was no *Adhân* for the *Salât* (prayer) of *'Eid-ul-Fitr* and *'Eid-ul-Adha*." *[2:78(C)-O.B]*

٥٣٢ : عَنِ ٱبْنِ عَبَّاسٍ، وَجَابِرِ بْنِ عَبْدِ ٱللهِ، رَضِيَ ٱللهُ عَنْهُمْ، قَالاَ: لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلاَ يَوْمَ الأَضْحَى.

CHAPTER 6. The *Khutba* (religious talk) (should be delivered) after the *'Eid* prayer.

٦ - باب: الخُطْبَةِ بَعْدَ العِيدِ

533. Narrated Ibn 'Abbâs رضي الله عنهما : I offered the *'Eid* prayer with Allâh's Messenger صلى الله عليه وسلم , Abû Bakr, 'Umar and 'Uthmân and all of them offered the *Salât* (prayer) before

٥٣٣ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: شَهِدْتُ الْعِيدَ مَعَ رَسُولِ ٱللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمانَ رَضِيَ ٱللهُ

delivering the *Khutba* (religious talk). *[2:79-O.B.]*

عَنْهُمْ، فَكُلُّهُمْ، كانُوا يُصَلُّونَ قَبْلَ الخُطْبَةِ.

CHAPTER 7. Superiority of doing good deeds on the days of *Tashrîq* (11th, 12th & 13th of Dhul-Hijja).

٧ - باب: فَضْلِ العَمَلِ فِي أَيَّامِ التَّشْرِيقِ

534. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijja)." Then some companions of the Prophet صلى الله عليه وسلم said, "Not even *Jihâd*?" He replied, "Not even *Jihâd*, except that of a man who does it by putting himself and his property in danger (for Allâh's sake i.e. with his life and property) and does not return with any of those things (i.e. is martyred)." *[2:86-O.B.]*

٥٣٤ : وعَنْه رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلُ مِنْهَا فِي هَذَا الْعَشْرِ). قَالُوا: وَلاَ ٱلْجِهَادُ؟ قَالَ: (وَلاَ ٱلْجِهَادُ، إلاَّ رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمالِهِ، فَلَمْ يَرْجِعْ بِشَيْءٍ).

CHAPTER 8. To say *Takbîr* on the days of Mina and while proceeding to 'Arafât.

٨ - باب: التَّكبِيرِ أَيَّامَ مِنًى وَإِذَا غَدَا إِلَى عَرَفَةَ

535. (Narrated Muhammad bin Abî Bakr Ath-Thaqafî: While we were going from Mina to 'Arafât), I asked Anas bin Mâlik رضي الله عنه about *Talbîya*, "How did you use to say *Talbîya* in the company of the Prophet صلى الله عليه وسلم?" Anas said: "People used to say *Talbîya* and their saying was not objected to, and they used to say *Takbîr* and that was not objected to either." *[2:87-O.B]*

٥٣٥ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ سُئِلَ عَنِ التَّلْبِيَةِ: كَيْفَ كُنْتُمْ تَصْنَعُونَ مَعَ النَّبِيِّ ﷺ؟ قَالَ: كَانَ يُلَبِّي المُلَبِّي لاَ يُنْكَرُ عَلَيْهِ، وَيُكَبِّرُ المُكَبِّرُ فَلاَ يُنْكَرُ عَلَيْهِ.

CHAPTER 9. *An-Nahr*[1] and *Adh-Dhabh*[2] (to slaughter animals)

٩ - باب: النَّحْرِ وَالذَّبْحِ بِالمُصَلَّى يَوْمَ النَّحرِ

[1] *An-Nahr* (النحر): literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel's neck.

[2] *Adh-Dhabh* (الذبح): means slaughtering of the animals other than camels e.g., sheep, cows, goat, etc. and is done by cutting of the carotid and jugular blood vessels at the upper part of the neck.

(as offerings) at the *Muṣalla* (praying place) on the day of *Naḥr*.

536. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم used to *Naḥr* or *Dhabḥ* (slaughter sacrifices) at the *Muṣalla* (on *'Eid-ul-Aḍha*). *[2:98-O.B.]*

٥٣٦ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ كَانَ يَنْحَرُ، أَوْ يَذْبَحُ بِالمُصَلَّى.

CHAPTER 10. Whoever returned (after offering the *'Eid* prayer), on the day of *'Eid* through a way different from that by which he went.

١٠ - باب: مَنْ خَالَفَ الطَّرِيقَ إِذَا رَجَعَ يَومَ العِيدِ

537. Narrated Jâbir (bin 'Abdullâh) : رضي الله عنه On the day of *'Eid* the Prophet صلى الله عليه وسلم used to return (after offering the *'Eid* prayer) through a way different from that by which he went. *[2:102-O.B.]*

٥٣٧ : عَنْ جابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ ﷺ، إِذَا كانَ يَوْمُ عِيدٍ، خَالَفَ الطَّرِيقَ.

538. The *Ḥadîth* of 'Âisha رضي الله عنها about Ethiopians (see *Ḥadîth* No. 286). It is added in this quotation that, she said: 'Umar scolded them. The Prophet صلى الله عليه وسلم said: "Leave them, I have given them (Banî Arfida) protection." *[2:103-O.B]*

٥٣٨ : حديث عائشة رضي الله عنها في أمرِ الحبشة تَقَدَّمَ، وزاد في هذه الرواية: فَزَجَرَهُمْ عُمَرُ، فَقَالَ النَّبِيُّ ﷺ: (دَعْهُمْ، أَمْنًا بَنِي أَرْفِدَةَ).

14. THE BOOK OF *WITR*

١٤ ـ كتابُ الوتر

CHAPTER 1. What is said regarding the *Witr*.

١ ـ باب: مَا جَاءَ فِي الْوِتْرِ

539. Narrated Ibn 'Umar رضي الله عنهما : Once a man asked Allâh's Messenger صلى الله عليه وسلم about the night prayer. Allâh's Messenger صلى الله عليه وسلم replied, "The night prayer is offered as two *Rak'at* followed by two *Rak'at* and (so on) and if anyone is afraid of the approaching dawn (*Fajr* prayer) he should pray one *Rak'at* and this will be a *Witr* for all the *Rak'at* which he has prayed before." *[2:105-O.B.]*

٥٣٩ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنْ صَلاةِ اللَّيْلِ، فَقَالَ رَسُولُ اللهِ ﷺ: (صَلاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ مَا قَدْ صَلَّى).

540. Narrated 'Āisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم used to pray eleven *Rak'at* at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty Verses before Allâh's Messenger صلى الله عليه وسلم raised his head. He also used to pray two *Rak'at* (*Sunna*) before the (compulsory) *Fajr* prayer and then lie down on his right side till the *Mu'adhdhin* came to him for the *Ṣalât* (prayer). *[2:108-O.B.]*

٥٤٠ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا : أَنَّ رَسُولَ اللهِ ﷺ كانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً، كانَتْ تِلْكَ صَلاتَهُ - تَعْنِي بِاللَّيْلِ - فَيَسْجُدُ السَّجْدَةَ مِنْ ذٰلِكَ قَدْرَ ما يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً، قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاةِ الْفَجْرِ، يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ، حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلصَّلاةِ.

CHAPTER 2. The timing of the *Witr*.

٢ ـ باب: سَاعَاتِ الوِتْرِ

541. Narrated ('Āisha) رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم offered *Witr* prayer at different nights at various hours extending (from the *'Ishâ'* prayer) up to the last hour of the night. *[2:110-O.B.]*

٥٤١ : وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: كُلَّ اللَّيْلِ أَوْتَرَ رَسُولُ اللهِ ﷺ، وَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ.

CHAPTER 3. One should make *Witr* as the last *Ṣalât* (prayer) (at night).

٣ ـ باب: لِيَجْعَلْ آخِرَ صَلاتِهِ وِتْراً

542. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said "Make *Witr* as your last *Ṣalât* (prayer) at night." *[2:112-O.B]*

٥٤٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (اجْعَلُوا آخِرَ صَلاتِكُمْ بِاللَّيْلِ وِتْرًا).

CHAPTER 4. To pray the *Witr* on an animal.

٤ - باب: الْوِتْرِ عَلَى الدَّابَّةِ

543. Narrated (Ibn 'Umar) رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم used to pray *Witr* on the back of the camel (while on a journey). *[2:113-O.B.]*

٥٤٣ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: إِنَّ رَسُولَ ٱللهِ ﷺ كانَ يُوتِرُ عَلَى الْبَعِيرِ.

CHAPTER 5. To recite *Qunût* (invocation) before and after bowing.

٥ - باب: القُنُوتِ قَبْلَ الرُّكُوعِ وَبَعْدَهُ

544. (Narrated Muḥammad bin Sîrîn): Anas رضي الله عنه was asked, "Did the Prophet صلى الله عليه وسلم recite *Qunût* in the *Fajr* prayer?" Anas replied in the affirmative. He was further asked, "Did he recite *Qunût* before bowing?" Anas replied, "He recited *Qunût* after bowing for some time (for one month)." *[2:115-O.B.]*

٥٤٤ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ سُئِلَ: أَقَنَتَ النَّبِيُّ ﷺ فِي الصُّبْحِ؟ قَالَ: نَعَمْ. فَقِيلَ: أَوَقَنَتَ قَبْلَ الرُّكُوعِ؟ قَالَ: قَنَتَ بَعْدَ الرُّكُوعِ يَسِيرًا.

545. Narrated Anas bin Mâlik رضي الله عنه about the *Qunût*. He replied, "Definitely it was (recited)". It was asked, "Before bowing or after it?" Anas replied, "Before bowing." I added, "So-and-so has told me that you had informed him that it had been after bowing." Anas said, "He has told a lie. Allâh's Messenger صلى الله عليه وسلم recited *Qunût* after bowing for a period of one month." (Anas added), "The Prophet صلى الله عليه وسلم sent about seventy men (who knew the Qur'ân by heart) towards the pagans (of Najd) who were less than they in number and there was a peace treaty between them and Allâh's Messenger صلى الله عليه وسلم (but the pagans broke the treaty and killed the seventy men). So Allâh's Messenger صلى الله عليه وسلم recited *Qunût* for a period of one month invoking Allâh to punish them. [i.e. Ri'l and Dhakwân (tribes)]." *[2:116-O.B.]*

٥٤٥ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سُئِلَ عَنِ ٱلْقُنُوتِ، فَقَالَ: قَدْ كَانَ الْقُنُوتُ، فَقِيلَ لَهُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: قَبْلَهُ. قيل: فَإِنَّ فُلاَنًا أَخْبَرَ عَنْكَ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ؟ فَقَالَ: كَذَبَ، إِنَّمَا قَنَتَ رَسُولُ ٱللهِ ﷺ بَعْدَ الرُّكُوعِ شَهْرًا، أُرَاهُ كانَ بَعَثَ قَوْمًا يُقَالُ لَهُمُ الْقُرَّاءُ، زُهَاءَ سَبْعِينَ رَجُلًا، إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ دُونَ أُولٰئِكَ، وَكانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ ٱللهِ ﷺ عَهْدٌ، فَقَنَتَ رَسُولُ ٱللهِ ﷺ شَهْرًا يَدْعُو عَلَيْهِمْ.

وَفي رواية عَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَنَتَ النَّبِيُّ ﷺ شَهْرًا، يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ.

546. Narrated (Anas) رضي الله عنه : The *Qunût* used to be recited in the *Fajr* and the *Maghrib* prayers. *[2:118-O.B.]*

٥٤٦ : وَعَنْهُ أَيْضًا قَالَ: الْقُنُوتُ فِي المَغْرِبِ وَالْفَجْرِ.

15. THE BOOK CONCERNING *AL-ISTISQĀ'*
(i.e. to offer a two *Rak'at* prayer and then invoke Allâh for rain at the time of drought).

١٥ ـ كِتَابُ الاستسقاء

CHAPTER 1. *Al-Istisqâ'.*

١ ـ باب: الاسْتِسْقَاءِ

547. Narrated 'Abdullâh bin Zaid رضى الله عنه : The Prophet صلى الله عليه وسلم went out to offer the *Istisqâ'* prayer and turned (and put on) his cloak inside out. He added in another quotation: "And prayed two *Rak'at*". *[2:119-O.B.]*

٥٤٧ : عَنْ عَبْدِ ٱللهِ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقِي، وَحَوَّلَ رِدَاءَهُ. وَفِي رِوَايَةٍ عَنْهُ: وَصَلَّى رَكْعَتَيْنِ.

CHAPTER 2. Invocation of the Prophet صلى الله عليه وسلم "Send (drought-famine) years on them (pagans of Makka) like the (drought-famine) years of Prophet Yûsuf (Joseph)."

٢ ـ باب: دُعَاءِ النَّبِيِّ ﷺ: «اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ»

548. Narrated Abû Huraira رضى الله عنه : *Ḥadîth*, about the invocation of the Prophet صلى الله عليه وسلم for weak faithful believers and about his saying: "O Allâh! Be hard on the tribes of Muḍar" (*Ḥadîth* No. 545). But in this quotation the Prophet صلى الله عليه وسلم said, "Allâh forgave the tribes of Ghifâr and saved the tribes of Aslam." *[2:120-O.B.]*

٥٤٨ : عن أَبِي هريرة رضي الله عنه: حديث دعاء النبي ﷺ للمُسْتضعفين من المؤمنين وعلى مُضَر تَقَدَّمَ، وقال في آخر هذه الرِّواية: إِنَّ النَّبِيَّ ﷺ قَالَ: (غِفَارُ غَفَرَ ٱللهُ لَهَا، وَأَسْلَمُ سَالَمَهَا ٱللهُ).

549. 'Abdullâh bin Mas'ûd رضى الله عنه said, "When the Prophet صلى الله عليه وسلم saw the refusal of the people to accept Islâm, he said, 'O Allâh! Send (on them) seven (famine years) like the seven years (of famine during the time) of (Prophet) Yûsuf (Joseph)'. So drought overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abû Sufyân went to the Prophet صلى الله عليه وسلم and said, 'O Muḥammad! You order people to obey

٥٤٩ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ لَمَّا رَأَى مِنَ النَّاسِ إِدْبَارًا، قَالَ: (اللَّهُمَّ سَبْعًا كَسَبْعِ يُوسُفَ). فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ، حَتَّى أَكَلُوا الجُلُودَ وَالمَيْتَةَ وَٱلْجِيفَ، وَيَنْظُرُ أَحَدُهُمْ إِلَى السَّمَاءِ فَيَرَى ٱلدُّخَانَ مِنَ الجُوعِ. فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: يَامُحَمَّدُ، إِنَّكَ تَأْمُرُ بِطَاعَةِ ٱللهِ وَبِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ

Allâh and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please invoke Allâh for them.' So Allâh revealed: "Then wait you for the Day when the sky will bring forth a visible smoke" and "Verily! You will revert. On the Day when We shall seize you with the greatest grasp" (V.44:10,16). (Ibn Mas'ûd added) *Al-Batsha* (i.e. grasp) happened in the battle of Badr and no doubt (*Ad-Dukhan*) smoke, *Al-Batsha, Al-Lizâm*, and the Verse of *Sûrah Ar-Rûm* have all passed. *[2:121-O.B.]*

هَلَكُوا، فَادْعُ ٱللهَ لَهُمْ، قَالَ ٱللهُ تَعَالَى: ﴿فَٱرْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ إِلَى قَوْلِهِ: ﴿عائِدُونَ. يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى﴾. فَالْبَطْشَةُ يَوْمَ بَدْرٍ، وَقَدْ مَضَت ٱلدُّخَانُ، وَالْبَطْشَةُ وَٱللِّزَامُ وَآيَةُ الرُّومِ.

550. Ibn 'Umar رضي الله عنهما said : "The following poetic verse occurred to my mind while I was looking at the face of the Prophet صلى الله عليه وسلم while he was invoking Allâh for rain. He did not get down till the rain water flowed profusely from every roof-gutter: These were the words of Abû Ṭâlib:-

> And a white (person — i.e. the Prophet (صلى الله عليه وسلم) who is requested to invoke Allâh for rain and who takes care of the orphans and is the guardian of widows....." *[2:122-O.B.]*

٥٥٠ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: رُبَّمَا ذَكَرْتُ قَوْلَ ٱلشَّاعِرِ، وَأَنَا أَنْظُرُ إِلَى وَجْهِ النَّبِيِّ ﷺ يَسْتَسْقِي، فَمَا يَنزِلُ حَتَّى يَجِيشَ كُلُّ مِيزَابٍ، وَهُوَ قَوْلُ أَبِي طَالِبٍ:

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ
ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلأَرَامِلِ

551. (Narrated Anas رضي الله عنه): Whenever drought threatened them, 'Umar bin Al-Khaṭṭâb رضي الله عنه used to ask Al-'Abbâs bin 'Abdul Muṭṭalib رضي الله عنه to invoke Allâh for rain. He used to say. "O Allâh! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allâh! Bless us with rain."[1] And so it would rain. *[2:123-O.B.]*

٥٥١ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ ٱللهُ عَنْهُ أَنَّه كانَ إِذَا قَحَطُوا ٱسْتَسْقَى بِٱلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رضي الله عنه فَقَالَ: اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَٱسْقِنَا، قَالَ فَيُسْقَوْنَ.

[1] [It is of great importance to notice that it is permissible for one to request a living religious person to invoke Allâh on his behalf but if you ask Allâh through a dead or an absent (person etc.) then it is not allowed. But it is absolutely forbidden to ask or request the dead for anything, it is regarded as *Shirk*]. See glossary for the word *Shirk*.

CHAPTER 3. *Istisqâ'* (i.e. to offer a two *Rak'at* prayer and then invoke Allâh for rain) in the main mosque (of the town).

٣ - باب: الاسْتِسْقَاءِ فِي المَسْجِدِ الجَامِعِ

552. (Narrated Sharîk bin 'Abdullâh bin Abî Namir) : I heard Anas (bin Mâlik) رضي الله عنه saying, "(On a Friday) a person entered the main mosque while Allâh's Messenger صلى الله عليه وسلم was delivering the *Khutba* (religious talk) and requested (the Prophet to invoke Allâh) for rain, repeating it many times," and in this quotation (it is said), "We did not see the sun for a week." [Anas added, Allâh's Messenger صلى الله عليه وسلم raised both his hands and said, "O Allâh! Bless us with rain! O Allâh! Bless us with rain! O Allâh! Bless us with rain!" Anas added, "By Allâh, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila'." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' mountain), when it came in the middle of the sky, it spread and then rained."] Anas further said, "By (next Friday) a person entered through the same gate and at that time Allâh's Messenger صلى الله عليه وسلم was delivering the Friday's *Khutba* (religious talk). The man stood in front of him and said, 'O Allâh's Messenger: The livestock are dying and the roads are cut off, please invoke Allâh to withhold rain.' " Anas added, "Allâh's Messenger صلى الله عليه وسلم raised both his hands and said, 'O Allâh! Round about us and not on us. O Allâh! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So

٥٥٢ : حديث أَنَسٍ رضي الله عنه في الرَّجُلِ الذي دخل المسجد والنبي ﷺ قائِمٌ يخطب فسأله الدعاء بالغيث، تَكَرَّرَ كَثِيرًا، وفي الرواية: فما رَأَيْنَا الشَّمْسَ سِتًّا. ثُمَّ دَخَلَ رَجُلٌ مِنْ ذٰلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ، وَرَسُولُ ٱللهِ ﷺ قَائِمٌ يَخْطُبُ، فَٱسْتَقْبَلَهُ قَائِمًا، فَقَالَ: يَا رَسُولَ ٱللهِ، هَلَكَتِ الأَمْوَالُ، وَٱنْقَطَعَتِ السُّبُلُ، فَٱدْعُ ٱللهَ يُمْسِكْهَا. قَالَ: فَرَفَعَ رَسُولُ ٱللهِ ﷺ يَدَيْهِ، ثُمَّ قَالَ: (اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا، اللَّهُمَّ عَلَى الآكَامِ وَالجِبَالِ، وَالآجَامِ وَالظِّرَابِ، وَبُطُونِ الأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ). قَالَ: فَٱنْقَطَعَتْ، وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ

the rain stopped and we came out walking in the sun." *[2:126-O.B.]*

CHAPTER 4. To invoke Allâh for rain in the *Khutba* (religious talk) of Friday facing a direction other than the *Qiblah*.

553. Narrated (Anas bin Mâlik رضي الله عنه): Allâh's Messenger صلى الله عليه وسلم raised both his hands and said, "O Allâh! Bless us with rain. O Allâh! Bless us with rain. O Allâh! Bless us with rain" *[2:127-O.B.]*

CHAPTER 5. How the Prophet صلى الله عليه وسلم turned his back towards the people [while offering the *Salât* (prayer) for rain].

554. In the *Hadîth* (No. 547) of 'Abdullâh bin Zaid for (invoking Allâh) for rain, it is added: "He (the Prophet صلى الله عليه وسلم) turned his back towards the people and faced the *Qiblah* and invoked (Allâh for rain). Then he turned his cloak inside out and led us in a two *Rak'at* prayer with loud recitation." *[2:137-O.B.]*

CHAPTER 6. The raising of both hands by the *Imâm* during *Istisqâ'* while invoking Allâh for rain.

555. Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم never raised his hands for any invocation except for that of *Istisqâ'* and he used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas رضي الله عنه did not see the Prophet صلى الله عليه وسلم raising his hands, but it is narrated that the Prophet صلى الله عليه وسلم used to raise his hands for invocations other than *Istisqâ'*. See *Hadîth* No.857 and also see *Hadîth* No. 1667). *[2:141-O.B.]*

٤ - باب: الاسْتِسْقَاءِ فِي خُطْبَةِ الجُمُعَةِ غيرَ مُستقبِلِ القِبْلَةِ

٥٥٣: وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: فَرَفَعَ رَسُولُ ٱللهِ ﷺ يَدَيْهِ، ثُمَّ قَالَ: (اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا).

٥ - باب: كَيْفَ حَوَّلَ النَّبِيُّ ﷺ ظَهْرَهُ إِلَى النَّاسِ

٥٥٤ : حديث عبدِ الله بن زيدٍ في الاستِسقاءِ تَقَدَّمَ، وَفِي هذه الرواية قال: فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَٱسْتَقْبَلَ الْقِبْلَةَ يَدْعُو، ثُمَّ حَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى لَنَا رَكْعَتَيْنِ، جَهَرَ فِيهِمَا بِالْقِرَاءَةِ.

٦ - باب: رَفْعِ الإِمَامِ يَدَهُ فِي الاسْتِسْقَاءِ

٥٥٥ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلاَّ فِي الاِسْتِسْقَاءِ، وَإِنَّهُ يَرْفَعُ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

CHAPTER 7. What should be said (or what to say) if it rains.

٧ - باب: مَا يُقَالُ إِذَا مَطَرَتْ

556. Narrated 'Āi<u>sh</u>a رضي الله عنها : Whenever Allâh's Messenger صلى الله عليه وسلم saw the rain, he used to say, "O Allâh! Let it be a fruitful rain." *[2:142-O.B.]*

٥٥٦ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا : أَنَّ رَسُولَ ٱللهِ ﷺ كانَ إِذَا رَأَى المَطَرَ قَالَ : (صَيِّبًا نَافِعًا).

CHAPTER 8. If the wind blows (what should one do or say?)

٨ - باب: إِذَا هَبَّتِ الرِّيحُ

557. Narrated Anas رضي الله عنه : Whenever a strong wind blew, anxiety appeared on the face of the Prophet صلى الله عليه وسلم (fearing that, that wind might be a sign of Allâh's Wrath). *[2:144-O.B.]*

٥٥٧ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَتِ الرِّياحُ الشَّدِيدَةُ إِذَا هَبَّتْ، عُرِفَ ذٰلِكَ فِي وَجْهِ النَّبِيِّ ﷺ.

CHAPTER 9. The statement of the Prophet صلى الله عليه وسلم : 'I was granted victory with *Aṣ-Ṣaba* [easterly wind (which frightened my enemies)].'

٩ - باب: قَوْلِ النَّبِيِّ ﷺ: «نُصِرتُ بِالصَّبَا»

558. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "I was granted victory with *Aṣ-Ṣaba* and the nation of 'Ād was destroyed by *Ad-Dabûr* (westerly wind)." *[2:145-O.B.]*

٥٥٨ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا:
عن النَّبِيِّ ﷺ قَالَ: (نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عادٌ بِٱلدَّبُورِ).

CHAPTER 10. What is said about earthquakes and (other) signs (of the approach of the Day of Judgement).

١٠ - باب: مَا قِيلَ فِي الزَّلَازِلِ وَالآيَاتِ

559. Narrated Ibn 'Umar رضي الله عنهما : (The Prophet صلى الله عليه وسلم) said, "O Allâh! Bless our <u>Sh</u>âm and our Yemen." People said, "Our Najd as well." The Prophet صلى الله عليه وسلم (again) said, "O Allâh! Bless our <u>Sh</u>âm and Yemen " They said again, "Our Najd as well." (On that the Prophet صلى الله عليه وسلم said), "There will appear earthquakes and *Al-Fitan* (trials and afflictions, etc), and from there will come out the side of the head of Satan." *[2:147-O.B.]*

٥٥٩ : عَنِ ٱبْنِ عُمَرَ، رَضِيَ ٱللهُ عَنْهُمَا. عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمَنِنَا). قَالُوا: وَفِي نَجْدِنَا؟ قَالَ: (اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمَنِنَا قَالَ: قَالُوا: وَفِي نَجْدِنَا؟ قَالَ: (هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ).

CHAPTER 11. Except Allâh تعالى nobody knows when it will rain.

١١ - باب: لَا يَدْرِي مَتَى يَجِيءُ المَطَرُ إلَّا الله تعالىٰ

560. Narrated (Ibn 'Umar) رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Keys of the Ghaib[1] are five which nobody knows but Allâh.... nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain." *[2:149-O.B.]*

٥٦٠ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَفَاتِحُ الْغَيْبِ خَمْسٌ لاَ يَعْلَمُهَا إلاَّ ٱللهُ: لاَ يَعْلَمُ أَحَدٌ مَا يَكُونُ فِي غَدٍ، وَلاَ يَعْلَمُ أَحَدٌ ما يَكُونُ فِي الأَرْحَامِ، وَلاَ تَعْلَمُ نَفْسٌ مَاذَا تَكْسِبُ غَدًا، وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَمَا يَدْرِي أَحَدٌ مَتَى يَجِيءُ المَطَرُ).

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[1] *Al-Ghaib*: (literally means a thing not seen, but) this word includes vast meanings: Belief in Allâh, angels, Holy Books, Allah's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allâh and His Messenger صلى الله عليه وسلم informed about the knowledge of the matters of the past, present and future things. e.g. news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

16. THE BOOK OF THE ECLIPSES

CHAPTER 1. *Aṣ-Ṣalât* (the prayer) during a solar eclipse.

561. Narrated Abû Bakra رضي الله عنه: We were with Allâh's Messenger صلى الله عليه وسلم when the sun eclipsed. Allâh's Messenger صلى الله عليه وسلم stood up dragging his cloak till he entered the mosque. He led us in a two-*Rak'at* prayer till the sun (eclipse) had cleared. Then the Prophet صلى الله عليه وسلم said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these (eclipses) offering the *Ṣalât* (prayer) and invoke (Allâh) till the eclipse has cleared."

In another quotation the Prophet صلى الله عليه وسلم said, "But with (eclipses), Allâh frightens *'Ibâdahu* (His slaves)."

The *Ḥadîth* of eclipses is repeated many times and in another quotation from Mughîra bin Shu'ba رضي الله عنه it is narrated, "The sun eclipsed in the lifetime of Allâh's Messenger صلى الله عليه وسلم on the day when (his son) Ibrâhîm died. So the people said that the sun had eclipsed because of the death of Ibrâhîm. Allâh's Messenger صلى الله عليه وسلم said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, offer *Ṣalât* (prayer) and invoke Allâh." *[2:150, 153, 158-O.B.]*

CHAPTER 2. To give *Ṣadaqa* (things or money given in charity) during the eclipse.

562. Narrated 'Âisha رضي الله عنها: In the lifetime of Allâh's Messenger صلى الله عليه وسلم the sun eclipsed, so he led the people in *Ṣalât* (prayer), and stood up and performed a long *Qiyâm*, then bowed for a long while. He stood up again and performed a long *Qiyâm* but

١٦ ـ كتابُ الكُسـوف

١ ـ باب: الصَّلاةِ في كُسُوفِ الشَّمْس

٥٦١ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

كُنَّا عِنْدَ رَسُولِ ٱللهِ ﷺ فَٱنْكَسَفَتِ الشَّمْسُ. فَقَامَ النَّبِيُّ ﷺ يَجُرُّ رِدَاءَهُ حَتَّى دَخَلَ المَسْجِدَ، فَدَخَلْنَا، فَصَلَّى بِنَا رَكْعَتَيْنِ حَتَّى ٱنْجَلَتِ الشَّمْسُ، فَقَالَ ﷺ: (إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا وَٱدْعُوا، حَتَّى يُكْشَفَ ما بِكُمْ).

وَفِي رواية عَنْهُ قَالَ: (وَلٰكِنَّ ٱللهَ تَعَالَى يُخَوِّفُ بِهِمَا عِبَادَهُ).

وتكرر حديثُ الكسوف كثيرًا ففي رواية عَنِ المُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ، يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ: كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَ رَأَيْتُمْ فَصَلُّوا وَٱدْعُوا ٱللهَ).

٢ ـ باب: الصَّدَقَةِ في الكُسُوفِ

٥٦٢ : وفي رواية عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ:

خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ ٱللهِ ﷺ، فَصَلَّى رَسُولُ ٱللهِ ﷺ بِالنَّاسِ فَقَامَ

this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration (twice). He did the same in the second *Rak'a* as he did in the first and then finished the *Ṣalât* (prayer); by then the sun (eclipse) had cleared. Then he delivered a *Khuṭba* (religious talk) and after praising and glorifying Allâh he said, "The sun and the moon are two signs from amongst the signs of Allâh; they do not eclipse because of the death or the life of anyone. So when you see the eclipse, remember Allâh and say *Takbîr*, pray and give *Ṣadaqa*." The Prophet صلى الله عليه وسلم then said, "O followers of Muḥammad! By Allâh! There is none who has more *Ghîra*[1] (self-respect) than Allâh so He has forbidden that His slaves, male or female commit illegal sexual intercourse. O followers of Muḥammad! By Allâh! If you knew that which I know you would laugh little and weep much." *[2:154-O.B.]*

فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ، وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ما فَعَلَ فِي الأُوْلَى، ثُمَّ انْصَرَفَ، وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: (إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، لاَ يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَادْعُوا اللهَ، وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا). ثُمَّ قَالَ: (يَا أُمَّةَ مُحَمَّدٍ، وَاللهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ، وَاللهِ لَوْ تَعْلَمُونَ ما أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا).

CHAPTER 3. Making a loud announcement of *Aṣ-Ṣalât* (the prayer) in congregation for eclipse.

٣ - باب: النِّدَاءِ بِالصَّلَاةِ جَامِعَةٌ فِي الْكُسُوفِ

563. Narrated 'Abdullâh bin 'Amr رضي الله عنهما "When the sun eclipsed in the lifetime of Allâh's Messenger صلى الله عليه وسلم a loud announcement was made (saying): *Aṣ-Ṣalât-u-Jâmi'a* (prayer to be offered in congregation)." *[2:155-O.B.]*

٥٦٣ : عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. نُودِيَ: أَنِ الصَّلَاةُ جَامِعَةٌ.

CHAPTER 4. To seek refuge with Allâh from the torment in the grave during eclipse.

٤ - باب: التَّعَوُّذِ مِن عَذَابِ الْقَبْرِ فِي الْكُسُوفِ

564. Narrated 'Âisha رضي الله عنها : A Jewess came and asked about something. She said to me, "May Allâh give you refuge from the punishment in

٥٦٤ : عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ يَهُودِيَّةً جَاءَتْ تَسْأَلُهَا، فَقَالَتْ لَهَا:

[1] *Ghîra*: See the glossary.

the grave." So 'Āisha رضى الله عنها asked Allâh's Messenger صلى الله عليه وسلم, "Would the people be punished in their graves?" Allâh's Messenger صلى الله عليه وسلم after seeking refuge with Allâh from the punishment in the grave (and thus replied in the affirmative). Then she mentioned the *Hadîth* of eclipse and at the end she said, "He (the Prophet صلى الله عليه وسلم) ordered the people to seek refuge with Allâh from punishment in the grave". *[2:159-O.B.]*

أَعَاذَكِ ٱللهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عائِشَةُ رَضِيَ ٱللهُ عَنْهَا رَسُولَ ٱللهِ ﷺ: أَيُعَذَّبُ النَّاسُ فِي قُبُورِهِمْ؟ فَقَالَ رَسُولُ ٱللهِ ﷺ عَائِذًا بِٱللهِ مِنْ ذٰلِكَ ثُمَّ ذكرت حديث الكسوف، ثُمَّ قالت في آخره: ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ.

CHAPTER 5. To offer eclipse prayer in congregation.

٥ - باب: صَلاَةِ الْكُسُوفِ جَمَاعَةً

565. Ibn 'Abbâs رضى الله عنهما narrated the *Hadîth* of eclipse in detail and (then mentioned that the people) said, "O Allâh's Messenger! We saw you taking something from your place and then we saw you retreating." The Prophet صلى الله عليه وسلم replied. "I saw Paradise and (stretched my hands towards) a bunch (of its fruits, when you saw me taking something) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight (when you saw me retreating). I saw that most of its inhabitants were women." The people asked, "O Allâh's Messenger! Why is it so?" The Prophet صلى الله عليه وسلم replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allâh. The Prophet صلى الله عليه وسلم said, "They are ungrateful to their companions of life (husbands) and ungrateful to good favours done to them. If you have done good favours to one of them throughout the life and if she notices anything (undesirable) from you, she will say, 'I have never seen any good from you' ". *[2:161-O.B.]*

٥٦٥ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا ذَكَرَ حديث الكسوف بطوله ثُمَّ قَالَ: يَا رَسُولَ ٱللهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ كَعْكَعْتَ؟ قَالَ ﷺ: (إِنِّي رَأَيْتُ الجَنَّةَ، فَتَنَاوَلْتُ عُنْقُودًا، وَلَوْ أَصَبْتُهُ لأَكَلْتُمْ مِنْهُ ما بَقِيَتِ ٱلدُّنْيَا، وَأُرِيتُ النَّارَ، فَلَمْ أَرَ مَنْظَرًا كالْيَوْمِ قَطُّ أَفْظَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ). قَالُوا: بِمَ يَا رَسُولَ ٱللهِ؟ قَالَ: (بِكُفْرِهِنَّ). قِيلَ: يَكْفُرْنَ بِٱللهِ؟. قَالَ: (يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: ما رَأَيْتُ مِنْكَ خَيْرًا قَطُّ).

CHAPTER 6. Whoever loved manumission (of slaves) during the solar eclipses.

٦ - باب: مَنْ أَحَبَّ الْعَتَاقَةَ فِي كُسُوفِ الشَّمْسِ

566. Narrated Asmâ' bint Abû Bakr رضي الله عنهما : No doubt the Prophet صلى الله عليه وسلم ordered people to manumit slaves during the solar eclipse. *[2:163-O.B.]*

٥٦٦ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَتْ: لَقَدْ أَمَرَ النَّبِيُّ ﷺ بِالْعَتَاقَةِ فِي كُسُوفِ الشَّمْسِ.

CHAPTER 7. To remember Allâh during the eclipse.

٧ - باب: الذِّكْرِ فِي الْكُسُوفِ

567. Narrated Abû Mûsa رضي الله عنه : The sun eclipsed and the Prophet صلى الله عليه وسلم got up, being afraid that it might be the Hour (i.e. Day of Judgement). He went to the mosque and offered the *Ṣalât* (prayer) with a long *Qiyâm* (standing), bowing and prostration that I had ever seen him doing. Then he said, "These signs which Allâh sends do not occur because of the life or death of somebody, but Allâh frightens with them *'Ibâdahu* (His slaves or His worshippers). So when you see anything thereof, proceed to remember Allâh, invoke Him and ask for His Forgiveness." *[2:167-O.B.]*

٥٦٧ : عَنْ أَبِي مُوسىٰ رَضِيَ ٱللهُ عَنْهُ قَالَ:

خَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ ﷺ فَزِعًا، يَخْشَى أَنْ تَكُونَ السَّاعَةُ، فَأَتَى الْمَسْجِدَ، فَصَلَّى بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ رَأَيْتُهُ قَطُّ يَفْعَلُهُ، وَقَالَ: (هٰذِهِ الآيَاتُ الَّتِي يُرْسِلُ ٱللهُ، لاَ تَكُونُ لِمَوْتِ أَحَدٍ، وَلاَ لِحَيَاتِهِ، وَلٰكِنْ يُخَوِّفُ ٱللهُ بِهَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذٰلِكَ، فَٱفْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَٱسْتِغْفَارِهِ).

CHAPTER 8. To recite (the Qur'ân) aloud in the eclipse prayer.

٨ - باب: الْجَهْرِ بِالْقِرَاءَةِ بِالْكُسُوفِ

568. Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم recited (the Qur'ân) aloud during the eclipse prayer and when he had finished from his recitation he said the *Takbîr* and bowed. When he stood straight from bowing he said "*Sami' Allâhu liman ḥamidah, Rabbanâ wa-lakal-ḥamd.*" Then again he started reciting. In the eclipse prayer there are four bowings and four prostrations in two *Rak'at.* *[2:172(A)-O.B.]*

٥٦٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: جَهَرَ النَّبِيُّ ﷺ فِي صَلاَةِ الْخُسُوفِ بِقِرَاءَتِهِ، فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبَّرَ فَرَكَعَ، وَإِذَا رَفَعَ مِنَ الرَّكْعَةِ قَالَ: (سَمِعَ ٱللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ). ثُمَّ يُعَاوِدُ الْقِرَاءَةَ فِي صَلاَةِ الْكُسُوفِ، أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

17. THE BOOK ABOUT THE PROSTRATION DURING THE RECITATION OF THE QUR'ĀN AND ITS LEGAL WAY

١٧ ـ كتابُ سجود القرآن وسنتها

{CHAPTER 1. Prostration during the recitation of the Qur'ân and its legal way.}

{١ ـ باب: مَا جَاءَ فِي سُجُودِ القُرآن وسُنَّتِهَا}

569. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم recited *Sûrat An-Najm* (No. 53) at Makka and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a disbeliever. *[2:173-O.B.]*

٥٦٩ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَرَأَ النَّبِيُّ ﷺ النَّجْمَ بِمَكَّةَ، فَسَجَدَ فِيهَا وَسَجَدَ مَنْ مَعَهُ غَيْرَ شَيْخٍ، أَخَذَ كَفًّا مِنْ حَصىً، أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى جَبْهَتِهِ، وَقَالَ: يَكْفِينِي هٰذَا، فَرَأَيْتُهُ بَعْدَ ذٰلِكَ قُتِلَ كَافِرًا.

CHAPTER 2. To prostrate while reciting *Sûrat Ṣâd* (No. 38).

٢ ـ باب: سَجْدَة «ص»

570. Narrated Ibn 'Abbâs رضي الله عنهما : The prostration of *Ṣâd* is not a compulsory one but I saw the Prophet صلى الله عليه وسلم prostrating while reciting it. *[2:175-O.B.]*

٥٧٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: «صٓ». لَيْسَتْ مِنْ عَزَائِمِ السُّجُودِ، وَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيهَا.

CHAPTER 3. The prostration of Muslims along with *Al-Mushrikûn*[1] and a *Mushrik* is *Najasun* (impure)[2] and does not perform ablution;

٣ ـ باب: سُجُودِ المُسْلِمِينَ مَعَ المُشْرِكِينَ وَالمُشْرِكُ نَجَسٌ لَيسَ لَهُ وُضُوءٌ

571. Narrated (Ibn 'Abbâs) رضي الله عنهما : The Prophet صلى الله عليه وسلم prostrated while reciting *Sûrah* (No. 53) *An-Najm*. (See *Ḥadîth* No. 569 narrated by Ibn Mas'ûd) with an addition in this quotation: "And with him prostrated

٥٧١ : وحديثه رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ سَجَدَ بِالنَّجْمِ، تَقَدَّمَ قريبًا من رواية ابن مسعودٍ وزاد في هذه الرواية:

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[1] *Al-Mushrikûn:* polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم .

[2] Their impurity is spiritual and physical: Spiritual, because they don't believe in Allâh's Oneness and in His Prophet Muḥammad صلى الله عليه وسلم ; and physical, because they lack personal hygiene (filthy or *Junuban*) as regards urine, stools, and sexual discharges.

the Muslims, the *Mushrikûn*, the jinns, and the mankind." *[2:177-O.B.]*

وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ، وَالْجِنُّ وَالإِنْسُ.

CHAPTER 4. Whoever recited the Verses of prostration and did not prostrate.

٤ - باب: مَنْ قَرَأَ السَّجْدَةَ وَلَمْ يَسْجُدْ

572. Narrated Zaid bin Thâbit رضي الله عنه: I recited *Sûrah* (No. 53) *An-Najm* before the Prophet صلى الله عليه وسلم, yet he did not perform a prostration. *[2:179-O.B.]*

٥٧٢ : عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّهُ قَرَأَ عَلَى النَّبِيِّ ﷺ: ﴿وَالنَّجْمِ﴾. فَلَمْ يَسْجُدْ فِيهَا.

CHAPTER 5. Prostration while reciting *Idhas-Samâ'un-Shaqqat*. (*Sûrah* No. 84).

٥ - باب: سَجْدَةِ ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾

573. (Narrated Abû Salma): I saw Abû Huraira رضي الله عنه reciting *Idhas-Samâ' un-Shaqqat* and he prostrated during its recitation. Abû Huraira, was asked about it (prostrating), (Abû Huraira) said, "Had I not seen the Prophet صلى الله عليه وسلم prostrating, I would not have prostrated." *[2:180-O.B.]*

٥٧٣ : عن أَبِي هريرة رضي الله عنه أَنَّهُ قَرَأَ: ﴿إِذَا السَّمَاءُ ٱنْشَقَّتْ﴾. فَسَجَدَ بِهَا. فقيل له في ذلك: قَالَ: لَوْ لَمْ أَرَ النَّبِيَّ ﷺ يَسْجُدُ لَمْ أَسْجُدْ.

CHAPTER 6. Whoever does not find a place for prostration (with the *Imâm*) because of overcrowding.

٦ - باب: مَنْ لَمْ يَجِد مَوْضِعاً لِلسُّجُودِ مِنَ الزِّحَامِ

574. Narrated Ibn 'Umar رضي الله عنهما: Whenever the Prophet صلى الله عليه وسلم recited the *Sûrah* in which there was a prostration he would prostrate and then, we, too, would prostrate and some of us used not to find a place for prostration. *[2:185-O.B.]*

٥٧٤ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا قَالَ: كانَ النَّبِيُّ ﷺ يَقْرَأُ عَلَيْنَا السُّورَةَ فِيهَا السَّجْدَةُ، فَيَسْجُدُ وَنَسْجُدُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبْهَتِهِ.

18. THE BOOK OF THE ABRIDGED OR SHORTENED PRAYERS (*AT-TAQṢIR*)

١٨ ـ كتابُ تقصير الصَلاةِ

CHAPTER 1. What is said about the shortened prayer and for what period of stay one should offer shortened prayers.

١ ـ باب: مَا جَاء فِي التَّقصِير وكَم يُقيمُ حَتَّى يَقْصُرَ

575. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم once stayed for nineteen (days) and prayed shortened prayers. *[2:186-O.B.]*

٥٧٥ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: أَقَامَ النَّبِيُّ ﷺ تِسْعَةَ عَشَرَ يَقْصُرُ.

576. (Narrated Yaḥya bin Isḥâq) : I heard Anas رضي الله عنه saying, "We travelled with the Prophet صلى الله عليه وسلم from Al-Madîna to Makka and offered two *Rak'at* [for every *Ṣalât* (prayer)] till we returned to Al-Madîna." I said, "Did you stay for a while in Makka?" He replied, "We stayed in Makka for ten days." *[2:187-O.B.]*

٥٧٦ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ المَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى رَجَعْنَا إِلَى المَدِينَةِ. قُلْتُ: أَقَمْتُمْ بِمَكَّةَ شَيْئًا؟ قَالَ: أَقَمْنَا بِهَا عَشْرًا.

CHAPTER 2. The *Ṣalât* (prayer) at Mina (during *Ḥajj*).

٢ ـ باب: الصَّلاَةِ بِمِنًى

577. Narrated ('Abdullâh) bin 'Umar رضي الله عنهما : I offered the *Ṣalât* (prayer) with the Prophet صلى الله عليه وسلم, Abû Bakr and 'Umar رضي الله عنهما at Mina and it was two *Rak'at*. Uthmân رضي الله عنه in the early days of his caliphate did the same, but later on he started praying the full *Ṣalât* (prayer). *[2:188-O.B.]*

٥٧٧ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى رَكْعَتَيْنِ، وَأَبِي بَكْرٍ وَعُمَرَ، وَمَعَ عُثْمانَ صَدْرًا مِنْ إِمَارَتِهِ، ثُمَّ أَتَمَّهَا.

578. Narrated Hâritha bin Wahb رضي الله عنه : The Prophet صلى الله عليه وسلم led us in the *Ṣalât* (prayer) at Mina (during the *Ḥajj*) and it was two *Rak'at. [2:189-O.B.]*

٥٧٨ : عَنْ حارِثَةَ بْنِ وَهْبٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: صَلَّى بِنَا النَّبِيُّ ﷺ، آمَنَ مَا كانَ، بِمِنًى رَكْعَتَيْنِ.

579. (Narrated 'Abdur-Raḥmân bin Yazîd): We offered a four *Rak'at* prayer at Mina behind Uthmân bin 'Affân رضي الله عنه. 'Abdullâh bin Mas'ûd رضي الله عنه was informed about it. He said sadly, "Truly to Allâh we belong and truly to Him we shall return." And

٥٧٩ : عَنِ ٱبْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ، لَمَّا قيل له: صَلَّى بِنَا عُثْمانُ بْنُ عَفَّانَ رَضِيَ ٱللهُ عَنْهُ بِمِنًى أَرْبَعَ رَكَعَاتٍ، ٱسْتَرْجَعَ، ثُمَّ قَالَ: صَلَّيْتُ مَعَ رَسُولِ ٱللهِ

added, "I prayed two *Rak'at* with Allâh's Messenger صلى الله عليه وسلم at Mina and similarly with Abû Bakr and with 'Umar رضى الله عنهما (during their caliphates)." He further said, "May I be lucky enough to have two of the four *Rak'at* accepted (by Allâh)." *[2:190-O.B]*

ﷺ بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُ بِمِنًى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الخَطَّابِ رَضِيَ ٱللهُ عَنْهُ بِمِنًى رَكْعَتَيْنِ، فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ رَكْعَتَانِ مُتَقَبَّلَتَانِ.

CHAPTER 3. What is the length of the journey that makes it permissible for one to offer a shortened prayer? [Ibn 'Umar and Ibn Abbâs رضى الله عنهما used to shorten the *Salât* (prayers) in a journey of four *Burud* i.e. approx. 48 miles.]

٣ - باب: فِي كَم يَقْصُرُ الصَّلَاةَ؟

580. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "It is not permissible for a woman who believes in Allâh and the Last Day to travel for one day and night except with a *Mahram*." *[2:194-O.B.]*

٥٨٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لاَ يَحِلُّ لِامْرَأَةٍ، تُؤْمِنُ بِٱللهِ وَالْيَوْمِ الآخِرِ، أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ).

CHAPTER 4. To offer three *Rak'at* of *Maghrib* prayer during a journey.

٤ - باب: يُصَلِّي المَغرِبَ ثَلَاثاً فِي السَّفَرِ

581. Narrated 'Abdullâh bin 'Umar رضى الله عنهما, "I saw Allâh's Messenger صلى الله عليه وسلم delaying the *Maghrib* prayer till he offered it (along with the *'Ishâ'* prayer). He used to pray *Maghrib* prayer three *Rak'at* and perform *Taslîm* whenever he was in a hurry during a journey. And after waiting for a short while, *Iqâma* used to be pronounced for the *'Ishâ'* prayer and he would offer two *Rak'at* and perform *Taslîm*. He never offered any optional *Salât* (prayer) till the middle of the night (when he used to pray the *Tahajjud*)." *[2:197-O.B.]*

٥٨١ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ يُؤَخِّرُ المَغْرِبَ فَيُصَلِّيهَا ثَلَاثاً، ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّمَا يَلْبَثُ حَتَّى يُقِيمَ الْعِشَاءَ، فَيُصَلِّيهَا رَكْعَتَيْنِ، ثُمَّ يُسَلِّمُ، وَلاَ يُسَبِّحُ بَعْدَ الْعِشَاءِ، حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ.

582. Narrated Jâbir bin 'Abdullâh رضى الله عنهما: The Prophet صلى الله عليه وسلم used to offer the *Nawâfil* (optional — non-obligatory) prayers, while riding, facing a direction other than that of the *Qiblah*. *[2:199-O.B.]*

٥٨٢ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قال: أَنَّ النَّبِيَّ ﷺ كانَ يُصَلِّي التَّطَوُّعَ وَهُوَ رَاكِبٌ فِي غَيْرِ الْقِبْلَةِ.

CHAPTER 5. To pray the *Nawâfil* (optional — non-obligatory) prayers while riding a donkey.

٥ - باب: صَلاَةِ التَّطَوُّعِ عَلَى الحِمَارِ

583. Narrated Anas رضي الله عنه : That he prayed riding a donkey, with his face to the left of the *Qiblah*. Someone asked him (saying), "I have seen you offering the prayer in a direction other than that of the *Qiblah*." He replied, "If I had not seen Allâh's Messenger صلى الله عليه وسلم doing it, I would not have done it." *[2:204-O.B.]*

٥٨٣ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ صَلَّى عَلَى حِمَارٍ وَوَجْهُهُ عَنْ يَسَارِ القِبْلَةِ، فَقِيلَ له: تُصَلِّي لِغَيْرِ القِبْلَةِ؟ فَقَالَ: لَوْلاَ أَنِّي رَأَيْتُ رَسُولَ ٱللهِ ﷺ فَعَلَهُ لَمْ أَفْعَلْهُ.

CHAPTER 6. Whoever did not pray the *Nawâfil* (optional — non-obligatory) prayers after the (compulsory) *Ṣalât* (prayer) during the journey.

٦ - باب: مَنْ لَمْ يَتَطَوَّعْ فِي السَّفَرِ دُبُرَ الصَّلاَةِ

584. (Narrated Ḥafṣ bin 'Āṣim) : Ibn 'Umar رضي الله عنهما went on a journey and said, "I accompanied the Prophet صلى الله عليه وسلم and he did not offer the *Nawâfil* (optional — non-obligatory) prayers during the journey, and Allâh تعالى says: 'Indeed! In the Messenger of Allâh (Muḥammad صلى الله عليه وسلم) you have a good example to follow.' (V.33:21)" *[2:205-O.B.]*

٥٨٤ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: صَحِبْتُ النَّبِيَّ ﷺ، فَلَمْ أَرَهُ يُسَبِّحُ فِي السَّفَرِ وَقَالَ ٱللهُ جَلَّ ذِكْرُهُ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللهِ أُسْوَةٌ حَسَنَةٌ﴾.

CHAPTER 7. Whoever offered the *Nawâfil* (optional prayers) but not after or before the compulsory *Ṣalât* (prayers).

٧ - باب: مَنْ تَطَوَّعَ فِي السَّفَرِ فِي غَيْرِ دُبُرِ الصَّلاَةِ وَقَبْلَهَا

585. Narrated 'Aamir bin Rabî'a رضي الله عنه that he had seen the Prophet صلى الله عليه وسلم praying *Nawâfil* at night on the back of his (*Râḥila*) mount (carriage) on a journey, facing whatever direction it took. *[2:207(B)-O.B.]*

٥٨٥ : عَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى السُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ، عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

CHAPTER 8. To offer the *Maghrib* and *'Ishâ'* prayers together on a journey.

٨ - باب: الجَمْعِ فِي السَّفَرِ بَيْنَ المَغْرِبِ وَالعِشَاءِ

586. Narrated Ibn 'Abbâs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم used to

٥٨٦: عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا

offer the *Zuhr* and *'Aṣr* prayers together on journeys, and also used to offer the *Maghrib* and *'Ishâ'* prayers together. *[2:209(B)-O.B.]*

قَالَ: كانَ رَسُولُ ٱللهِ ﷺ يَجْمَعُ بَيْنَ صَلاةِ الظُّهْرِ وَالعَصْرِ إذا كانَ عَلَى ظَهْرِ سَيْرٍ، ويَجْمَعُ بَيْنَ المغْرِبِ وَالعِشَاء.

CHAPTER 9. Whoever cannot offer *Ṣalât* (prayer) while sitting, can offer *Ṣalât* (prayer) while lying on his side.

٩ - باب: إِذَا لَمْ يُطِقْ قَاعِداً صَلَّى عَلَى جَنْبٍ

587. Narrated 'Imrân bin Ḥuṣain رضي الله عنه : I had piles, so I asked the Prophet صلى الله عليه وسلم about the *Ṣalât* (prayer). He said, "Offer *Ṣalât* (prayer) standing and if you cannot do that, offer *Ṣalât* (prayer) sitting, and if you cannot do even that, then offer *Ṣalât* (prayer) lying on your side." *[2:218-O.B.]*

٥٨٧ : عَنِ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَتْ بِي بَوَاسِيرُ، فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلاَةِ، فَقَالَ: (صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ).

CHAPTER 10. Whoever starts his *Ṣalât* (prayer) sitting (because of ailment) and then during the *Ṣalât* (prayer) feels better, can finish the rest while standing.

١٠ - باب: إِذَا صَلَّى قَاعِداً ثُمَّ صَحَّ أَوْ وَجَدَ خِفَّةً تَمَّمَ مَا بقِيَ

588. Narrated 'Âisha, the mother of the faithful believers رضي الله عنها , : I never saw Allâh's Messenger صلى الله عليه وسلم offering the night prayer while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would stand up and recite thirty or forty Verses (while standing) and then bow. *[2:219-O.B.]*

٥٨٨ : عَنْ عَائِشَةَ، أُمِّ المُؤْمِنِينَ، رَضِيَ ٱللهُ عَنْهَا: أَنَّهَا لَمْ تَرَ رَسُولَ ٱللهِ ﷺ يُصَلِّي صَلاَةَ اللَّيْلِ قَاعِدًا قَطُّ حَتَّى أَسَنَّ، فَكانَ يَقْرَأُ قَاعِدًا، حَتَّى إِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ، فَقَرَأَ نَحْوًا مِنْ ثَلاَثِينَ آيَةً أَوْ أَرْبَعِينَ آيَةً، ثُمَّ رَكَعَ.

589. Narrated ('Âisha, the mother of the faithful believers) رضي الله عنها as above (*Hadîth* No. 588) with an addition in this quotation: He (Prophet صلى الله عليه وسلم) used to do the same in the second *Rak'a*. After finishing the *Ṣalât* (prayer) he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down. *[2:220-O.B.]*

٥٨٩ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا فِي رواية: ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ، فَإِذَا قَضَى صَلاَتَهُ نَظَرَ: فَإِنْ كُنْتُ يَقْظَى تَحَدَّثَ مَعِي، وَإِنْ كُنْتُ نَائِمَةً ٱضْطَجَعَ ﷺ.

19. THE BOOK OF *TAHAJJUD* (PRAYER)

١٩ ـ كتابُ التَّهَجُّدِ

CHAPTER 1. The *Tahajjud* (prayer) at night [*Tahajjud* means optional *Ṣalât* (prayers) to be offered from the middle to the last part of the night but before the compulsory morning *Ṣalât* (prayer)].

١ ـ باب: التَهَجُّدِ بِاللَّيْلِ

590. Narrated Ibn 'Abbâs رضي الله عنهما: Whenever the Prophet صلى الله عليه وسلم got up at night to offer the *Tahajjud* prayer he used to say:

*"Allâhumma lakal-ḥamd. Anta Qaiyimus-samâwâti wal-arḍ wa man fîhinna. Wa lakal-ḥamdu, Anta Nûr us-samâwâti wal-arḍ wa man fîhinna. Wa lakal-ḥamd, Anta Malikus-samâwâti wal-arḍ wa man fîhinna. Wa lakal-ḥamd, Antal-Ḥaq wa wa'dukal-ḥaq, wa liqâ'uka ḥaq, wa qauluka ḥaq, wal-jannatu ḥaq wan-naru ḥaq wannabi-yûna ḥaq, wa Muḥammadun ḥaq, was-sâ'atu ḥaq. Allâhumma laka as-lamtu wabika âmantu, wa'alaika tawakkaltu, wa ilaika anabtu wa bika khâṣamtu, wa ilaika ḥâkamtu faghfir lî mâ qaddamtu wa mâ akh-khartu wa mâ as-rartu wa mâ a'lantu, Antal-Muqaddim wa Antal-Muakhkhir, lâ ilâha illâ Anta (*or *lâ ilâha ghairuka)."*

[O Allâh! All the praises are for You; You are the Holder of the heavens and the earth, and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth; and whatever is in them, You are the King of the heavens and the earth; and whatever is in them, and all the praises are for You; You are the Truth and Your Promise is the truth; and the Meeting with You is the truth; Your Words are the truth; and Paradise is the truth; and Hell is the truth and all the

٥٩٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كانَ النَّبِيُّ ﷺ إِذَا قامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: (اللَّهُمَّ لَكَ الحَمْدُ، أَنْتَ قَيِّمُ السَّماوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الحَمْدُ، أَنْتَ نُورُ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الحَمْدُ، أَنْتَ الحَقُّ، وَوَعْدُكَ الحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَٱغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ المُقَدِّمُ، وَأَنْتَ المُؤَخِّرُ، لاَ إِلٰهَ إِلاَّ أَنْتَ، أَوْ: لاَ إِلٰهَ غَيْرُكَ،

Prophets (peace be upon them) are the truth. And Muḥammad (صلى الله عليه وسلم) is the truth; and the Hour (Day of Resurrection) is the truth. O Allâh! I surrender to You, I believe in You and depend on You, and repent to You, and with Your Help I argue (with my opponents, the disbelievers), and I take You as a Judge (to judge between us). Please forgive me my past and future sins; and whatever I concealed and whatever I revealed; and You are the One Who makes (some people) forward and (some) backward; there is none who has the right to be worshipped but You (or, there is no other deity than You)].

[Sufyân said that 'Abdul Karîm Abû Umaiyya added to the above, *'Wa lâ ḥaula wa lâ quwata illâ billâh'* (There is neither might nor power except with Allâh)]. *[2:221-O.B.]*

٢ - باب: فَضْلِ قِيَامِ اللَّيْلِ

CHAPTER 2. The superiority of *Tahajjud* prayer (i.e. the night prayer).

٥٩١ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

كانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ ﷺ إِذَا رَأَى رُؤْيَا قَصَّهَا عَلَى رَسُولِ ٱللهِ ﷺ فَتَمَنَّيْتُ أَنْ أَرَى رُؤْيَا، فَأَقُصَّهَا عَلَى رَسُولِ ٱللهِ ﷺ، وَكُنْتُ غُلاَمًا شَابًّا، وَكُنْتُ أَنَامُ فِي المَسْجِدِ عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ، فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ، وَإِذَا لَهَا قَرْنَانِ، وَإِذَا فِيهَا أُنَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ:

591. Narrated Ibn 'Umar رضي الله عنهما: In the lifetime of the Prophet صلى الله عليه وسلم whosoever saw a dream would narrate it to Allâh's Messenger صلى الله عليه وسلم. I had a wish of seeing a dream to narrate it to Allâh's Messenger صلى الله عليه وسلم. I was a grown up boy and used to sleep in the mosque in the lifetime of the Prophet صلى الله عليه وسلم. I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allâh from the fire." Then I met another angel who told me not to be afraid. I narrated the dream to Ḥafṣa who told it to Allâh's Messenger صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said,

"'Abdullâh is a good man. I wish he prayed *Tahajjud*." After that 'Abdullâh (i.e. Sâlim's father) used to sleep but a little at night. *[2:222-O.B.]*

أَعُوذ بِٱللهِ مِنَ النَّارِ، قَالَ: فَلَقِيَنَا مَلَكٌ آخَرُ، فَقَالَ لِي: لَمْ تُرَعْ. فَقَصَصْتُها عَلَى حَفْصَةَ، فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ ٱللهِ ﷺ، فَقَالَ: (نِعْمَ الرَّجُلُ عَبْدُ ٱللهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ). فَكانَ بَعْدُ لاَ يَنَامُ مِنَ اللَّيْلِ إلاَّ قَلِيلًا.

CHAPTER 3. Leaving the night prayer by a patient.

٣ - باب: تَرْكِ القِيامِ لِلمَرِيضِ

592. Narrated Jundab bin 'Abdullâh رضى الله عنه: The Prophet صلى الله عليه وسلم became sick and did not get up (for *Tahajjud* prayer) for a night or two. *[2:224-O.B.]*

٥٩٢ : عَنْ جُنْدَبِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: اشْتَكَىٰ النَّبِيُّ ﷺ، فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ.

CHAPTER 4. The Prophet's صلى الله عليه وسلم exhorting (the people) to *Tahajjud* and *Nawâfil* without making them compulsory.

٤ - باب: تَحْرِيضِ النَّبِيِّ ﷺ عَلَى صَلاَةِ اللَّيْلِ وَالنَّوافِلِ مِن غيرِ إيجابٍ

593. Narrated 'Alî bin Abî Ṭâlib رضى الله عنه that one night Allâh's Messenger صلى الله عليه وسلم came to him and Fâṭima, the daughter of the Prophet صلى الله عليه وسلم, and said, "Don't you (both) offer the (*Tahajjud*) prayer (at night)?" 'Alî said, "O Allâh's Messenger, our souls are in the Hands of Allâh and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "But man is ever more quarrelsome than anything." (V.18:54). *[2:227-O.B.]*

٥٩٣ : عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ طَرَقَهُ وَفاطِمَةَ بِنْتَ النَّبِيِّ ﷺ لَيْلَةً، فَقَالَ: (أَلاَ تُصَلِّيانِ). فَقُلْتُ: يَا رَسُولَ ٱللهِ، أَنْفُسُنَا بِيَدِ ٱللهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَٱنْصَرَفَ حِينَ قُلْنَا ذٰلِكَ وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلٍّ، يَضْرِبُ فَخِذَهُ، وَهُوَ يَقُولُ: «وَكَانَ الإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا».

594. Narrated 'Âisha رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet صلى الله عليه وسلم never prayed the *Ḍuḥa* prayer, but I offer it. *[2:228-O.B.]*

٥٩٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: إنْ كانَ رَسُولُ ٱللهِ ﷺ لَيَدَعُ الْعَمَلَ، وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ، خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ، وَمَا سَبَّحَ رَسُولُ ٱللهِ ﷺ سُبْحَةَ الضُّحَى قَطُّ، وَإِنِّي لَأُسَبِّحُهَا.

CHAPTER 5. Standing of the Prophet صلى الله عليه وسلم [for the *Ṣalât* (prayer)] at night till his feet used to be swollen (oedematous).

٥ - باب: قِيَامِ النَّبِيِّ ﷺ حَتَّى تَرِمَ قَدَمَاهُ

595. Narrated Al-Mughîra bin Shu'ba رضى الله عنه : The Prophet صلى الله عليه وسلم used to stand [in the *Ṣalât* (prayer)] or pray till both his feet or legs swelled. He was asked [why he offered such an unbearable *Ṣalât* (prayer)] and he said, "Should I not be a thankful slave." *[2:230-O.B.]*

٥٩٥ : عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: إِنْ كَانَ النَّبِيُّ ﷺ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرِمَ قَدَمَاهُ، أَوْ سَاقَاهُ. فَيُقَالُ لَهُ، فَيَقُولُ: (أَفَلاَ أَكُونُ عَبْدًا شَكُورًا).

CHAPTER 6. Sleeping in the last hours of the night.

٦ - باب: مَن نَامَ عِندَ السَّحَرِ

596. Narrated 'Abdullâh bin 'Amr bin Al-'Āaṣ رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم told me, "The most beloved *Ṣalât* (prayer) to Allâh is that of Dâûd (David) عليه السلام and the most beloved *Ṣaum* (fasts) to Allâh are those of Dâûd (David) عليه السلام . He used to sleep for half of the night and then offer *Ṣalât* (prayer) for one-third of the night and again sleep for its sixth part and used to observe *Ṣaum* (fast) on alternate days." *[2:231-O.B.]*

٥٩٦ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ لَهُ: (أَحَبُّ الصَّلاَةِ إِلَى ٱللهِ صَلاَةُ دَاوُدَ عَلَيْهِ السَّلاَمُ، وَأَحَبُّ الصِّيَامِ إِلَى ٱللهِ صِيَامُ دَاوُدَ، وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا).

597. (Narrated Masrûq): I asked 'Āisha رضى الله عنها which was the most beloved deed to the Prophet صلى الله عليه وسلم. She said, "A deed done continuously." I further asked, "When did he used to get up [in the night for the *Ṣalât* (prayer)]." She said, "He used to get up on hearing the crowing of a cock." *[2:232-O.B]*

٥٩٧ : عن عائشة رضي الله عنها قالت: كان أحبُّ العمل إلى رسول الله ﷺ الدَّائِمَ، قيل لها: مَتَى كانَ يَقُومُ؟ قَالَتْ: كَانَ يَقُومُ إِذَا سَمِعَ الصَّارِخَ.

598. (Narrated Al-Ash'ath رضى الله عنه): He (the Prophet صلى الله عليه وسلم) used to get up for the *Ṣalât* (prayer) on hearing the crowing of a cock. *[2:233-O.B.]*

٥٩٨ : وَفي رواية: إِذَا سَمِعَ الصَّارِخَ قَامَ فَصَلَّى.

599. Narrated 'Āisha رضى الله عنها : In my house he (Prophet صلى الله عليه وسلم) never passed the last hours of the night but sleeping. *[2:234-O.B.]*

٥٩٩ : وَفي رواية عَنْهَا قَالَتْ: مَا أَلْفَاهُ السَّحَرُ عِنْدِي إِلاَّ نَائِمًا. تَعْنِي النَّبِيَّ ﷺ.

CHAPTER 7. To prolong the standing posture in the *Tahajjud* prayer.

٧ - باب: طُولِ القِيامِ فِي صَلاَةِ اللَّيلِ

600. Narrated ('Abdullâh) Ibn Mas'ûd رضي الله عنه : "One night I offered the *Tahajjud* prayer with the Prophet صلى الله عليه وسلم and he kept on standing till an ill-thought came to me." We said, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet صلى الله عليه وسلم (standing)." *[2:236-O.B.]*

٦٠٠ : عَنِ ابْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ. قِيل: وَمَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ وَأَذَرَ النَّبِيَّ ﷺ.

CHAPTER 8. How was the *Ṣalât* (prayer) of the Prophet صلى الله عليه وسلم and how many *Rak'at*, he used to offer at night?

٨ - باب: كَيْفَ كَانَتْ صَلاَةُ النَّبِيِّ ﷺ وكَم كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ

601. Narrated Ibn 'Abbâs رضي الله عنهما : The *Ṣalât* (prayer) of the Prophet صلى الله عليه وسلم used to be of thirteen *Rak'at,* i.e. of the night prayer. *[2:239-O.B.]*

٦٠١ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كَانَتْ صَلاَةُ النَّبِيِّ ﷺ ثَلاَثَ عَشْرَةَ رَكْعَةً، يَعْنِي بِٱللَّيْلِ.

602. Narrated 'Āisha رضي الله عنها : The Prophet صلى الله عليه وسلم used to offer thirteen *Rak'at* of the night prayer and that included the *Witr* and two *Rak'at* (*Sunna*) of the *Fajr* prayer. *[2:241-O.B.]*

٦٠٢ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً، مِنْهَا الْوِتْرُ وَرَكْعَتَا الْفَجْرِ.

CHAPTER 9. The waking up of the Prophet صلى الله عليه وسلم from his sleep for the night prayer and what (how much) was cancelled from the night prayer.

٩ - باب: قِيَامِ النَّبِيِّ ﷺ بِاللَّيْلِ وَنَومِهِ وَمَا نُسِخَ مِن قِيَامِ اللَّيْلِ

603. Narrated Anas (bin Mâlik) رضي الله عنه : Sometimes Allâh's Messenger صلى الله عليه وسلم would not observe *Ṣaum* (fast) (for so many days) that we thought that he would not observe *Ṣaum* (fast) that month and he sometimes used to observe *Ṣaum* (fast) (for so many days) that we thought he would not leave observing *Ṣaum* (fasting) throughout that month and [as regards his *Ṣalât*

٦٠٣ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لاَ يَصُومَ مِنْهُ وَيَصُومُ حَتَّى نَظُنَّ أَنْ لاَ يُفْطِرَ مِنْهُ شَيْئًا، وَكَانَ لاَ تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلاَّ رَأَيْتَهُ، وَلاَ نَائِمًا إِلاَّ رَأَيْتَهُ.

(prayer) and sleep at night], if you wanted to see him offering *Ṣalât* (prayer) at night, you could see him offering *Ṣalât* (prayer) and if you wanted to see him sleeping you could see him sleeping. *[2:242-O.B.]*

CHAPTER 10. Satan's tying of knots at the back of the head if one does not offer the night prayer.

١٠ - باب: عَقْدِ الشَّيطَانِ عَلَى قَافِيَةِ الرَّأسِ إِذَا لَم يُصَلِّ بِاللَّيلِ

604. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "During your sleep, Satan knots three knots at the back of the head of each one of you. On every knot he reads and exhales the following words. 'The night is long for you so stay asleep.' When that person wakes up and remembers Allâh, one knot is undone; and when he performs ablution, the second knot is undone, and when he offers *Ṣalât* (prayer), the third knot is undone and he gets up energetic in a good mode and with a good heart in the morning; otherwise he gets up in a bad mode, lazy (and with not a good heart)." *[2:243-O.B]*

٦٠٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلاَثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَٱرْقُدْ، فَإِنِ ٱسْتَيْقَظَ فَذَكَرَ ٱللهَ ٱنْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ ٱنْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى ٱنْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ).

CHAPTER 11. If one sleeps and does not offer the *Ṣalât* (prayer), Satan urinates in his ears.

١١ - باب: إِذَا نَامَ وَلَم يُصَلِّ بَالَ الشَّيطَانُ فِي أُذُنِه

605. Narrated 'Abdullâh رضي الله عنه: A person was mentioned before the Prophet صلى الله عليه وسلم and he was told that he had kept on sleeping till morning and has not got up for the (*Fajr* — early morning) prayer. The Prophet صلى الله عليه وسلم said, "Satan urinated in his ears." *[2:245-O.B.]*

٦٠٥ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ، فَقِيلَ: مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ، مَا قَامَ إِلَى الصَّلاَةِ، فَقَالَ: (بَالَ الشَّيْطَانُ فِي أُذُنِهِ).

CHAPTER 12. Offering *Ṣalât* (prayer) and invoking Allâh in the last hours of the night.

١٢ - باب: الدُّعاءِ والصَّلاةِ مِن آخِرِ اللَّيْل

606. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Our Lord, the Blessed, the Superior,

٦٠٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (يَنْزِلُ رَبُّنَا تَبَارَكَ

comes down every night to the nearest heaven to us during the last third of the night and He says: (Is there anyone) who invokes Me, (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me for something so that I may grant him his request? (Is there anyone) who seeks My Forgiveness, so that I may forgive him?" *[2:246-O.B.]*

وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ ٱلدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ).

CHAPTER 13. Sleeping in the first part of the night and getting up in its last part.

١٣ - باب: مَا نَامَ أَوَّلَ اللَّيْلِ وَأَحْيَا آخِرَهُ

607. (Narrated Al-Aswad): I asked 'Âisha رضی الله عنها about the night prayer of the Prophet صلی الله علیه وسلم She replied, "He used to sleep during the first part of night, and get up in its last part to offer *Ṣalât* (prayer), and then return to his bed. When *Mu'adhdhin* (the call-maker) pronounced the *Adhân*, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out [for the *Ṣalât* (prayer)]." *[2:247-O.B.]*

٦٠٧ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا أَنَّهَا سُئِلَتْ: عَنْ صَلاَةِ النَّبِيِّ ﷺ بِٱللَّيْلِ؟. قَالَتْ: كانَ يَنَامُ أَوَّلَهُ، وَيَقُومُ آخِرَهُ، فَيُصَلِّي ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ، فَإِذَا أَذَّنَ المُؤَذِّنُ وَثَبَ، فَإِنْ كَانَ بِهِ حاجَةٌ ٱغْتَسَلَ، وَإِلاَّ تَوَضَّأَ وَخَرَجَ.

CHAPTER 14. The *Ṣalât* (prayer) of the Prophet صلی الله علیه وسلم at night in Ramaḍân and in other months.

١٤ - باب: قِيَامِ النَّبِيِّ ﷺ بِاللَّيْلِ فِي رَمَضَانَ وَغَيْرِهِ

608. (Narrated Abû Salama bin 'Abdur-Raḥmân رضی الله عنه): I asked 'Âisha رضی الله عنها about the *Ṣalât* (prayer) of Allâh's Messenger صلی الله علیه وسلم during the month of Ramaḍân. She said, "Allâh's Messenger صلی الله علیه وسلم never exceeded eleven *Rak'at* in Ramaḍân or in other months; he used to offer four *Rak'at* — do not ask me about their beauty and length, then four *Rak'at,* do not ask me about their beauty and length, and then three *Rak'at.*" 'Âisha رضی الله عنها further said, "I said, 'O Allâh's Messenger! Do you sleep before offering the *Witr* prayer?' He replied,

٦٠٨ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا أَنَّهَا سُئِلَتْ: عن صَلاَتِهِ ﷺ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ ٱللهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلاَ غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا. قَالَتْ عائِشَةُ: فَقُلْتُ: يَا رَسُولَ ٱللهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟. فَقَالَ: (يَا

'O 'Āisha ! My eyes sleep but my heart remains awake'!" *[2:248-O.B.]*

عائِشَةُ، إنَّ عَيْنَيَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي).

CHAPTER 15. It is disliked to exaggerate extremely in matters of worship.

١٥ - باب: مَا يُكرَهُ مِنَ التَّشديدِ فِي العِبَادَة

609. Narrated Anas bin Mâlik رضي الله عنه : Once the Prophet صلى الله عليه وسلم entered (the mosque)[1] and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it [to keep standing for the *Ṣalât* (prayer)]." The Prophet صلى الله عليه وسلم said, "Don't use it. Remove the rope. You should offer *Ṣalât* (prayer) as long as you feel active, and when you get tired, sit down." *[2:251(A)-O.B.]*

٦٠٩ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ ﷺ، فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ، فَقَالَ: (مَا هٰذَا الْحَبْلُ). قَالُوا: هٰذَا حَبْلٌ لِزَيْنَبَ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ. فَقَالَ النَّبِيُّ ﷺ: (لاَ، حُلُّوهُ، لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ).

CHAPTER 16. It is disliked for a person to leave offering the night prayer after he has been used to (offering) it.

١٦ - باب: مَا يُكرَهُ مِن تَرْكِ قِيَامِ اللَّيلِ لِمَن كَانَ يَقُومُهُ

610. Narrated 'Abdullâh bin 'Amr bin Al-'Āaṣ رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said to me, "O 'Abdullâh! Do not be like so-and-so who used to offer *Ṣalât* (prayer) at night and then stopped the night prayer." *[2:252-O.B.]*

٦١٠ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ ٱللهِ ﷺ: (يَا عَبْدَ ٱللهِ، لاَ تَكُنْ مِثْلَ فُلاَنٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ).

CHAPTER 17. The superiority of one who wakes up at night and offers the *Ṣalât* (prayer) with a loud voice.

١٧ - باب: فَضلِ مَن تَعَارَّ بِاللَّيلِ فَصَلَّى

611. Narrated 'Ubâda (bin Aṣ-Ṣâmit) رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever gets up at night and says:- *'Lâ ilâha illallâhu Waḥdahu lâ sharika lahu. Lahul-mulku, wa lahul-ḥamdu,wa Huwa 'ala kulli shai'in Qadîr. Alḥamdu lillâhi,wa subḥânallâhi,wa lâ ilâha illallâhu, wallâhu akbar, wa lâ*

٦١١ : عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لاَ إِلٰهَ إِلاَّ ٱللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الحَمْدُ للهِ، وَسُبْحَانَ ٱللهِ، وَلاَ إِلٰهَ إِلاَّ ٱللهُ، وَٱللهُ

[1] (See *Fatḥ Al-Bâri,* Vol. 3, Page 278).

ḥawla walâ quwata illâ billâh' (none has the right to be worshipped but Allâh. He is the Only One Who has no partners. His is the kingdom and all the praises are for Him. He is Omnipotent. All the praises are for Allâh. All the glories are for Allâh. And none has the right to be worshipped but Allâh, and Allâh is the Most Great and there is neither might nor power except with Allâh). And then says:- *'Allâhumma, ighfir lî* (O Allâh! Forgive me)'. Or invokes (Allâh), he will be responded to and if he performs ablution [and offers *Ṣalât* (prayer)], his *Ṣalât* (prayer) will be accepted." *[2:253-O.B.]*

أَكْبَرُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللهِ، ثُمَّ قَالَ: اللَّهُمَّ ٱغْفِرْ لِي، أَوْ دَعَا، ٱسْتُجِيبَ لَهُ، فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلاَتُهُ).

612. Abû Huraira رضي الله عنه in one of his narrations said that once Allâh's Messenger صلى الله عليه وسلم said, "Your brother, i.e.'Abdullâh bin Rawâḥa does not say obscene (referring to his poetic verses):

Amongst us is Allâh's Messenger who recites His Book when it dawns.

He showed us the guidance, after we were blind. We believe that whatever he says is true.

And he spends his nights in such a way as his sides do not touch his bed. While the pagans were deeply asleep." *[2:254-O.B.]*

٦١٢ : عَنْ أَبِي هُرَيْرَةَ - رَضِيَ ٱللهُ عَنْهُ - أَنَّهُ قَالَ، وَهُوَ يَقْصُصُ فِي قَصَصِهِ، وَهُوَ يَذْكُرُ رَسُولَ ٱللهِ ﷺ: (إِنَّ أَخًا لَكُمْ لاَ يَقُولُ الرَّفَثَ). يَعْنِي بِذٰلِكَ عَبْدَ ٱللهِ بْنَ رَوَاحَةَ:

وَفِينَا رَسُولُ ٱللهِ يَتْلُو كِتَابَهُ
إِذَا ٱنْشَقَّ مَعْرُوفٌ مِنَ ٱلْفَجْرِ سَاطِعُ
أَرَانَا الْهُدَى بَعْدَ الْعَمَى فَقُلُوبُنَا
بِهِ مُوقِنَاتٌ أَنَّ مَا قَالَ وَاقِعُ
يَبِيتُ يُجَافِي جَنْبَهُ عَنْ فِرَاشِهِ
إِذَا ٱسْتَثْقَلَتْ بِالْمُشْرِكِينَ الْمَضَاجِعُ

613. (Narrated Nâfi'): Ibn 'Umar رضي الله عنهما said, "In the lifetime of the Prophet صلى الله عليه وسلم I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e. angels) came to me" and then he narrated the rest of *Ḥadîth* (see *Ḥadîth* No.591). *[2:255-O.B.]*

٦١٣ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

رَأَيْتُ عَلَى عَهْدِ النَّبِيِّ ﷺ كَأَنَّ بِيَدِي قِطْعَةً مِنْ إِسْتَبْرَقٍ، فَكَأَنِّي لاَ أُرِيدُ مَكَانًا مِنَ الْجَنَّةِ إِلاَّ طَارَتْ إِلَيْهِ، وَرَأَيْتُ كَأَنَّ ٱثْنَيْنِ أَتَيَانِي. وذكر باقي الحديث وقد تقدَّم.

CHAPTER 18. What is said about the *Nawâfil* being prayed as two *Rak'at* followed by two *Rak'at* and so on.

١٨ - باب: مَا جَاءَ فِي التَّطَوُّعِ مَثْنَى مَثْنَى

614. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم used to teach us the way of doing *Istikhâra* in all matters as he taught us the *Sûrah* of the Qur'ân (*Istikhâra* means to ask Allâh to guide one to the right sort of action concerning any job or a deed). He said, "If anyone of you decides to do any job he should offer a two *Rak'at Ṣalât* (prayer) other than the compulsory ones and say [after the *Ṣalât* (prayer)]:- *'Allâhumma innî astakhîruka bi-'ilmika, wa astaqdiruka bi-qudratika, wa as'aluka min faḍlika-al-'Azîm Fa-innaka taqdiru walâ aqdiru, wa ta'lamu walâ a'lamu, wa Anta 'Allâmul-ghuyûb. Allâhumma, in kunta ta'lamu anna hadhal-amra khairun lî, fî dîni wa ma'âshî wa 'âqibati amrî'* (or *'âjili amri wa âjilihi) faqdurhu-lî wa yas-sirhu lî, thumma bârik lî fîhi, wa in kunta ta'lamu anna hadhal-amra shar-run lî fî dînî wa ma'âshî wa'aqibati amrî'* or *'fî'âjili amrî wa âjilihi, faṣrifhu 'annî waṣ-rifnî 'anhu, waqdur lî al-khaira ḥaithu kâna thumma arḍinî bihi.* (O Allâh, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You for Your Great Favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all hidden matters. O Allâh, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life

٦١٤ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كانَ رَسُولُ ٱللهِ ﷺ يُعَلِّمُنَا الاِسْتِخَارَةَ فِي الأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: (إِذَا هَمَّ أَحَدُكُمْ بِالأَمرِ، فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الأَمْرَ خَيْرٌ لِي، فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الأَمْرَ شَرٌّ لِي، فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ. قَالَ: وَيُسَمِّي حَاجَتَهُ).

in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.)" The Prophet صلى الله عليه وسلم added that then the person should name (mention) his need (matter etc.)." *[2:263-O.B.]*

CHAPTER 19. Regularity of offering two *Rak'at* (*Sunna* before) *Fajr* (dawn) prayer and whoever called them *Nawâfil.*

١٩ ـ باب: تَعَاهُدِ ركعَتَي الفَجْرِ وَمَنْ سَمَّاهُمَا تَطَوُّعاً

615. Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم was never more regular and strict in offering any *Nawâfil* than the two *Rak'at* (*Sunna* before) dawn (*Fajr*) prayer. *[2:260-O.B.]*

٦١٥ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ، عَلَى شَيْءٍ مِنَ النَّوَافِلِ، أَشَدَّ مِنْهُ تَعَاهُدًا عَلَى رَكْعَتَي الْفَجْرِ.

CHAPTER 20. What to recite in two *Rak'at (Sunna)* of the *Fajr* prayer?

٢٠ ـ باب: مَا يُقرأُ فِي ركعَتَي الْفَجْرِ

616. Narrated ('Âisha) رضي الله عنها : The Prophet صلى الله عليه وسلم used to offer two *Rak'at (Sunna)* before the *Fajr* (dawn) prayer and make them so light that I would wonder whether he offered them (two *Rak'at*) with *Umm-ul-Kitâb* (*Sûrat Al-Fâtiha*) only? *[2:262-O.B.]*

٦١٦ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُخَفِّفُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلاَةِ الصُّبْحِ، حَتَّى إِنِّي لأَقُولُ: هَلْ قَرَأَ بِأُمِّ الكِتَابِ.

CHAPTER 21. To offer *Duha* prayer when one is not travelling.

٢١ ـ باب: صَلاَةِ الضُّحَى فِي الحَضَرِ

617. Narrated Abû Huraira رضي الله عنه : My *Khalîl* (friend etc.) (the Prophet صلى الله عليه وسلم) advised me to observe three things and I shall not leave them till I die: 1. To observe *Saum* (fast) three days every (lunar) month; 2. To offer the *Duha* prayer; 3. To offer *Witr* before sleeping. *[2:274-O.B.]*

٦١٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي بِثَلاَثٍ، لاَ أَدَعُهُنَّ حَتَّى أَمُوتَ صَوْمِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاَةِ الضُّحَى، وَنَوْمٍ عَلَى وِتْرٍ.

CHAPTER 22. To offer two *Rak'at* before the *Zuhr* prayer.

٢٢ ـ باب: الرَّكعَتَين قَبلَ الظُّهرِ

618. Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم never missed four

٦١٨ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا:

أَنَّ النَّبِيَّ ﷺ كَانَ لاَ يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ.

Rak'at before the *Ẓuhr* prayer (see details in *Original Bukhâri*) and two *Rak'at* before the *Fajr* prayer. *[2:276-O.B.]*

٢٣ - باب: الصَّلاةِ قَبلَ المَغرِبِ

CHAPTER 23. The (optional) *Ṣalât* (prayer) before the *Maghrib* (compulsory) *Ṣalât* (prayer).

٦١٩ : عَنْ عَبْدِ ٱللهِ الْمُزَنِيِّ - رَضِيَ ٱللهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ قَالَ: (صَلُّوا قَبْلَ صَلاَةِ الْمَغْرِبِ). قَالَ فِي الثَّالِثَةِ: (لِمَنْ شَاءَ). كَرَاهِيَةَ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً.

619. Narrated 'Abdullâh Al-Muzanî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Perform (an optional) *Ṣalât* (prayer) before the *Maghrib* (compulsory) *Ṣalât* (prayer)." He (repeated it thrice) and the third time, he said, "Whoever wants to offer it can do so," lest the people should take it as a *Sunna*. *[2:277-O.B.]*

20. THE BOOK OF *AṢ-ṢALĀT* (THE PRAYERS) IN THE MOSQUE OF MAKKA AND AL-MADĪNA

٢٠ - كِتَابُ الصَّلاَةِ فِي مَسْجِدِ مَكَّةَ وَالمَدِينَةِ

CHAPTER 1. The superiority of offering *Aṣ-Ṣalât* (the prayer) in the mosque of Makka (Al-Masjid Al-Ḥarâm), and Al-Madîna (i.e. the mosque of the Prophet صلى الله عليه وسلم).

١ - باب: فَضلِ الصَّلاَةِ فِي مَسجِدِ مَكَّةَ وَالمَدِينَةِ

620. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Do not set out on a journey except for three mosques i.e. Al-Masjid Al-Ḥarâm (at Makka), Masjid Ar-Rasûl صلى الله عليه وسلم (the mosque of Allâh's Messenger صلى الله عليه وسلم at Al-Madîna) and Masjid Al-Aqṣa, (Al-Aqṣa, mosque of Jerusalem)." *[2:281-O.B.]*

٦٢٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لاَ تُشَدُّ الرِّحالُ إلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: المَسْجِدِ الحَرَامِ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الأَقْصَى).

621. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "One *Ṣalât* (prayer) in my mosque is better than one thousand prayers in any other mosque except Al-Masjid Al-Ḥarâm."

٦٢١ : وَعَنْه رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (صَلاَةٌ فِي مَسْجِدِي هٰذَا خَيْرٌ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ، إلاَّ المَسْجِدَ الحَرَامَ).

CHAPTER 2. Masjid Qubâ' (the mosque of Qubâ').

٢ - باب: مَسجِدِ قُبَاءَ

622. (Narrated Nâfi'): Ibn 'Umar رضي الله عنهما never offered the *Ḍuḥa* prayer except on two occasions: (1) Whenever he reached Makka; and he always used to reach Makka in the forenoon. He would perform *Ṭawâf* round the Ka'ba and then offer two *Rak'at* at the rear of *Maqâm* (Ibrâhîm). (2) Whenever he visited Qubâ', he used to visit it every Saturday. When he entered the mosque, he disliked to leave it without offering a *Ṣalât* (prayer). Ibn 'Umar رضي الله عنهما narrated that Allâh's Messenger صلى الله عليه وسلم used to visit the mosque of Qubâ' (sometime) walking and (sometime) riding. And he (i.e. Ibn 'Umar) used to say, "I do only what my companions used to do and I don't forbid anybody

٦٢٢ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا كَانَ لاَ يُصَلِّي مِنَ الضُّحَى إلاَّ فِي يَوْمَيْنِ: يَوْم يَقْدَمُ بِمَكَّةَ فَإِنَّهُ كَانَ يَقْدَمُهَا ضُحًى، فَيَطُوفُ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ خَلْفَ المَقَامِ، وَيَوْم يَأْتِي مَسْجِدَ قُبَاءٍ، فَإِنَّهُ كَانَ يَأْتِيهِ كُلَّ سَبْتٍ، فَإِذَا دَخَلَ المَسْجِدَ كَرِهَ أَنْ يَخْرُجَ مِنْهُ حَتَّى يُصَلِّيَ فِيهِ. قَالَ: وَكَانَ يُحَدِّثُ: أَنَّ رَسُولَ ٱللهِ ﷺ كَانَ يَزُورُهُ رَاكِبًا وَمَاشِيًا. وَكَانَ يَقُولُ له: إِنَّمَا أَصْنَعُ كَمَا رَأَيْتُ أَصْحَابِي

to offer *Ṣalât* (prayer) at any time during the day or night except that one should not intend to offer *Ṣalât* (prayer) at sunrise or sunset." *[2:283-O.B]*

يَصْنَعُونَ، وَلاَ أَمْنَعُ أَحَدًا أَنْ صَلَّى فِي أَيِّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ، غَيْرَ أَنْ لاَ تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا.

CHAPTER 3. The superiority of the place between the pulpit and the grave (of the Prophet صلى الله عليه وسلم).

٣ - باب: فَضْلِ مَا بَيْنَ القَبْرِ وَالمِنْبَرِ

623. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my *Ḥauḍ* — (tank i.e. *Al-Kauthar*)." *[2:287-O.B]*

٦٢٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (ما بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي).

21. THE BOOK FOR DEALING WITH ACTIONS IN *AṢ-ṢALAT* (THE PRAYER) [which are irrelevant to the *Ṣalât* (prayer)]

٢١ ـ كِتَابُ العَمَلِ فِي الصَّلَاةِ

CHAPTER 1. What speech is prohibited during *Aṣ-Ṣalât* (the prayer).

١ ـ باب: ما يُنْهَى مِنَ الكَلَامِ فِي الصَّــلَاةِ

624. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : We used to greet the Prophet صلى الله عليه وسلم while he was offering *Aṣ-Ṣalât* (the prayer) and he used to answer our greetings. When we returned from An-Najâshî (the ruler of Ethiopia), we greeted him, but he did not answer us [during the *Ṣalât* (prayer)] and [after finishing the *Ṣalât* (prayer)] he said, "In *Aṣ-Ṣalât* (the prayer) one is occupied (with a more serious matter)." *[2:290-O.B.]*

٦٢٤ : عَنِ ٱبْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ، وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، وَقَالَ: (إِنَّ فِي الصَّلَاةِ شُغْلًا).

625. Narrated Zaid bin Arqam رضي الله عنه : In the lifetime of the Prophet صلى الله عليه وسلم we used to speak while offering *Aṣ-Ṣalât* (the prayer), and one of us would tell his needs to his companions, till the Verse, 'Guard strictly the (five obligatory) *Ṣalât* (prayers) especially the middle i.e. the best (*'Aṣr*) prayer; and stand before Allah with obedience [and do not speak to others during the *Ṣalât* (prayers)],' (V.2:238) was revealed. After that we were ordered to remain silent while offering *Ṣalât* (prayer). *[2:292-O.B.]*

٦٢٥ :وفِي رواية عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ أَحَدُنا يُكَلِّمُ صَاحِبَه فِي الصَّلاةِ، حَتَّى نَزَلَتْ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ﴾. الآيَةَ، فَأُمِرْنَا بِالسُّكُوتِ.

CHAPTER 2. The levelling of small stones during *Aṣ-Ṣalât* (the prayer) (in front of the forehead).

٢ ـ باب: مَسْحِ الحَصَى فِي الصَّلَاةِ

626. Narrated Mu'aiqib رضي الله عنه : The Prophet صلى الله عليه وسلم talked about a man levelling the earth on prostrating, and said, "If you have to do so, then do it once." *[2:298-O.B.]*

٦٢٦ : عَنْ مُعَيْقِيبٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ، فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: (إِنْ كُنْتَ فَاعِلًا فَوَاحِدَةً).

CHAPTER 3. If an animal runs away while one is in *Aṣ-Ṣalât* (the prayer).

٣ ـ باب: إِذَا انْفَلَتَتِ الدَّابَّةُ فِي الصَّلَاةِ

627. Narrated Abî Barza Al-Aslamî رضي الله عنه: "During one of the holy battles I was offering *Ṣalât* (prayer) and the reins of my animal were in my hands and the animal was struggling and I was following the animal. [A man (from the *Khawârij*) asked me about it. And when I (Abû Barza) finished my *Ṣalât* (prayer)] I said: "No doubt, I participated with Allâh's Messenger صلى الله عليه وسلم in six or seven or eight holy battles and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble." *[2:302-O.B.]*

٦٢٧ : عن أَبِي بَرْزَة الأَسلميِّ رضي الله عنه: صَلَّى يومًا فِي غزوة ولجامُ دابَّته بيدِهِ فجعلتِ الدَّابةُ تُنازِعُه وجعل يَتْبعها، فقيل له في ذلك، فقال: إِنِّي غَزَوْتُ مَعَ رَسُولِ ٱللهِ ﷺ سِتَّ غَزَوَاتٍ، أَوْ سَبْعَ غَزَوَاتٍ، وَثَمَانَ، وَشَهِدْتُ تَيْسِيرَهُ، وَإِنِّي إِنْ كُنْتُ أَنْ أُرَاجِعَ مَعَ دَابَّتِي، أَحَبُّ إِلَيَّ مِنْ أَنْ أَدَعَهَا تَرْجِعُ إِلَى مَأْلَفِهَا، فَيَشُقُّ عَلَيَّ.

628. 'Āisha رضي الله عنها narrated the *Ḥadîth* of eclipse (No. 562) and added in this quotation that the Prophet صلى الله عليه وسلم said: "No doubt, I saw Hell (with its different parts) destroying each other, and I saw in it 'Amr bin Luḥaî who started the tradition of *As-Sawâib* (she-camels let loose for free pastures in the name of idols and other false deities)." *[2:303-O.B.]*

٦٢٨ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا ذكرت حديث الخسوف وقال في هذه الرواية بعد قوله: ولقد رَأَيتُ النَّارَ يَحْطِمُ بعضُها بَعْضًا: (وَرَأَيْتُ فِيهَا عَمْرَو بْنَ لُحَيٍّ، وَهُوَ الَّذِي سَيَّبَ السَّوَائِبَ).

CHAPTER 4. One should not return greetings during *Aṣ-Ṣalât* (the prayer).

٤ ـ باب: لَا يَرُدُّ السَّلَامَ فِي الصَّلَاةِ

629. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم sent me for some job and when I had finished it I returned and came to the Prophet صلى الله عليه وسلم and greeted him but he did not return my greeting. So I felt so sorry that only Allâh knows it and I said to myself, 'Perhaps Allâh's Messenger صلى الله عليه وسلم is angry because I did not come quickly,' then again I greeted him but he did not reply. I felt even more sorry than I did the first

٦٢٩ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: بَعَثَنِي رَسُولُ ٱللهِ ﷺ فِي حاجَةٍ، فَٱنْطَلَقْتُ، ثُمَّ رَجَعْتُ وَقَدْ قَضَيْتُهَا، فَأَتَيْتُ النَّبِيَّ ﷺ، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلْبِي ما ٱللهُ أَعْلَمُ بِهِ، فَقُلْتُ فِي نَفْسِي: لَعَلَّ رَسُولَ ٱللهِ ﷺ وَجَدَ عَلَيَّ أَنِّي أَبْطَأْتُ؟. ثُمَّ

time. Again I greeted him and he returned the greeting and said, "The thing which prevented me from returning the greeting was that I was offering the *Ṣalât* (prayer)." And at that time he was on his *Râḥila* (mount) and his face was not towards the *Qiblah*. *[2:308-O.B.]*

سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلْبِي أَشَدُّ مِنَ المَرَّةِ الأُوْلَى، ثُمَّ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ، فَقَالَ: (إِنَّمَا مَنَعَنِي أَنْ أَرُدَّ عَلَيْكَ أَنِّي كُنْتُ أُصَلِّي). وَكَانَ عَلَى رَاحِلَتِهِ، مُتَوَجِّهًا إِلَى غَيْرِ الْقِبْلَةِ.

CHAPTER 5. Keeping the hands on the hips during *Aṣ-Ṣalât* (the prayers).

٥ ـ باب: الخَصْرِ فِي الصَّلاَةِ

630. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم forbade to keep the hands on the hips during *Ṣalât* (prayer). *[2:310-O.B.]*

٦٣٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا.

22. THE BOOK OF PROSTRATIONS IN (CASE OF) *SAHW* (FORGETFULNESS)

٢٢ ـ كتاب سجود السهو

CHAPTER 1. If one offers five *Rak'at* (instead of four).

١ ـ باب: إذَا صَلَّى خَمْساً

631. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : Once Allâh's Messenger صلى الله عليه وسلم offered five *Rak'at* in the *Zuhr* prayer Somebody asked him whether there was some increase in *As-Salât* (the prayer). Allâh's Messenger صلى الله عليه وسلم said, "What is that?" He said, "You have offered five *Rak'at*." So Allâh's Messenger صلى الله عليه وسلم performed two prostrations of *Sahw* after *Taslîm*. *[2:317-O.B.]*

٦٣١ : عَنْ عَبْدِ ٱللهِ بْنِ مَسعُودٍ، رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فقِيلَ لَهُ: أَزِيدَ فِي الصَّلاةِ؟ فَقَالَ: (وَمَا ذَاكَ). قَالَ: صَلَّيتَ خَمْسًا، فَسَجَدَ سَجْدَتَين بَعْدَ مَا سَلَّمَ.

CHAPTER 2. If a person speaks to a person offering *Salât* (prayer), and the latter beckons with his hand and listens.

٢ ـ باب: إذَا كُلِّمَ وَهُوَ يُصَلِّي فَأَشَارَ بِيَدِهِ وَاسْتَمَعَ

632. Narrated Umm Salama رضي الله عنها : I heard the Prophet صلى الله عليه وسلم forbidding the offering of two *Rak'at* after *'Asr* (prayer). Later I saw him offering them (immediately) after he prayed the *'Asr* prayer. At that time some of the *Ansârî* women were (sitting) with me, so I sent my slave-girl to him having said to her: 'Stand beside him and tell him that Umm Salama says to you, "O Allâh's Messenger I have heard you forbidding the offering of these (two *Rak'at* after the *'Asr* prayer) but I have seen you offering them." If he waves his hand then wait for him.' The slave-girl did that. The Prophet صلى الله عليه وسلم beckoned her with his hand and she waited for him. When he had finished the *Salât* (prayer) he said, "O daughter of Abû Umaiyya! You have asked me about the two *Rak'at* after the *'Asr* prayer. The people of the tribe of 'Abdul-Qais came to me and made me busy and I could not offer the two *Rak'at* after the *Zuhr* prayer. These (two *Rak'at* that I have just prayed) are for those (missed) ones." *[2:325-O.B.]*

٦٣٢ : عن أُمِّ سَلَمَةَ رضي الله عنها قال: سمعتُ النبي ﷺ يَنْهَى عن الرَّكعتين بَعْدَ العَصرِ، ثُمَّ رأَيْته يصليهما، وكان عندي نِسْوَةٌ من الأنصارِ، فَأَرْسَلْتُ إِلَيْهِ الجَارِيَةَ، فَقُلْتُ: قُومِي بِجَنْبِهِ، قُولِي لَهُ: تَقُولُ لَكَ أُمُّ سَلَمَةَ: يَا رَسُولَ ٱللهِ، سَمِعْتُكَ تَنْهىٰ عَنْ هَاتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ. فَفَعَلَتِ الجَارِيَةُ، فَأَشَارَ بِيَدِهِ، فَاسْتَأْخَرَتْ عَنْهُ، فَلَمَّا ٱنْصَرَفَ قَالَ: (يَا بِنْتَ أَبِي أُمَيَّةَ، سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ).

23. THE BOOK OF FUNERALS (*AL-JANĀ'IZ*)

٢٣ ـ كتابُ الجَنائز

CHAPTER 1. What is said about those whose last words were: "*Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)"

١ ـ باب: مَنْ كَانَ آخِرُ كَلامِهِ لَا إِلَهَ إِلَّا اللهُ

633. Narrated Abû Dhar رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Someone came to me from my Lord and gave me the good tidings that whosoever of my follower dies worshipping none (in any way) along with Allâh, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft." *[2:329-O.B.]*

٦٣٣ : عَنْ أَبِي ذَرٍّ رَضِيَ ٱللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (أَتَانِي آتٍ مِنْ رَبِّي، فَأَخْبَرَنِي، أَوْ قَالَ: بَشَّرَنِي، أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لاَ يُشْرِكُ بِٱللهِ شَيْئًا دَخَلَ الجَنَّةَ. قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ).

634. Narrated 'Abdullâh رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whosoever dies worshipping others along with Allâh, will definitely enter the Fire." I said, "Whosoever dies worshipping none along with Allâh will definitely enter Paradise." *[2:330-O.B.]*

٦٣٤ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ مَاتَ يُشْرِكُ بِٱللهِ شَيْئًا دَخَلَ النَّارَ). وَقُلْتُ أَنَا: مَنْ مَاتَ لاَ يُشْرِكُ بِٱللهِ شَيْئًا دَخَلَ الجَنَّةَ.

CHAPTER 2. The order of following the funeral procession.

٢ ـ باب: الأَمْرِ بِاتِّبَاعِ الجَنَائِزِ

635. Narrated Al-Barâ' (bin 'Āzib) رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم ordered us to do seven things and forbade us from doing seven other things. He ordered us:

1. To follow the funeral procession,
2. To visit the sick,
3. To accept invitations,
4. To help the oppressed,
5. To fulfil the oaths,
6. To return the greetings and
7. To respond to a sneezer (saying, *Yarḥamu-ka-Allâh* — may Allâh be Merciful to you, provided the

٦٣٥ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِٱتِّبَاعِ الجَنَائِزِ، وَعِيَادَةِ المَرِيضِ، وَإِجَابَةِ ٱلدَّاعِي، وَنَصْرِ المَظْلُومِ، وَإِبْرَارِ الْقَسَمِ. وَرَدِّ السَّلاَمِ، وَتَشْمِيتِ الْعَاطِسِ. وَنَهَانَا عَنْ آنِيَةِ الْفِضَّةِ، وَخَاتَمِ ٱلذَّهَبِ، وَالحَرِيرِ، وَٱلدِّيبَاجِ، وَالْقَسِّيِّ، وَالإِسْتَبْرَقِ.

sneezer says *Al-ḥamdu-lillâh* — all the praises are for Allâh,).

He forbade us to use silver utensils (and dishes) and to wear golden rings, silk (clothes), *Dîbâj* (pure silk cloth), *Qassî* and *Istabraq* (two kinds of silk cloths). *[2:331-O.B.]*

CHAPTER 3. Visiting the deceased person after he has been put in his shroud.

٣ - باب: الدُّخُولِ عَلَى المَيِّتِ بَعدَ المَوْتِ إِذَا أُدرِجَ فِي أَكْفَانِه

636. (Narrated Khârija bin Zaid bin Thâbit): Umm Al-'Alâ' رضي الله عنها an *Anṣârî* woman who gave the (*Bai'a*) pledge to the Prophet صلى الله عليه وسلم said to me, "The emigrants were distributed amongst us by drawing lots and we got in our share 'Uthmân bin Maẓ'ûn. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes, Allâh's Messenger صلى الله عليه وسلم came and I said, 'May Allâh be Merciful to you, O Abû As-Sâ'ib! My testimony is that Allâh has honoured you'. The Prophet صلى الله عليه وسلم said, 'How do you know that Allâh has honoured him?' I replied. 'O Allâh's Messenger! Let my father be sacrificed for you! On whom else shall Allâh bestow His Honour?' The Prophet صلى الله عليه وسلم said, 'No doubt, death came to him. By Allâh, I too wish him good, but by Allâh, I do not know what Allâh will do with me though I am Allâh's Messenger.' She said, "By Allâh, I will never attest the piety of anyone after that.' " *[2:336-O.B.]*

٦٣٦ : عَنْ أُمِّ الْعَلَاءِ رَضِيَ ٱللهُ عَنْهَا - ٱمْرَأَةٍ مِنَ الأَنْصَارِ بَايَعَتِ النَّبِيَّ ﷺ -: أَنَّهُ ٱقْتُسِمَ المُهَاجِرُونَ قُرْعَةً، فَطَارَ لَنَا عُثْمانُ بْنُ مَظْعُونٍ، فَأَنْزَلْنَاهُ فِي أَبْيَاتِنَا، فَوَجِعَ وَجَعَهُ الَّذِي تُوُفِّيَ فِيهِ، فَلَمَّا تُوُفِّيَ وَغُسِّلَ وَكُفِّنَ فِي أَثْوَابِهِ، دَخَلَ رَسُولُ ٱللهِ ﷺ، فَقُلْتُ: رَحْمَةُ ٱللهِ عَلَيْكَ أَبَا السَّائِبِ، فَشَهَادَتِي عَلَيْكَ: لَقَدْ أَكْرَمَكَ ٱللهُ. فَقَالَ النَّبِيُّ ﷺ: (وَما يُدْرِيكِ أَنَّ ٱللهَ أَكْرَمَهُ). فَقُلْتُ: بِأَبِي أَنْتَ يَا رَسُولَ ٱللهِ، فَمَنْ يُكْرِمُهُ ٱللهُ؟ فَقَالَ: (أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، وَٱللهِ إِنِّي لأَرْجُو لَهُ الخَيْرَ، وَٱللهِ مَا أَدْرِي، وَأَنَا رَسُولُ ٱللهِ، ما يُفْعَلُ بِي). قَالَتْ: فَوَٱللهِ لاَ أُزَكِّي أَحَدًا بَعْدَهُ أَبَدًا.

637. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet صلى الله عليه وسلم did not forbid me. Then my aunt Fâṭima began

٦٣٧ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: لَمَّا قُتِلَ أَبِي، جَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ، أَبْكِي

weeping and the Prophet صلى الله عليه وسلم said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field)." *[2:336-O.B.]*

وَيَنْهَوْنَنِي عَنْهُ، وَالنَّبِيُّ ﷺ لاَ يَنْهَانِي، فَجَعَلَتْ عَمَّتِي فَاطِمَةُ تَبْكِي، فَقَالَ النَّبِيُّ ﷺ: (تَبْكِينَ أَوْ لاَ تَبْكِينَ، مَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ).

CHAPTER 4. A man who informs the relatives of the deceased person (of his death) by himself.

٤ - باب: الرَّجُلِ يَنْعَي إِلى أَهْلِ المَيِّتِ بِنفسِه

638. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم informed (the people) about the death of An-Najâshî on the very day he died. He went towards the *Muṣalla* (praying place) and the people stood behind him in rows. He said four *Takbîr* (i.e. offered the funeral prayer). *[2:337-O.B.]*

٦٣٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى، فَصَفَّ بِهِمْ، وَكَبَّرَ أَرْبَعًا.

639. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Zaid took over the flag and was martyred. Then it was taken by Jâ'far who was martyred as well. Then Abdullâh bin Rawâḥa took the flag but he too was martyred", and at that time the eyes of Allâh's Messenger صلى الله عليه وسلم were full of tears. "Then Khâlid bin Al-Walîd took the flag without being nominated as a chief (beforehand) and was blessed with victory." *[2:338-O.B.]*

٦٣٩ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ ثُمَّ أَخَذَهَا عَبْدُ ٱللهِ بْنُ رَوَاحَةَ فَأُصِيبَ - وَإِنَّ عَيْنَيْ رَسُولِ ٱللهِ ﷺ لَتَذْرِفانِ - ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ مِنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ).

CHAPTER 5. The superiority of the person whose child dies and he faces the event with patience (hoping for Allâh's Reward).

٥ - باب: فَضْلِ مَنْ مَاتَ لَهُ وَلَدٌ فَاحتَسَبَ

640. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allâh due to His Mercy for them." *[2:340-O.B.]*

٦٤٠ : وعَنْه رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (مَا مِنَ النَّاسِ مِنْ مُسْلِمٍ، يُتَوَفَّى لَهُ ثَلاثٌ لَمْ يَبْلُغُوا الْحِنْثَ، إِلاَّ أَدْخَلَهُ ٱللهُ الجَنَّةَ، بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ).

CHAPTER 6. It is desirable to wash (the dead body) for an odd number of times.

٦ - باب: ما يُسْتَحَبُّ أَنْ يُغسَلَ وِتْراً

641. Narrated Umm 'Aṭîyya رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم came to us when his daughter died and said, "Wash her three, five or more times with water and *Sidr (Nibk* — lote-tree leaves) if you think it is required and sprinkle camphor or something of it on her at the end; and when you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it. *[2:345-O.B.]*

٦٤١ : عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ - رَضِيَ ٱللهُ عَنْهَا - قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ ٱللهِ ﷺ، حِينَ تُوُفِّيَتِ ابْنَتُهُ، فَقَالَ: (ٱغْسِلْنَهَا ثَلاَثًا، أَوْ خَمْسًا، أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ، بِمَاءٍ وَسِدْرٍ، وَٱجْعَلْنَ فِي الآخِرَةِ كَافُورًا، أَوْ شَيْئًا مِنْ كافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي). فَلَمَّا فَرَغْنَا آذَنَّاهُ، فَأَعْطَانَا حِقْوَهُ، فَقَالَ: (أَشْعِرْنَهَا إِيَّاهُ). تَعْنِي إِزَارَهُ.

CHAPTER 7. To start from the right side while giving a bath to a dead body.

٧ - باب: يُبدَأ بِمَيَامِنِ المَيِّتِ

642. Narrated (Umm 'Aṭîyya رضى الله عنها) : Allâh's Messenger صلى الله عليه وسلم , concerning his (dead) daughter's bath, said, "Start with the right side, and the parts which are washed in ablution." She added we combed her (hair) and (divided them) in three braids. *[2:346-O.B.]*

٦٤٢ : وَفِي رواية أخرى أَنَّهُ قَالَ: (ٱبْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا). قَالَتْ: وَمَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ.

CHAPTER 8. White cloth for the shroud.

٨ - باب: الثِّيَابِ البِيضِ لِلكَفَنِ

643. Narrated 'Āisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم was shrouded in three Yemenite white *Saḥûlîyya* (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban. *[2:354-O.B.]*

٦٤٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ رَسُولَ ٱللهِ ﷺ كُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ يَمَانِيَةٍ، بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهِنَّ قَمِيصٌ وَلاَ عِمَامَةٌ.

CHAPTER 9. Shrouding in two pieces of cloth.

٩ - باب: الْكَفَنِ فِي ثَوْبَيْنِ

644. Narrated Ibn 'Abbâs رضى الله عنهما : While a man was at 'Arafât (for *Ḥajj*) with Allâh's Messenger صلى الله عليه وسلم , he

٦٤٤ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: بَيْنَما رَجُلٌ وَاقِفٌ مَعَ رَسُولِ

fell from his mount and broke his neck (or his neck was crushed by it) (and he died). The Prophet صلى الله عليه وسلم said, "Wash him with water and *Sidr* and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, *Labbaik*". *[2:356-O.B.]*

اللهِ ﷺ بِعَرَفَةَ، إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ، أَوْ قَالَ: فَأَوْقَصَتْهُ، قَالَ النَّبِيُّ ﷺ: (اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلاَ تُحَنِّطُوهُ، وَلاَ تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيا).

CHAPTER 10. The shroud for a dead body.

١٠ - باب: الْكَفَنِ لِلْمَيِّتِ

645. Narrated Ibn 'Umar رضي الله عنهما: When 'Abdullâh bin Ubai (the chief of hypocrites) died, his son came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger, please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allâh's Forgiveness for him." So Allâh's Messenger صلى الله عليه وسلم gave his shirt to him and said, "Inform me (when the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet صلى الله عليه وسلم intended to offer the funeral prayer, 'Umar رضي الله عنه took hold of his hand and said, "Has Allâh not forbidden you to offer the funeral prayer for the hypocrites?" The Prophet صلى الله عليه وسلم said, "I have been given the choice, for Allâh تعالى says: 'Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites), or ask not forgiveness for them ...., (and even) if you ask seventy times for their forgiveness .... Allâh will not forgive them.' (V.9:80)" So the Prophet صلى الله عليه وسلم offered the funeral prayer and on that the revelation came: "And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (i.e. hypocrites) who dies." (V.9:84). *[2:359-O.B.]*

٦٤٥: عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ عَبْدَ ٱللهِ بْنَ أُبَيٍّ لَمَّا تُوُفِّيَ، جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ ٱللهِ، أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ، وَصَلِّ عَلَيْهِ، وَٱسْتَغْفِرْ لَهُ. فَأَعْطَاهُ النَّبِيُّ ﷺ قَمِيصَهُ، فَقَالَ: (آذِنِّي أُصَلِّي عَلَيْهِ). فَآذَنَهُ، فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ ٱللهُ عَنْهُ، فَقَالَ: أَلَيْسَ ٱللهُ نَهَاكَ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: (أَنَا بَيْنَ خِيرَتَيْنِ، قَالَ: **﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ ٱللهُ لَهُمْ﴾**). فَصَلَّى عَلَيْهِ، فَنَزَلَتْ: **﴿وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا﴾**.

646. Narrated Jâbir رضي الله عنه: The Prophet صلى الله عليه وسلم came to (the grave

٦٤٦: عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

of) 'Abdullâh bin Ubaî after his body was buried. The body was brought out and then the Prophet صلى الله عليه وسلم put his saliva over the body and clothed it in his shirt. *[2:360-O.B.]*

أَتَى النَّبِيُّ ﷺ عَبْدَ ٱللهِ بْنَ أُبَيٍّ بَعْدَ مَا دُفِنَ، فَأَخْرَجَهُ، فَنَفَثَ فِيهِ مِنْ رِيقِهِ، وَأَلْبَسَهُ قَمِيصَهُ.

CHAPTER 11. If sufficient cloth for the shroud is not available but only that much which covers the head or the feet, then the head is to be covered.

١١ - باب: إذَا لَم يَجِـد كَفَناً إلاَّ مَا يُوَارِي رَأْسَهُ أو قَدَمَيهِ غطّى بِهِ رَأْسَهُ

647. Narrated Khabbâb رضي الله عنه : We emigrated with the Prophet صلى الله عليه وسلم in Allâh's Cause, and so our reward was then surely incumbent on Allâh. Some of us died and they did not take anything from their rewards in this world, and amongst them was Muṣ'ab bin 'Umair; and the others were those who got their rewards. Muṣ'ab bin 'Umair was martyred on the day of the battle of Uḥud and we found nothing to shroud him in except his *Burda*. And when we covered his head his feet became bare and vice versa. So the Prophet صلى الله عليه وسلم ordered us to cover his head only and to put *Idhkhir* (a kind of shrub) over his feet. *[2:366-O.B.]*

٦٤٧ : عَنْ خَبَّاب رَضِيَ ٱللهُ عَنْهُ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نَلْتَمِسُ وَجْهَ ٱللهِ، فَوَقَعَ أَجْرُنَا عَلَى ٱللهِ، فَمِنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدِبُهَا، قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ نَجِدْ مَا نُكَفِّنُهُ بِهِ إِلاَّ بُرْدَةً، إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَ النَّبِيُّ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ، وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الإِذْخِرِ.

CHAPTER 12. (If) somebody prepared his shroud! (before his death) (in the lifetime of the Prophet صلى الله عليه وسلم , and the Prophet صلى الله عليه وسلم did not object to that).

١٢ - باب: مَنْ استَعَـدَّ الكَفَنَ فِي زَمَنِ النَّبِيِّ - ﷺ - فَلَم يُنكِرْ عَلَيهِ

648. Narrated Sahl رضي الله عنه : A woman brought a woven *Burda* (sheet) having edging (border) to the Prophet صلى الله عليه وسلم. Then Sahl asked them whether they knew what is *Burda*, they said that *Burda* is a cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet صلى الله عليه وسلم accepted it, and at that time he was in

٦٤٨ : عَنْ سَهْلٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَنَّ ٱمْرَأَةً جاءَتِ النَّبِيَّ ﷺ بِبُرْدَةٍ مَنْسُوجَةٍ، فِيهَا حَاشِيَتُهَا، أَتَدْرُونَ مَا الْبُرْدَةُ؟ قَالُوا: الشَّمْلَةُ، قَالَ: نَعَمْ. قَالَتْ: نَسَجْتُهَا بِيَدِي فَجِئْتُ لِأَكْسُوَكَهَا، فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا، فَخَرَجَ

need of it. So he came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet صلى الله عليه وسلم is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allâh, I have not asked for it to wear it but to make it my shroud." Later it was his shroud. *[2:367-O.B.]*

إِلَيْنَا وَإِنَّهَا إِزَارُهُ، فَحَسَّنَهَا فُلانٌ فَقَالَ: اكْسُنِيهَا، مَا أَحْسَنَهَا، قَالَ الْقَوْمُ: مَا أَحْسَنْتَ، لَبِسَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتَهُ، وَعَلِمْتَ أَنَّهُ لاَ يَرُدُّ، قَالَ: إِنِّي وَٱللهِ، مَا سَأَلْتُهُ لِأَلْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِتَكُونَ كَفَنِي. قَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ.

CHAPTER 13. (Is it permissible for) women to accompany the funeral procession?

١٣ - باب: اتِّبَاعِ النِّسَاءِ الجَنَائِزَ

649. Narrated Umm 'Aṭîyya رضى الله عنها: We were forbidden to accompany funeral processions but not strictly. *[2:368-O.B.]*

٦٤٩ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: نُهِينَا عَنِ اتِّبَاعِ الجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا.

CHAPTER 14. The mourning of a woman for a dead person other than her husband.

١٤ - باب: إحداد المَرأةِ عَلَى غَيْرِ زَوجِهَا

650. Narrated Umm Ḥabîba رضى الله عنها, wife of the Prophet صلى الله عليه وسلم: I heard the Prophet صلى الله عليه وسلم saying: "It is not legal for a woman who believes in Allâh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days." *[2:370-O.B.]*

٦٥٠ : عَنْ أُمِّ حَبِيبَةَ رَضِيَ ٱللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (لاَ يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِٱللهِ وَالْيَوْمِ الآخِرِ، تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا).

CHAPTER 15. Visiting the graves.

١٥ - باب: زِيَارَةِ القُبُورِ

651. Narrated Anas bin Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم passed by a woman who was weeping beside a grave. He told her to fear Allâh and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet صلى الله عليه وسلم. So

٦٥١ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ، فَقَالَ: (اتَّقِي ٱللهَ وَٱصْبِرِي). قَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي،

she went to the house of the Prophet صلى الله عليه وسلم and there she did not find any guard. Then she said to him, "I did not recognize you." He said, "Verily, the patience is at the first stroke of a calamity." *[2:372-O.B.]*

وَلَمْ تَعْرِفْهُ، فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ، فَأَتَتْ بَابَ النَّبِيِّ ﷺ، فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ، فَقَالَتْ: لَمْ أَعْرِفْكَ، فَقَالَ: (إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى).

CHAPTER 16. The statement of the Prophet صلى الله عليه وسلم: 'The deceased is punished because of the weeping (with wailing) of some of his relatives if wailing was the custom of that dead person.'

١٦ - باب: قول النبي ﷺ: «يُعذَّب الميِّت ببعض بُكاء أهله عليه» إذا كانَ النَّوحُ من سُنَّته

652. Narrated Usâma bin Zaid رضي الله عنهما: The daughter of the Prophet صلى الله عليه وسلم sent (a messenger) to the Prophet صلى الله عليه وسلم requesting him to come as her child was dying (or was gasping), but the Prophet صلى الله عليه وسلم returned the messenger and told him to convey his greeting to her and say: "Whatever Allâh takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allâh's Reward." She again sent for him, swearing that he should come. The Prophet صلى الله عليه وسلم got up, and so did Sa'd bin 'Ubâda, Mu'âdh bin Jabal, Ubaî bin Ka'b, Zaid bin Thâbit and some other men. The child was brought to Allâh's Messenger صلى الله عليه وسلم while his breath was disturbed in his chest (the subnarrator thinks that Usâma added:) as if it was a leather water-skin. On that the eyes of the Prophet صلى الله عليه وسلم started shedding tears. Sa'd said, "O Allâh's Messenger what is this?" He replied, "It is mercy which Allâh has lodged in the heart of His slaves, and Allâh is Merciful only to those of His slaves who are merciful (to others)." *[2:373-O.B.]*

٦٥٢ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: أَرْسَلَت ابْنَةُ النَّبِيِّ ﷺ إِلَيْهِ: إِنَّ ٱبْنًا لِي قُبِضَ فَأْتِنَا، فَأَرْسَلَ يُقْرِىءُ السَّلاَمَ، وَيَقُولُ: (إِنَّ للهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلٌّ شَيءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ). فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا، فَقَامَ وَمَعَهُ: سَعْدُ بْنُ عُبَادَةَ، وَمَعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرِجَالٌ، فَرُفِعَ إِلَى رَسُولِ ٱللهِ ﷺ الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ، قَالَ: حَسِبْتُهُ أَنَّهُ قَالَ: كَأَنَّهَا شَنٌّ، فَفَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدٌ: يَا رَسُولَ ٱللهِ، مَا هٰذَا؟ فَقَالَ: (هٰذِهِ رَحْمَةٌ جَعَلَهَا ٱللهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ ٱللهُ مِن عِبَادِهِ الرُّحَمَاءَ).

653. Narrated Anas bin Mâlik رضي الله عنه : We were (in the funeral procession) of one of the daughters of the Prophet صلى الله عليه وسلم and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relation with his wife last night?" Abû Ṭalḥa replied in the affirmative. And so the Prophet صلى الله عليه وسلم told him to get down in the grave. And so he got down in her grave. *[2:374-O.B.]*

٦٥٣ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: شَهِدْنَا بِنْتًا لِرَسُولِ ٱللهِ ﷺ، قَالَ: وَرَسُولُ ٱللهِ ﷺ جالِسٌ عَلَى الْقَبْرِ، قَالَ: فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ، قَالَ: فَقَالَ: (هَلْ فِيكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ). فَقَالَ أَبُو طَلْحَةَ: أَنَا، قَالَ: (فَٱنْزِلْ). قَالَ: فَنَزَلَ فِي قَبْرِهَا.

654. Narrated 'Umar رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The dead person is tortured by the crying of his relatives". After the death of 'Umar رضي الله عنه 'Āisha رضي الله عنها said, "May Allâh be Merciful to 'Umar. By Allâh, Allâh's Messenger صلى الله عليه وسلم did not say that a believer is punished by the weeping (crying aloud) of his relatives. But he said, 'Allâh increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.' " ('Āisha) further added, "The Qur'ân is sufficient for you (to clear up this point) as Allâh has stated: 'No bearer of burdens shall bear the burden of another.' " (V.35:18) (V.6:164). *[2:375-O.B.]*

٦٥٤ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ المَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ).

فبلغ ذلك عائشة رضي الله عنها بعد موت عمر رضي الله عنه، فَقَالَتْ: رَحِمَ ٱللهُ عُمَرَ، وَٱللهِ مَا حَدَّثَ رَسُولُ ٱللهِ ﷺ إِنَّ ٱللهَ لَيُعَذِّبُ المُؤْمِنَ ببعض بكاء أَهْلِهِ عَلَيْهِ، وَلٰكِنْ رَسُولُ ٱللهِ ﷺ قَالَ: (إِنَّ ٱللهَ لَيَزِيدُ الْكافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ). وَقَالَتْ: حَسْبُكُمُ الْقُرْآنُ: ﴿وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾.

655. Narrated 'Āisha رضي الله عنها : Once Allâh's Messenger صلى الله عليه وسلم passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping (crying aloud) over her and she is being tortured in her grave." *[2:376-O.B.]*

٦٥٥ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: مَرَّ رَسُولُ ٱللهِ ﷺ عَلَى يَهُودِيَّةٍ يَبْكِي عَلَيْهَا أَهْلُهَا، فَقَالَ (إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا).

CHAPTER 17. What (sort of) wailing over a deceased is disliked.

١٧ - باب: مَا يُكْرَهُ مِنَ النِّيَاحَةِ عَلَى المَيِّتِ

656. Narrated Al-Mughîra رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Ascribing false things to me is not like

٦٥٦ : عَنِ المُغِيرَةِ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ كَذِبًا

ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-fire." Al-Mughîra added that he heard the Prophet صلى الله عليه وسلم saying, "The deceased who is wailed over is tortured for that wailing." *[2:378-O.B.]*

عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ).
وَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ نِيحَ عَلَيْهِ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ).

CHAPTER 18. 'He who slaps his cheeks is not from us.'

١٨ - باب: لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ

657. Narrated 'Abdullâh رضي الله عنه: The Prophet صلى الله عليه وسلم said, "He who slaps his cheeks, tears his clothes and calls to or follows the ways and traditions of the Days of Ignorance, is not from us." *[2:382-O.B.]*

٦٥٧ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَيْسَ مِنَّا مَنْ لَطَمَ الخُدُودَ، وَشَقَّ الجُيُوبَ، وَدَعَا بِدَعْوَى الجَاهِلِيَّةِ).

CHAPTER 19. The sorrow of the Prophet صلى الله عليه وسلم for Sa'd bin Khaula.

١٩ - باب: رَثَى النَّبِيُّ ﷺ سَعْدَ بْنَ خَوْلَةَ

658. Narrated Sa'd bin Abî Waqqâş رضي الله عنه: In the year of the last *Hajj* of the Prophet صلى الله عليه وسلم, I became seriously ill and the Prophet صلى الله عليه وسلم visited me enquiring about my health. I told him, "I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-third of my property in charity'? He said, "No." I asked, "Half?" He said, "No", then he added, "One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allâh's sake, even for what you put in your wife's mouth". I said, "O Allâh's Messenger! Will I be left alone after my companions have gone?" He said, "If you are left behind, whatever good deeds you will do, will upgrade you and raise you high. And perhaps you will have a long life so that some people will be benefitted by you while

٦٥٨ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ، مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ، وَلاَ يَرِثُنِي إِلاَّ ابْنَةٌ، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: (لاَ). فَقُلْتُ: بِالشَّطْرِ؟ فَقَالَ: (لاَ). ثُمَّ قَالَ: (الثُّلُثُ وَالثُّلُثُ كَبِيرٌ، أَوْ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ ٱللهِ إِلاَّ أُجِرْتَ بِهَا، حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ). فَقُلْتُ: يَا رَسُولَ ٱللهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: (إِنَّكَ لَنْ تُخَلَّفَ

others will be harmed by you. O Allâh! Complete the emigration of my companions and do not turn them renegades." But Allâh's Messenger صلى الله عليه وسلم felt sorry for poor Sa'd bin Khaula as he died in Makka (but Sa'd bin Abî Waqqâṣ lived long after the Prophet صلى الله عليه وسلم). *[2:383(A)-O.B.]*

فَتَعْمَلَ عَمَلًا صَالِحًا إِلاَّ ٱزْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، ثُمَّ لَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلاَ تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ). يَرْثِي لَهُ رَسُولُ ٱللهِ ﷺ أَنْ مَاتَ بِمَكَّةَ.

CHAPTER 20. Shaving the head on the falling of a calamity is forbidden.

٢٠ - باب: ما يُنهى مِنَ الحَلْقِ عِنْدَ المُصيبَةِ

659. Narrated Abû Mûsa رضى الله عنه that he got seriously ill, fainted, and could not reply his wife while he was lying with his head in her lap. When he came to his senses, he said, "I am innocent of those, of whom Allâh's Messenger صلى الله عليه وسلم was innocent. Allâh's Messenger صلى الله عليه وسلم is innocent of the woman who cries aloud (or slaps her face) and who shaves her head and who tears off her clothes (on the falling of a calamity)." *[2:383(B)-O.B.]*

٦٥٩ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ: وَجِعَ وَجَعًا، فَغُشِيَ عَلَيْهِ، وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ فَبَكَتْ، فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا، فَلَمَّا أَفَاقَ قَالَ: أَنَا بَرِيءٌ مِمَّنْ بَرِىءَ مِنْهُ رَسُولُ ٱللهِ ﷺ، إِنَّ رَسُولَ ٱللهِ ﷺ بَرِىءَ مِنَ الصَّالِقَةِ، وَالحَالِقَةِ، والشَّاقَّةِ.

CHAPTER 21. Whoever sat down and looked sad when afflicted with a calamity.

٢١ - باب: مَنْ جَلَسَ عِنْدَ المُصِيبَةِ يُعرَفُ فِيهِ الحُزْنُ

660. Narrated 'Āisha رضى الله عنها: When the Prophet صلى الله عليه وسلم got the news of the death of Ibn Hâritha, Ja'far and Ibn Rawâha he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet صلى الله عليه وسلم ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet صلى الله عليه وسلم said, "Forbid them." So again he went and came back for the third time and said, "O Allâh's Messenger! By Allâh, they did not listen to us at all." ('Āisha) added,

٦٦٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، قَالَتْ: لَمَّا جَاءَ النَّبِيَّ ﷺ قَتْلُ ابْنِ حارِثَةَ وَجَعْفَرٍ وَابْنِ رَوَاحَةَ، جَلَسَ يُعْرَفُ فِيهِ الحُزْنُ، وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ - شَقِّ الْبَابِ - فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ أَنْ يَنْهَاهُنَّ، فَذَهَبَ، ثُمَّ أَتَاهُ الثَّانِيَةَ: فَأَخْبَرَهُ أَنَّهُنَّ لَمْ يُطِعْنَهُ، فَقَالَ: (انْهَهُنَّ). فَأَتَاهُ الثَّالِثَةَ، قَالَ: وَٱللهِ

Allâh's Messenger صلى الله عليه وسلم ordered him to go and put dust in their mouths. *[2:386-O.B.]*

غَلَبْنَنَا يَا رَسُولَ ٱللهِ. فَزَعَمَتْ أَنَّهُ قَالَ: (فَٱحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ).

CHAPTER 22. Whoever shows no signs of grief or sorrow on the falling of a calamity.

٢٢ - باب: مَن لَم يُظهِر حُزنَهُ عِندَ المُصِيبَة

661. Narrated Anas (bin Mâlik) رضى الله عنه : One of the sons of Abû Ṭalḥa became (sick) and died and Abû Ṭalḥa at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abû Ṭalḥa came, he asked, "How is the boy?" She said, "The child is quiet and I hope he is in peace." (Abû Ṭalḥa) passed the night and in the morning took a bath and when he intended to go out, she told him that his son had died, Abû Ṭalḥa offered the (morning) prayer with the Prophet صلى الله عليه وسلم and informed the Prophet صلى الله عليه وسلم of what happened to them. Allâh's Messenger صلى الله عليه وسلم said, "May Allâh bless you both concerning your night (that is, may Allâh bless you both with good offspring)." (Sufyân said) A man from the *Anṣâr* said, "They (i.e. Abû Ṭalḥa and his wife) had nine sons and all of them became reciters of the Qur'ân (by heart)." *[2:388-O.B.]*

٦٦١ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: مَاتَ ابْنٌ لِأَبِي طَلْحَةَ رَضِيَ ٱللهُ عَنْهُ وَأَبُو طَلْحَةَ خَارِجٌ، فَلَمَّا رَأَتِ امْرَأَتُهُ أَنَّهُ قَدْ مَاتَ، هَيَّأَتْ شَيْئًا، وَنَحَّتْهُ فِي جانِبِ الْبَيْتِ، فَلَمَّا جَاءَ أَبُو طَلْحَةَ قَالَ: كَيْفَ الْغُلَامُ؟ قَالَتْ: قَدْ هَدَأَتْ نَفْسُهُ، وَأَرْجُو أَنْ يَكُونَ قَدِ اسْتَرَاحَ. فَبَاتَ، فَلَمَّا أَصْبَحَ اغْتَسَلَ، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ أَعْلَمَتْهُ أَنَّهُ قَدْ مَاتَ، فَصَلَّى مَعَ النَّبِيِّ ﷺ، ثُمَّ أَخْبَرَهُ بِمَا كَانَ مِنْهُمَا، فَقَالَ رَسُولُ ٱللهِ ﷺ: (لَعَلَّ ٱللهَ أَنْ يُبَارِكَ لَكُمَا فِي لَيْلَتِكُمَا).

قَالَ رَجُلٌ مِنَ الأَنْصَارِ: فَرَأَيْتُ لَهُمَا تِسْعَةَ أَوْلَادٍ، كُلُّهُمْ قَدْ قَرَؤُوا الْقُرْآنَ.

CHAPTER 23. The saying of the Prophet صلى الله عليه وسلم (at the death of his son Ibrâhim), 'Indeed we are grieved by your separation.'

٢٣ - باب: قَوْلِ النَّبِيِّ ﷺ: «إِنَّا بِكَ لَمَحْزُونُونَ»

662. Narrated (Anas bin Mâlik) رضى الله عنه : We went with Allâh's Messenger صلى الله عليه وسلم to the blacksmith Abû Saif, and he was the husband of the wet-nurse of Ibrâhim (the son of the Prophet صلى الله عليه وسلم). Allâh's Messenger صلى الله عليه وسلم took Ibrâhim and kissed him and smelled him and later

٦٦٢ : وَعَنْه - رَضِيَ ٱللهُ عَنْهُ - قَالَ: دَخَلْنَا مَعَ رَسُولِ ٱللهِ ﷺ عَلَى أَبِي سَيْفٍ الْقَيْنِ، وَكَانَ ظِئْرًا لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَأَخَذَ رَسُولُ ٱللهِ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذٰلِكَ،

we entered Abû Saif's house and at that time Ibrâhîm was in his last breaths, and the eyes of Allâh's Messenger صلى الله عليه وسلم started shedding tears. 'Abdur-Raḥmân bin 'Auf said, "O Allâh's Messenger even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrâhîm! Indeed we are grieved by your separation." *[2:390-O.B.]*

وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ ٱللهِ ﷺ تَذْرِفانِ، فَقَالَ لَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رَضِيَ ٱللهُ عَنْهُ: وَأَنْتَ يَا رَسُولَ ٱللهِ؟ فَقَالَ: (يَا ابْنَ عَوْفٍ، إِنَّهَا رَحْمَةٌ). ثُمَّ أَتْبَعَهَا بِأُخْرَى، فَقَالَ ﷺ: (إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلاَ نَقُولُ إِلاَّ مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ).

CHAPTER 24. To weep near a patient.

٢٤ ـ باب: البُكَاءَ عِنْدَ المَرِيضِ

663. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Sa'd bin 'Ubâda became sick and the Prophet صلى الله عليه وسلم along with 'Abdur-Raḥmân bin 'Auf, Sa'd bin Abî Waqqâṣ and 'Abdullâh bin Mas'ûd رضي الله عنهم visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allâh's Messenger". The Prophet صلى الله عليه وسلم wept and when the people saw the weeping of Allâh's Messenger صلى الله عليه وسلم, they all wept. He said, "Will you listen? Allâh does not punish for shedding tears, nor for the grief of the heart but he punishes because of this or bestows His Mercy." He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." *[2:391-O.B.]*

٦٦٣: عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، مَعَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِي وَقَّاصٍ، وَعَبْدِ ٱللهِ بْنِ مَسْعُودٍ، رَضِيَ ٱللهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ، فَوَجَدَهُ فِي غاشِيَةِ أَهْلِهِ، فَقَالَ: (قَدْ قَضَى؟). قَالُوا: لاَ يَا رَسُولَ ٱللهِ، فَبَكَى النَّبِيُّ ﷺ، فَلَمَّا رَأَى الْقَوْمُ بُكاءَ النَّبِيِّ ﷺ بَكَوْا، فَقَالَ: (أَلاَ تَسْمَعُونَ، إِنَّ ٱللهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلاَ بِحُزْنِ الْقَلْبِ، وَلٰكِنْ يُعَذِّبُ بِهٰذَا - وَأَشَارَ إِلَى لِسَانِهِ - أَوْ يَرْحَمُ، وَإِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ).

CHAPTER 25. The forbiddance of wailing and crying aloud; and scolding those who practice them.

٢٥ - باب: مَا يُنْهىٰ عَنِ النَّوْحِ وَالبُكَاءِ وَالزَّجْرِ عَنْ ذٰلِكَ

664. Narrated Umm 'Aṭîyya رضي الله عنها: At the time of giving the (*Bai'a*) pledge to the Prophet صلى الله عليه وسلم one of the conditions was that we would not wail, but it was not fulfilled except by five women and they were Umm Sulaim, Umm Al-'Alâ', the daughter of Abî Sabra, the wife of Mu'âdh, and two other women; or the daughter of Abî Sabra and the wife of Mu'âdh and another woman. *[2:393-O.B.]*

٦٦٤ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: أَخَذَ عَلَيْنَا النَّبِيُّ ﷺ عِنْدَ الْبَيْعَةِ أَنْ لاَ نَنُوحَ، فَمَا وَفَتْ مِنَّا امْرَأَةٌ غَيْرُ خَمْسِ نِسْوَةٍ: أُمُّ سُلَيْمٍ، وَأُمُّ الْعَلاَءِ، وَٱبْنَةُ أَبِي سَبْرَةَ ٱمْرَأَةُ مُعَاذٍ، وَٱمْرَأَتَانِ. أَوِ: ٱبْنَةُ أَبِي سَبْرَةَ، وَٱمْرَأَةُ مُعَاذٍ، وَٱمْرَأَةٌ أُخْرَى.

CHAPTER 26. Standing for the funeral procession.

٢٦ - باب: القِيَامِ لِلْجَنَازَةِ

665. Narrated 'Āmir bin Rabî'a رضي الله عنه: The Prophet صلى الله عليه وسلم said, "If anyone of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him." *[2:395-O.B.]*

٦٦٥ : عَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا رَأَى أَحَدُكُمْ جَنَازَةً، فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا فَلْيَقُمْ حَتَّى يُخَلِّفَهَا، أَوْ تُخَلِّفَهُ، أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ).

CHAPTER 27. When should one sit after standing for the funeral procession?

٢٧ - باب: مَتَى يَقْعُدُ إِذَا قَامَ لِلجَنَازَةِ

666. (Narrated Sa'îd Al-Maqburî that his father said : While we were accompanying a funeral procession). Abû Huraira رضي الله عنه got hold of the hand of Marwân and they sat down before the coffin was put down. Then Abû Sa'îd came and took hold of Marwân's hand and said, "Get up. By Allâh, no doubt this (i.e. Abû Huraira) knows that the Prophet صلى الله عليه وسلم forbade us to do that." Abû Huraira said, "He (Abû Sa'îd) has spoken the truth." *[2:396-O.B.]*

٦٦٦ : عن أَبِي هريرة رضي الله عنه أَنَّه أخذ بيد مروانَ وهما في جنازة، فَجَلَسَا قَبْلَ أَنْ تُوضَعَ، فَجَاءَ أَبُو سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ، فَأَخَذَ بِيَدِ مَرْوَانَ، فَقَالَ: قُمْ، فَوَٱللهِ لَقَدْ عَلِمَ هٰذَا أَنَّ النَّبِيَّ ﷺ نَهَانَا عَنْ ذٰلِكَ، فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: صَدَقَ.

CHAPTER 28. Standing for the funeral procession of a Jew.

٢٨ - باب: مَنْ قَامَ لِجَنَازَةِ يَهُودِيٍّ

667. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : A funeral procession passed in front of us and the Prophet صلى الله عليه وسلم stood up and we too stood up. We said, "O Allâh's Messenger, this is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up."[1] *[2:398-O.B.]*

٦٦٧ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: مَرَّ بِنَا جَنَازَةٌ، فَقَامَ لَهَا النَّبِيُّ ﷺ وَقُمْنَا لَهُ، فَقُلْنَا يَا رَسُولَ ٱللهِ، إِنَّهَا جَنَازَةُ يَهُودِيٍّ؟ قَالَ: (إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا).

CHAPTER 29. Men and not women are to carry the coffin.

٢٩ - باب: حَمْلِ الرِّجَالِ الْجَنَازَةَ دُونَ النِّسَاءِ

668. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly),' and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except mankind and if he heard it he would fall unconscious." *[2:400-O.B.]*

٦٦٨ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِذَا وُضِعَتِ الْجَنَازَةُ، وَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا، أَيْنَ تَذْهَبُونَ بِهَا، يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَهُ صَعِقَ).

CHAPTER 30. Hurrying up with the coffin.

٣٠ - باب: السُّرْعَةِ بِالْجَنَازَةِ

669. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Hurry up with the dead body for if it was righteous, you are forwarding it to a good thing and if it was otherwise (not righteous), then you are putting off an evil thing down your necks." *[2:401-O.B.]*

٦٦٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (أَسْرِعُوا بِٱلْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ يَكُ سِوَى ذٰلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ).

[1] This order was cancelled by the last action of the Prophet صلى الله عليه وسلم according to the *Hadîth* narrated by 'Alî رضى الله عنه in *Sahîh Muslim* (*Fath Al-Bâri*, Page No. 424, Vol. 3).

CHAPTER 31. Superiority of accompanying funeral processions.

٣١ ـ باب: فَضْلِ اتِّبَاعِ الجَنَائِزِ

670. (Narrated Nâfi'): Ibn 'Umar رضي الله عنهما was told that Abû Huraira said, "Whoever accompanies the funeral procession will have a reward equal to one *Qîrâṭ*." Ibn 'Umar said, "Abû Huraira talks of an enormous reward." 'Âisha رضي الله عنها attested Abû Huraira's narration and said, "I heard Allâh's Messenger صلى الله عليه وسلم saying like that." Ibn 'Umar said, "We have lost numerous *Qîrâṭ*." *[2:409-O.B.]*

٦٧٠ : عن ابن عمر رضي الله عنهما أَنَّه قيل له: إِنَّ أَبَا هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ يَقُولُ: مَنْ تَبِعَ جَنَازَةً فَلَهُ قِيرَاطٌ. فَقَالَ: أَكْثَرَ أَبُو هُرَيْرَةَ عَلَيْنَا. فَصَدَّقَتْ عائِشَةُ رَضِيَ ٱللهُ عَنْهَا أَبَا هُرَيْرَةَ، وَقَالَتْ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُهُ. فَقَالَ ابْنُ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: لَقَدْ فَرَّطْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

CHAPTER 32. What is disliked of establishing places for worship (mosques) over the graves.

٣٢ ـ باب: ما يُكْـرَهُ مِن اتِّـخَـاذِ المَسَاجِدِ عَلَى القُبُورِ

671. (Narrated 'Urwa)': 'Âisha رضي الله عنها said, "The Prophet صلى الله عليه وسلم in his fatal illness said, 'Allâh cursed the Jews and the Christians because they took the graves of their Prophets as places for worship (mosques)". 'Âisha added, "Had it not been for that the grave of the Prophet صلى الله عليه وسلم would have been made prominent but I am afraid it might be taken (as a) place for worship (mosque)." *[2:414-O.B.]*

٦٧١ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: (لَعَنَ ٱللهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ). قَالَتْ: وَلَوْلاَ ذٰلِكَ لأَبْرَزُوا قَبْرَهُ، غَيْرَ أَنِّي أَخْشَى أَنْ يُتَّخَذَ مَسْجِدًا.

CHAPTER 33. The offering of the funeral prayer of a woman who died during the delivery (of a child). [And there are four *Takbîr* with no bowings or prostration].[1]

٣٣ ـ باب: الصَّلاَةِ عَلَى النُّفَسَاءِ إِذَا مَاتَت فِي نِفَاسِهَا

672. Narrated Samura bin Jundab رضي الله عنه : I offered the funeral prayer behind the Prophet صلى الله عليه وسلم for a woman who had died during childbirth

٦٧٢ : عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى

[1] a) After the first *Takbîr* one should recite *Sûrat Al-Fâtiḥa*.
b) After the second *Takbîr* one should recite *Ṣalât* upon the Prophet صلى الله عليه وسلم .
c) After the third *Takbîr* one should invoke Allâh for the dead.
d) After the fourth *Takbîr* one should invoke Allâh for himself and other Muslims.

and he stood up by the middle of the coffin.[1] *[2:415-O.B.]*

امْرَأَةٍ ماتَتْ فِي نِفَاسِهَا، فَقَامَ عَلَيْهَا وَسَطَهَا.

CHAPTER 34. The recitation of *Sûrat Al-Fâtiḥa* in the funeral prayer.

٣٤ - باب: قِـرَاءَةِ فَاتِحَـةِ الكِتَـابِ عَلَى الجَنَازَةِ

673. (Narrated Ṭalḥa bin 'Abdullâh bin 'Auf: I offered the funeral prayer behind) Ibn 'Abbâs رضي الله عنهما, (and he) recited *Al-Fâtiḥa* and said, "You should know that it (i.e. recitation of *Al-Fâtiḥa*) in the funeral prayer is the *Sunna* (legal way of Prophet Muḥammad صلى الله عليه وسلم)". *[2:419-O.B.]*

٦٧٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ صَلَّى عَلَى جَنَازَةٍ، فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ فَقَالَ: لِيَعْلَمُوا أَنَّهَا سُنَّةٌ.

CHAPTER 35. A dead person hears the footsteps (of the living).

٣٥ - باب: المَيِّتُ يَسمَعُ خَفقَ النِّعَالِ

674. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muḥammad صلى الله عليه وسلم ? He will say: I testify that he is Allâh's slave and His Messenger, then it will be said to him,'Look at your place in the Hell-fire. Allâh has changed for you a place in Paradise instead of it.' " Then Prophet صلى الله عليه وسلم added, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance[2] (by following the Qur'ân),' then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever near to him

٦٧٤ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ ٱلنَّبِيِّ ﷺ قَالَ: (الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّىٰ وَذَهَبَ أَصْحَابُهُ، حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَأَقْعَدَاهُ، فَيَقُولاَنِ لَهُ: مَا كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ مُحَمَّدٍ ﷺ؟ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ ٱللهِ وَرَسُولُهُ، فَيُقَالُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، أَبْدَلَكَ ٱللهُ بِهِ مَقْعَدًا مِنَ الجَنَّةِ). قَالَ النَّبِيُّ ﷺ: (فَيَرَاهُما جَمِيعًا، وَأَمَّا الْكافِرُ، أَوِ الْمُنَافِقُ: فَيَقُولُ: لاَ أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيُقَالُ: لاَ دَرَيْتَ وَلاَ تَلَيْتَ، ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلاَّ الثَّقَلَيْنِ).

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[1] For a male, *Imâm* should stand by the head of the deceased's coffin.

[2] *Fatḥ Al-Bâri*, Vol. 3, Page 482: quotated this from the book *Musnad Al-Aḥmad*.

except human beings and jinns." *[2:422-O.B.]*

CHAPTER 36. Whoever desired to be buried in the Sacred Land or something like it.

٣٦ - باب: مَنْ أَحَبَّ الدَّفْنَ فِي الأَرْضِ المُقَدَّسَةِ أَوْ نَحْوِهَا

675. Narrated Abû Huraira رضي الله عنه: The angel of death was sent to Mûsa (Moses) عليه السلام and when he came to him, Mûsa (Moses) slapped him, and spoiled one of his eyes. The angel went back to his Lord, and said, "You sent me to a slave who does not want to die." Allâh restored his eye and said, "Go back and tell him [i.e. Mûsa (Moses) عليه السلام] to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Mûsa (Moses) asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allâh that He bring him near the Sacred Land at a distance of a stone's throw. Allâh's Messenger صلى الله عليه وسلم said, "Were I there I would show you the grave of Mûsa (Moses) by the way near the red sand-hill." *[2:423-O.B.]*

٦٧٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: (أُرْسِلَ مَلَكُ المَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلاَمُ، فَلَمَّا جَاءَهُ صَكَّهُ، فَرَجَعَ إِلَى رَبِّهِ، فَقَالَ: أَرْسَلْتَنِي إِلَى عَبْدٍ لاَ يُرِيدُ المَوْتَ، فَرَدَّ ٱللهُ عَلَيْهِ عَيْنَهُ، وَقَالَ: ٱرْجِعْ، فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ، فَلَهُ بِكُلِّ مَا غَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قَالَ: أَيْ رَبِّ، ثُمَّ مَاذَا؟ قَالَ: ثُمَّ المَوْتُ. قَالَ: فَالآنَ، فَسَأَلَ ٱللهَ أَنْ يُدْنِيَهُ مِنَ الأَرْضِ المُقَدَّسَةِ رَمْيَةً بِحَجَرٍ). قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (فَلَوْ كُنْتُ ثَمَّ لَأَرَيْتُكُمْ قَبْرَهُ، إِلَى جَانِبِ الطَّرِيقِ، عِنْدَ الْكَثِيبِ الأَحْمَرِ).

CHAPTER 37. The funeral prayer of a martyr.

٣٧ - باب: الصَّلاَةِ عَلَى الشَّهِيدِ

676. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: The Prophet صلى الله عليه وسلم collected every two martyrs of Uhud in one piece of cloth, then he would ask, "Which of them had (knew) more of the Qur'ân?" When one of them was pointed out for him, he would put that one first in the grave and say, "I will be a witness on these on the Day of Resurrection." He ordered them to be buried with their blood on their bodies and they were neither washed nor was a

٦٧٦ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ يَقُولُ: (أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ). فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِما قَدَّمَهُ فِي اللَّحْدِ، وَقَالَ: (أَنَا شَهِيدٌ عَلَى هٰؤُلاَءِ يَوْمَ الْقِيَامَةِ). وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ،

funeral prayer offered for them. *[2:427-O.B.]*

وَلَمْ يُغَسَّلُوا، وَلَمْ يُصَلَّ عَلَيْهِمْ.

CHAPTER 38. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him and should Islam be explained to a boy (below the age of puberty).

٣٨ - باب: إِذَا أَسْلَمَ الصَّبِيُّ فَمَاتَ، هَلْ يُصَلَّى عَلَيهِ؟ وَهَلْ يُعرَضُ عَلَى الصَّبِيِّ الإِسْلَامُ؟

677. Narrated 'Uqba bin 'Aamir رضي الله عنه : The Prophet صلى الله عليه وسلم one day went out and offered the funeral prayer for the martyrs of 'Uḥud , he then mounted on the pulpit and said I will pave the way for you as your predecessor and will be a witness over you. By Allâh, I see my *Ḥauḍ* (Tank *Al-Kauthar*) just now, and I have been given keys of the treasures of earth (or keys of earth). By Allâh, I am not afraid that you will worship others along with Allâh after my death but I am afraid that you will fight with one another (for worldly things)." *[2:428-O.B.]*

٦٧٧ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ ٱللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمًا، فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى المَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ: (إِنِّي فَرَطُكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَٱللهِ لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ، أَوْ مَفَاتِيحَ الأَرْضِ، وَإِنِّي وَٱللهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلٰكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا).

678. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : 'Umar رضي الله عنه set out along with the Prophet صلى الله عليه وسلم with a group of people to Ibn Ṣaiyâd till they saw him playing with the boys near the hillocks of Banî Maghâla. Ibn Ṣaiyâd at that time was nearing his puberty and did not notice (us) until the Prophet صلى الله عليه وسلم stroked him with his hand and said to him, "Do you testify that I am Allâh's Messenger." Ibn Ṣaiyâd looked at him and said, "I testify that you are the Messenger of illiterates," Then Ibn Ṣaiyâd asked the Prophet صلى الله عليه وسلم , "Do you testify that I am Allâh's Messenger?" The Prophet صلى الله عليه وسلم refuted it and said, "I believe in Allâh and His Messenger"

٦٧٨ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ عُمَرَ رَضِيَ ٱللهُ عَنْهُ انْطَلَقَ مَعَ النَّبِيِّ ﷺ فِي رَهْطٍ قِبَلَ ابْنِ صَيَّادٍ، حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصِّبْيَانِ، عِنْدَ أُطُمِ بَنِي مَغَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ الْحُلُمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قَالَ لابْنِ صَيَّادٍ: (تَشْهَدُ أَنِّي رَسُولُ ٱللهِ). فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ. فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ ٱللهِ؟ فَرَفَضَهُ وَقَالَ: (آمَنْتُ بِٱللهِ وَبِرُسُلِهِ).

Then he said (to Ibn Ṣaiyâd),[1] "What do you think?" Ibn Ṣaiyâd answered, "True people and liars visit me." The Prophet صلى الله عليه وسلم said, "You have been confused as to this matter." Then the Prophet صلى الله عليه وسلم said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyâd said,"It is *Ad-Dukh* (the smoke)."[2] The Prophet صلى الله عليه وسلم said, "Let you be in ignominy. You cannot cross your limits." On that 'Umar رضى الله عنه said, "O Allâh's Messenger! Allow me to chop his head off." The Prophet صلى الله عليه وسلم said, "If he is he (i.e. *Dajjâl*), then you cannot over-power him, and if he is not, then there is no use of murdering him." (Ibn 'Umar رضى الله عنهما added): Later on Allâh's Messenger صلى الله عليه وسلم once again went along with Ubaî bin Ka'b to the date-palm trees (garden) where Ibn Ṣaiyâd was staying. The Prophet wanted to hear something from Ibn Ṣaiyâd before Ibn Ṣaiyâd could see him, and the Prophet صلى الله عليه وسلم saw him lying covered with a sheet and from where his murmurs were heard. Ibn Ṣaiyâd's mother saw Allâh's Messenger صلى الله عليه وسلم while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Ṣaiyâd, "O Ṣâf! (and that was the name of Ibn Ṣaiyâd) Here is Muḥammad." And with that Ibn Ṣaiyâd got up. The Prophet صلى الله عليه وسلم said, "Had this woman left him (Had she not disturbed him), then Ibn Ṣaiyâd would have

فَقَالَ لَهُ: (مَاذَا تَرَى؟). قَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ. فَقَالَ النَّبِيُّ ﷺ: (خُلِّطَ عَلَيْكَ الأَمْرُ). ثُمَّ قَالَ لَهُ النَّبِيُّ ﷺ: (إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا). فَقَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخُّ. فَقَالَ: (اخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ). فَقَالَ عُمَرُ رَضِيَ ٱللهُ عَنْهُ: دَعْنِي يَا رَسُولَ ٱللهِ أَضْرِبْ عُنُقَهُ. فَقَالَ النَّبِيُّ ﷺ: (إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ).

وَقَالَ عَبْدُ ٱللهِ بْنُ عُمَرَ - رَضِيَ ٱللهُ عَنْهُمَا -: انْطَلَقَ بَعْدَ ذٰلِكَ رَسُولُ ٱللهِ ﷺ وَأُبَيُّ بْنُ كَعْبٍ، إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ، وَهُوَ يَخْتِلُ أَنْ يَسْمَعَ مِنَ ابْنِ صَيَّادٍ شَيْئًا، قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ، فَرَآهُ النَّبِيُّ ﷺ وَهُوَ مُضْطَجِعٌ، فِي قَطِيفَةٍ، لَهُ فِيهَا رَمْزَةٌ أَوْ زَمْرَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ ٱللهِ ﷺ، وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ، فَقَالَتْ لابْنِ صَيَّادٍ: يَا صَافِ، وَهُوَ اسْمُ ابْنِ صَيَّادٍ، هٰذَا مُحَمَّدٌ، ﷺ، فَثَارَ ابْنُ صَيَّادٍ، فَقَالَ النَّبِيُّ ﷺ: (لَوْ تَرَكَتْهُ بَيَّنَ).

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[1] When the Prophet صلى الله عليه وسلم said to Ibn Ṣaiyâd, "I have kept something (in my mind) for you," he meant *Sûrat Ad-Dukhân*. Ibn Ṣaiyâd guessed imperfectly for he mentioned just part of the word, i.e. *Dukh*. By this way the Prophet صلى الله عليه وسلم proved that Ibn Ṣaiyâd was just a sooth-sayer to whom the devils conveyed non-sensical fragments of information from the spiritual world.

[2] Verse No. 10 of the *Sûrat Ad-Dukhân*, (44: 10).

revealed the reality of his case." *[2:437-O.B.]*

679. Narrated Anas رضي الله عنه : A young Jewish boy used to serve the Prophet صلى الله عليه وسلم and he became sick. So the Prophet صلى الله عليه وسلم went to visit him. He sat near his head and asked him to embrace Islâm. The boy looked at his father, who was sitting there; the latter told him to obey Abûl-Qâsim صلى الله عليه وسلم and the boy embraced Islâm. The Prophet صلى الله عليه وسلم came out saying: "All the praises and thanks be to Allâh Who saved the boy from the Hell-fire." *[2:438-O.B.]*

٦٧٩ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ غُلامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: (أَسْلِمْ). فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ لَهُ: أَطِعْ أَبَا الْقَاسِمِ ﷺ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: (الحَمْدُ للهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ).

680. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Every child is born on *Al-Fitrah* [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abû Huraira رضي الله عنه recited the holy Verses:- Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the Religion of Allâh — Islâmic Monotheism). That is the Straight Religion but most of men know not." (V.30:30). *[2:441-O.B.]*

٦٨٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (ما مِنْ مَوْلُودٍ إِلاَّ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ، كما تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعَاءَ). ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: ﴿**فِطْرَةَ ٱللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ ٱللهِ ذٰلِكَ الدِّينُ الْقَيِّمُ**﴾.

CHAPTER 39. If *Al-Mushrik* (a polytheist, a pagan etc.) says, "*Lâ ilâha ill-Allâh*" (none has the right to be worshipped but Allâh) at the time of his death.

٣٩ ـ باب: إِذَا قَالَ الْمُشْرِكُ عِنْدَ المَوتِ: لَا إِلَهَ إِلاَّ الله

681. Narrated Al-Musaiyyab bin Hazn رضي الله عنه : When the time of the death of Abû Tâlib approached, Allâh's Messenger صلى الله عليه وسلم went to him and found Abû Jahl bin Hishâm and 'Abdullâh bin Abî Umaiyya bin Al-Mughîra by his side. Allâh's Messenger صلى الله عليه وسلم said to Abû

٦٨١ : عَنِ الْمُسَيَّبِ بْنِ حَزْنٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ، جَاءَهُ رَسُولُ ٱللهِ ﷺ، فَوَجَدَ عِنْدَهُ أَبَا جَهْلِ بْنَ هِشَامٍ، وَعَبْدَ ٱللهِ بْنَ أَبِي أُمَيَّةَ ابْنِ الْمُغِيرَةِ، قَالَ رَسُولُ ٱللهِ ﷺ لِأَبِي

Ţâlib, "O uncle! Say: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) a sentence with which I shall be a witness (i.e. argue) for you before Allâh." Abû Jahl and 'Abdullâh bin Abî Umaiyya said, "O Abû Ţâlib! Are you going to denounce the religion of 'Abdul Muttalib?" Allâh's Messenger صلى الله عليه وسلم kept on inviting Abû Ţâlib to say it [i.e. *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh')] while they (Abû Jahl and 'Abdullâh) kept on repeating their statement till Abû Ţâlib said as his last statement that he was on the religion of 'Abdul Muttalib and refused to say, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh). Then Allâh's Messenger صلى الله عليه وسلم said, "I will keep on asking Allâh's Forgiveness for you unless I am forbidden (by Allâh) to do so." So Allâh revealed (the Verse) concerning him [i.e. "It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the *Mushrikûn* (polytheists, disbelievers in the Oneness of Allâh, pagans etc.) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire"] (V.9:113). *[2:442-O.B.]*

طَالِبٍ: (يَا عَمِّ، قُلْ لاَ إِلٰهَ إِلاَّ ٱللهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ ٱللهِ). فَقَالَ أَبُو جَهْلٍ وَعَبْدُ ٱللهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ المُطَّلِبِ، فَلَمْ يَزَلْ رَسُولُ ٱللهِ ﷺ يَعْرِضُهَا عَلَيْهِ، وَيَعُودَانِ بِتِلْكَ المَقَالَةِ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ المُطَّلِبِ. وَأَبَى أَنْ يَقُولَ: لاَ إِلٰهَ إِلاَّ ٱللهُ. فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَمَا وَٱللهِ لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ). فَأَنْزَلَ ٱللهُ تَعَالَى فِيهِ: ﴿مَا كَانَ لِلنَّبِيِّ﴾. الآيَةَ.

CHAPTER 40. Preacher delivering a lecture at a grave and the sitting of his companions around him.

٤٠ - باب: مَوعِظَةِ المُحَدِّثِ عِندَ القَبْرِ وَقُعُودِ أَصْحَابِهِ حَوْلَهُ

682. Narrated 'Alî رضى الله عنه : We were accompanying a funeral procession in Baqî'il-Gharqad. The Prophet صلى الله عليه وسلم came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, "There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for

٦٨٢ : عَنْ عَلِيٍّ - رَضِيَ ٱللهُ عَنْهُ - قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ، فَأَتَانَا النَّبِيُّ ﷺ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَنَكَّسَ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: (مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنْفُوسَةٍ، إِلاَّ كُتِبَ

him whether he will be among the blessed or wretched." A man said, "O Allâh's Messenger should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us is wretched will do the deeds of a wretched person?" The Prophet صلى الله عليه وسلم said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:- "As for him who gives (in charity) and keeps his duty to Allâh and fears Him. And believes in *Al-Ḥusna* [(the best) i.e. either *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) or a reward from Allâh i.e. Allâh will compensate him for what he will spend in Allâh's way or bless him with Paradise]. We will make smooth for him the path of ease (goodness)." (V.92: 5-7) *[2:444-O.B.]*

مَكَانُهَا مِنَ الجَنَّةِ وَالنَّارِ، وَإِلاَّ قَدْ كُتِبَ: شَقِيَّةً أَوْ سَعِيدَةً). فَقَالَ رَجُلٌ: يَا رَسُولَ ٱللهِ، أَفَلاَ نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ، فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلى عَمَلِ أَهْلِ السَّعَادَةِ، وأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ؟ قَالَ: (أَمَّا أَهْلُ السَّعَادَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيُيَسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ). ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾. الآيَةَ.

CHAPTER 41. What is said about committing suicide.

٤١ - باب: مَا جَاءَ فِي قَاتِلِ النَّفْسِ

683. Narrated Thâbit bin Aḍ-Ḍaḥḥâk رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever intentionally swears falsely by a religion other than Islâm, then he is what he has said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hell-fire. *[2:445-O.B.]*

٦٨٣ : عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الإِسْلاَمِ، كاذِبًا مُتَعَمِّدًا، فَهُوَ كَمَا قَالَ. وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، عُذِّبَ بِهَا فِي نَارِ جَهَنَّمَ).

684. Narrated Jundab رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A man was inflicted with wounds and he committed suicide, and so Allâh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him." *[2:445-O.B.]*

٦٨٤ : عَنْ جُنْدَب رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (كَانَ بِرَجُلٍ جِرَاحٌ فَقَتَلَ نَفْسَهُ، فَقَالَ ٱللهُ: بَدَرَنِي عَبْدِي بِنَفْسِهِ، حَرَّمْتُ عَلَيْهِ الْجَنَّةَ).

685. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire (forever)." *[2:446-O.B.]*

٦٨٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الَّذِي يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ، وَالَّذِي يَطْعُنُهَا يَطْعُنُهَا فِي النَّارِ).

CHAPTER 42. The praising of a deceased by the people.

٤٢ - باب: ثَنَاءِ النَّاسِ عَلَى المَيِّتِ

686. Narrated Anas (bin Mâlik) رضي الله عنه : A funeral procession passed and the people praised the deceased. The Prophet صلى الله عليه وسلم said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet صلى الله عليه وسلم said, "It has been affirmed to him". 'Umar bin Al-Khattâb asked Allâh's Messenger صلى الله عليه وسلم , "What has been affirmed?" He replied, "You have praised this one so Paradise has been affirmed to him; and you have dispraised (spoken badly of) the other, so Hell has been affirmed to him. You people are Allâh's witnesses on earth." *[2:448-O.B.]*

٦٨٦ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: مَرُّوا بِجَنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: (وَجَبَتْ). ثُمَّ مَرُّوا بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا، فَقَالَ: (وَجَبَتْ). فَقَالَ عُمَرُ ابْنُ الخَطَّابِ رَضِيَ ٱللهُ عَنْهُ: مَا وَجَبَتْ؟ قَالَ: (هٰذا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا، فَوَجَبَتْ لَهُ الجَنَّةُ، وَهٰذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا، فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ ٱللهِ فِي الأَرْضِ).

687. Narrated 'Umar رضي الله عنه : The Prophet صلى الله عليه وسلم said: If four persons testify the piety of any Muslim, Allâh will grant him Paradise." We asked, "If three persons testify his piety?" He (the Prophet صلى الله عليه وسلم) replied, "Even three." Then we asked, "if two?" He replied, "Even two." We did not ask him regarding one witness. *[2:449-O.B.]*

٦٨٧ : عَنْ عُمَرَ بْنِ الخَطَّاب رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (أَيُّمَا مُسْلِمٍ، شَهِدَ لَهُ أَرْبَعَةٌ بخَيْرٍ، أَدْخَلَهُ ٱللهُ الجَنَّةَ). فَقُلْنَا: وَثَلاَثَةٌ، قَالَ: (وَثَلاَثَةٌ). فَقُلْنَا: وَاثْنَانِ، قَالَ: (وَاثْنَانِ). ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ.

CHAPTER 43. What is said regarding the punishment in the grave.

٤٣ - باب: مَا جَاءَ فِي عَذَابِ الْقَبْرِ

688. Narrated Al-Barâ' bin 'Âzib رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "When a faithful believer is made to sit

٦٨٨ : عَنِ الْبَرَاءِ بْنِ عازِبٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا أُقْعِدَ

in his grave, then (the angels) come to him and he testifies that *Lâ ilâha ill-Allâh wa anna Muhammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muhammad صلى الله عليه وسلم is Allâh's Messenger)." And that corresponds to Allâh's Statement: "Allâh will keep firm those who believe with the word that stands firm...." (V.14:27). *[2:450-O.B.]*

الْمُؤْمِنُ فِي قَبْرِهِ أُتِيَ، ثُمَّ شَهِدَ أَنْ لاَ إِلٰهَ إِلاَّ ٱللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ ٱللهِ، فَذٰلِكَ قَوْلُهُ: ﴿يُثَبِّتُ ٱللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾.

689. Narrated Ibn 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم looked at the dead people of the well (the well in which there were the bodies of those pagans killed during the battle of Badr) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply." *[2:452-O.B.]*

٦٨٩ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: اطَّلَعَ النَّبِيُّ ﷺ عَلَى أَهْلِ الْقَلِيبِ، فَقَالَ: (وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا). فَقِيلَ لَهُ: أَتَدْعُو أَمْوَاتًا؟ فَقَالَ: (مَا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ، وَلٰكِنْ لاَ يُجِيبُونَ).

690. Narrated 'Âisha رضى الله عنها: The Prophet صلى الله عليه وسلم said, "They (the Quraish pagans killed during the battle of Badr) now realise that what I used to tell them was the truth." And Allâh تعالى said, 'Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the disbelievers) nor can you make the deaf hear." (V.27:80). *[2:453-O.B.]*

٦٩٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: إِنَّمَا قَالَ النَّبِيُّ ﷺ: (إِنَّهُمْ لَيَعْلَمُونَ الآنَ أَنَّ مَا كُنْتُ أَقُولُ حَقٌّ). وَقَدْ قَالَ ٱللهُ تَعَالَى: ﴿إِنَّكَ لاَ تُسْمِعُ الْمَوْتَى﴾.

691. Narrated Asmâ' bint Abî Bakr رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم once stood up delivering a Khutba (religious talk) and mentioned the afflictions and trials which people will face in their grave. When he mentioned that, the Muslims started crying loudly. *[2:455-O.B.]*

٦٩١ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَتْ: قَامَ رَسُولُ ٱللهِ ﷺ خَطِيبًا، فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يَفْتَتِنُ فِيهَا الْمَرْءُ، فَلَمَّا ذَكَرَ ذٰلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً.

CHAPTER 44. To seek refuge with Allâh, from the punishment in the grave.

٤٤ ـ باب: التَّعَوُّذِ مِنْ عَذَابِ الْقَبرِ

692. Narrated Abû Ayûb رضى الله عنه: Once the Prophet صلى الله عليه وسلم went out after sunset and heard a (dreadful) voice, and said, "The Jews are being punished in their graves." *[2:457-O.B.]*

٦٩٢ : عَنْ أَبِي أَيُّوبَ - رَضِيَ ٱللهُ عَنْهُ - قَالَ: خَرَجَ النَّبِيُّ ﷺ وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا، فَقَالَ: (يَهُودُ تُعَذَّبُ فِي قُبُورِهَا).

693. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم used to invoke (Allâh): "*Allâhumma innî a'udhu bika min 'adhâbil-qabr, wa min 'adhâbin-nâr, wa min fitnatil-mahya wal-mamât, wa min fitnatil-Masîh Ad-Dajjâl.* (O Allâh! I seek refuge with you from the punishment in the grave and from the punishment in the Hell-fire and from the *Fitnah* (trial and afflictions etc.) of life and death, and the *Fitnah* (trial and afflictions etc.) of *Al-Masîh Ad-Dajjâl*." *[2:459-O.B.]*

٦٩٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ يَدْعُو: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ ٱلدَّجَّالِ).

CHAPTER 45. The deceased is shown his actual place (in Paradise or in Hell) both in the morning and in the afternoon.

٤٥ ـ باب: الميت يُعْرَضُ عَلَيهِ مقعده بِالغَدَاةِ وَالعَشِيِّ

694. Narrated 'Abdullâh bin 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "When anyone of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, 'This is your place till Allâh resurrect you on the Day of Resurrection.'" *[2:461-O.B]*

٦٩٤ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِنَّ أَحَدَكُمْ إِذَا مَاتَ، عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ: هٰذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ ٱللهُ يَوْمَ الْقِيَامَةِ).

CHAPTER 46. What is said regarding the dead children of Muslims.

٤٦ ـ باب: مَا قِيلَ فِي أَوْلَادِ المُسلِمِينَ

695. Narrated Al-Barâ' رضى الله عنه: When Ibrâhîm (the son of Prophet صلى الله عليه وسلم) expired, Allâh's Messenger

٦٩٥ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَمَّا تُوُفِّيَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، قَالَ

صلى الله عليه وسلم said, "There is a wet-nurse for him in Paradise." *[2:464-O.B.]*

رَسُولُ ٱللهِ ﷺ: (إِنَّ لَهُ مُرْضِعًا فِي الجَنَّةِ).

CHAPTER 47. What is said regarding the (dead) children of *Al-Mushrikûn*[1].

٤٧ - باب: مَاقِيلَ فِي أَوْلَادِ الْمُشْرِكِينَ

696. Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم was asked about the children of *Al-Mushrikûn*. The Prophet صلى الله عليه وسلم replied, "Since Allâh created them, He knows what sort of deeds they would have done." *[2:465-O.B.]*

٦٩٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: سُئِلَ رَسُولُ ٱللهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ، فَقَالَ: (ٱللهُ، إِذْ خَلَقَهُمْ، أَعْلَمُ بِمَا كانُوا عامِلِينَ).

{CHAPTER}.

{باب:}

697. Narrated Samura bin Jundab رضي الله عنه: Whenever the Prophet صلى الله عليه وسلم finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet صلى الله عليه وسلم would say: *Ma shâ'Allâh* (an Arabic maxim meaning literally, 'What Allâh wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet صلى الله عليه وسلم said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I

٦٩٧ : عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةَ الصُّبْحِ، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: (مَنْ رَأَى مِنْكُمُ اللَّيْلَةَ رُؤْيَا). قَالَ: فَإِنْ رَأَى أَحَدٌ قَصَّهَا، فَيَقُولُ: (مَا شَاءَ ٱللهُ). فَسَأَلَنَا يَوْمًا فَقَالَ: (هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا). قُلْنَا: لَا، قَالَ: (لٰكِنِّي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدِي، فَأَخْرَجَانِي إِلَى الأَرْضِ المُقَدَّسَةِ، فَإِذَا رَجُلٌ جَالِسٌ، وَرَجُلٌ قَائِمٌ بِيَدِهِ كَلُّوبٌ مِنْ حَدِيدٍ، قَالَ: إِنَّهُ يُدْخِلُ ذٰلِكَ الْكَلُّوبَ فِي شِدْقِهِ حَتَّى يَبْلُغَ قَفَاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الآخَرِ مِثْلَ ذٰلِكَ، وَيَلْتَئِمُ شِدْقُهُ هٰذَا، فَيَعُودُ فَيَصْنَعُ مِثْلَهُ. قُلْتُ: مَا هٰذَا؟ قَالَا: ٱنْطَلِقْ، فَانْطَلَقْنَا، حَتَّى أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفَاهُ،

[1] *Al-Mushrikûn:* polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

said, 'What is this?' They told me to proceed on and we went on till we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head returned to its normal state and the man came back and struck him again (and so on). I said, 'Who (what) is this?' They told me to proceed on: so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said 'Who (what) is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and there was a man in it, and another man (was standing at its bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its base was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two

وَرَجُلٌ قَائِمٌ عَلَى رَأْسِهِ بِفِهْرٍ، أَوْ صَخْرَةٍ، فَيَشْدَخُ بِهِ رَأْسَهُ، فَإِذَا ضَرَبَهُ تَدَهْدَهَ الْحَجَرُ، فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ، فَلاَ يَرْجِعُ إِلَى هٰذَا، حَتَّى يَلْتَئِمَ رَأْسُهُ، وَعَادَ رَأْسُهُ كَمَا هُوَ، فَعَادَ إِلَيْهِ فَضَرَبَهُ، قُلْتُ: مَنْ هٰذَا؟ قَالاَ: انْطَلِقْ، فَانْطَلَقْنَا إِلَى ثَقْبٍ مِثْلِ التَّنُّورِ، أَعْلاَهُ ضَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ، يَتَوَقَّدُ تَحْتَهُ نَارًا، فَإِذَا اقْتَرَبَ ارْتَفَعُوا، حَتَّى كَادَ أَنْ يَخْرُجُوا، فَإِذَا خَمَدَتْ رَجَعُوا فِيهَا، وَفِيهَا رِجَالٌ وَنِسَاءٌ عُرَاةٌ، فَقُلْتُ: مَنْ هٰذَا؟ قَالاَ: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى أَتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسَطِ النَّهَرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهَرِ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ، فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ، فَقُلْتُ: مَا هٰذَا؟ قَالاَ: انْطَلِقْ، فَانْطَلَقْنَا، حَتَّى انْتَهَيْنَا إِلَى رَوْضَةٍ خَضْرَاءَ، فِيهَا شَجَرَةٌ عَظِيمَةٌ، وَفِي أَصْلِهَا شَيْخٌ وَصِبْيَانٌ، وَإِذَا رَجُلٌ قَرِيبٌ مِنَ الشَّجَرَةِ، بَيْنَ يَدَيْهِ نَارٌ يُوقِدُهَا، فَصَعِدَا بِي فِي الشَّجَرَةِ، وَأَدْخَلاَنِي دَارًا، لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا، فِيهَا رِجَالٌ شُيُوخٌ، وَشَبَابٌ وَنِسَاءٌ

وَصِبْيَانٌ، ثُمَّ أَخْرَجَانِي مِنْهَا، فَصَعِدَا بِي الشَّجَرَةَ، فَأَدْخَلاَنِي دَارًا، هِيَ أَحْسَنُ وَأَفْضَلُ مِنْهَا، فِيهَا رِجَالٌ شُيُوخٌ وَشَبَابٌ، قُلْتُ: طَوَّفْتُمانِي اللَّيْلَةَ، فَأَخْبِرَانِي عَمَّا رَأَيْتُ. قَالاَ: نَعَمْ، أَمَّا الَّذِي رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ، يُحَدِّثُ بِالْكَذْبَةِ، فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفَاقَ، فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَالَّذِي رَأَيْتَهُ يُشْدَخُ رَأْسُهُ، فَرَجُلٌ عَلَّمَهُ ٱللهُ الْقُرْآنَ، فَنَامَ عَنْهُ بِاللَّيْلِ، وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ، يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَالَّذِي رَأَيْتَهُ فِي الثَّقْبِ فَهُمُ الزُّنَاةُ، وَالَّذِي رَأَيْتَهُ فِي النَّهْرِ آكِلُوا الرِّبا، وَالشَّيْخُ فِي أَصْلِ الشَّجَرَةِ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمَ، وَالصِّبْيَانُ حَوْلَهُ فَأَوْلاَدُ النَّاسِ، وَالَّذِي يُوقِدُ النَّارَ مَالِكٌ خازِنُ النَّارِ، وَٱلدَّارُ الأُولَى الَّتِي دَخَلْتَ دَارُ عامَّةِ الْمُؤْمِنِينَ، وَأَمَّا هٰذِهِ ٱلدَّارُ فَدَارُ الشُّهَدَاءِ، وَأَنَا جِبْرِيلُ، وَهٰذَا مِيكَائِيلُ، فَارْفَعْ رَأْسَكَ، فَرَفَعْتُ رَأْسِي، فَإِذَا فَوْقِي مِثْلُ السَّحَابِ، قَالاَ: ذَاكَ مَنْزِلُكَ، قُلْتُ: دَعَانِي أَدْخُلْ مَنْزِلِي، قَالاَ: إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ، فَلَو ٱسْتَكْمَلْتَ أَتَيْتَ مَنْزِلَكَ).

companions) made me climb up the tree and made me enter a house, better than which I had never seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allâh had given the knowledge of the Qur'ân (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those whom you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those whom you saw in the river of blood were those dealing in *Riba* (usury). And the old man who was sitting at the base of the tree was Ibrâhim (Abraham) عليه السلام and the little children around him were the offspring of the people. And the one who was kindling the fire was Mâlik, the gate-keeper of the Hell-fire. And the first house in which you entered was the house of the common believers, and the second house was of the martyrs. I am Jibrael (Gabriel) and this is Mikâel (Michael). Raise your head.' I raised my head and saw a thing like a cloud

over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.' " *[2:468-O.B.]*

CHAPTER 48. Sudden unexpected death.

٤٨ ـ باب: مَوْتِ الفَجْأَةِ

698. Narrated 'Āisha رضى الله عنها : A man said to the Prophet صلى الله عليه وسلم, "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet صلى الله عليه وسلم replied in the affirmative. *[2:470-O.B.]*

٦٩٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا : أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ : (إِنَّ أُمِّي ٱفْتُلِتَتْ نَفْسُهَا، وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: (نَعَمْ).

CHAPTER 49. What is said regarding the graves of the Prophet صلى الله عليه وسلم , Abû Bakr and 'Umar رضى الله عنهما .

٤٩ ـ باب: مَا جَاءَ فِي قَبْرِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِي الله عَنْهُمَا

699. Narrated 'Āisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم during his sickness asked repeatedly, "Where am I today? Where will I be tomorrow?" And he was waiting for the day of my turn (impatiently). Then, when my turn came, Allâh took his soul away (in my lap) between my chest and arms and he was buried in my house. *[2:471-O.B.]*

٦٩٩ : وعَنْها رَضِيَ ٱللهُ عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ ٱللهِ ﷺ لَيَتَعَذَّرُ فِي مَرَضِهِ: (أَيْنَ أَنَا الْيَوْمَ، أَيْنَ أَنَا غَدًا). اسْتِبْطَاءً لِيَوْمِ عائِشَةَ، فَلَمَّا كَانَ يَوْمِي، قَبَضَهُ ٱللهُ بَيْنَ سَحْرِي وَنَحْرِي، وَدُفِنَ فِي بَيْتِي.

700. Narrated 'Umar bin Al-Khattâb رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم was pleased with these six persons till his death. And those six persons were namely: 'Uthmân, Alî, Talha, Az-Zubair, Abdur-Rahmân bin 'Auf and Sa'd bin Abî Waqqâs رضى الله عنهم . *[2:475-O.B.]*

٧٠٠ : عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ ٱللهُ عَنْهُ أَنَّه قَالَ: تُوُفِّي رَسُولُ الله ﷺ وهو راضٍ عن هؤلاءِ النَّفَرِ السِّتَّة، فسمَّى السِّتَّة، فَسَمَّى: عُثْمانَ، وَعَلِيًّا، وَطَلْحَةَ وَالزُّبَيْرَ، وَعَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ، وَسَعْدَ بْنَ أَبِي وَقَّاصٍ، رَضِيَ ٱللهُ عَنْهُمْ.

CHAPTER 50. What is forbidden as regards: "Abusing the dead".

٥٠ - باب: مَا يُنْهَى عَنْ سَبِّ الأَمْوَاتِ

701. Narrated 'Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, "Don't abuse the dead, because they have reached the destination of what they forwarded." *[2:476-O.B.]*

٧٠١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: (لاَ تَسُبُّوا الأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا).

24. THE BOOK OF *ZAKĀT*

CHAPTER 1. It is obligatory to pay the *Zakât*[1].

702. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم sent Mu'âdh رضي الله عنه to Yemen and said, "Invite the people to testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and I am Allâh's Messenger (Islâmic Monotheism), and if they obey you to do so, then inform them that Allâh has enjoined on them five *Ṣalât* (prayers) in every day and night (in twenty-four hours), and if they obey you to do so, then inform them that Allâh has made it obligatory for them to pay the *Ṣadaqa*[2] (*Zakât*) from their properties and it is to be taken from the wealthy among them and given to the poor among them." *[2:478-O.B.]*

703. Narrated Abû Ayûb رضي الله عنه: A man said to the Prophet صلى الله عليه وسلم "Tell me of such a deed as will make

٢٤ ـ كِتَابُ الزَّكَاةِ

١ ـ بَاب: وُجُوبِ الزَّكَاةِ

٧٠٢ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ: بَعَثَ مُعَاذًا رَضِيَ ٱللهُ عَنْهُ إِلَى الْيَمَنِ، فَقَالَ: (ٱدْعُهُمْ إِلَى: شَهَادَةِ أَنْ لاَ إِلَٰهَ إِلاَّ ٱللهُ وَأَنِّي رَسُولُ ٱللهِ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَأَعْلِمْهُمْ أَنَّ ٱللهَ قَدِ ٱفْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذٰلِكَ، فَأَعْلِمْهُمْ أَنَّ ٱللهَ ٱفْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ).

٧٠٣ : عَنْ أَبِي أَيُّوبَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَخْبِرْنِي بِعَمَلٍ

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[1] *Zakât:* A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. *Zakât* is meant for eight types of people as mentioned in the Noble Qur'ân:

> "*Aṣ-Ṣadaqât:* (here it means *Zakât*) are only for the: (1) *Fuqarâ'* (the poor who do not beg), (2) and *Al-Masâkîn* (the poor who beg), (3) and those employed to collect (the funds), (4) and for to attract the hearts of those who have been inclined (towards Islâm), (5) and to free the captives, (6) and for those in debt, (7) and for Allâh's Cause (i.e. for *Mujâhidûn* — those fighting in the holy wars), (8) and for the way-farer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise. (V.9:60)"

[2] *Ṣadaqa:* Whatever is given in charity is called in Arabic, *Sadaqa*. *Zakât* is one specific kind of *Ṣadaqa* which is to be collected according to certain rules and regulations from the rich Muslims and distributed among the poor ones. The *Aḥâdith* of this part of the book give the details concerning this religious duty, which is regarded as one of the five major pillars of the Islâmic Faith. Wherever *Ṣadaqa* occurs with the meaning of *Zakât*, the word *Zakât* has been used; otherwise, "giving in charity" is used to stand for the general meaning of *Ṣadaqa*.

me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" The Prophet صلى الله عليه وسلم said, "He has something to ask. (What he needs greatly)". The Prophet صلى الله عليه وسلم said: "(In order to enter Paradise) you should worship Allâh (Alone, and none else) and do not ascribe any partners to Him, offer *Iqâmat-aṣ-Ṣalât**, pay the *Zakât* and keep good relations with your kith and kin." *[2:479-O.B.]*

يُدْخِلُنِي الجَنَّةَ. قَالَ: مَالَهُ مَالَهُ. قَالَ النَّبِيُّ ﷺ: (أَرَبٌ مَالَهُ، تَعْبُدُ ٱللهَ وَلاَ تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ).

704. Narrated Abû Huraira رضي الله عنه : A bedouin came to the Prophet صلى الله عليه وسلم and said, "Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet صلى الله عليه وسلم said, "Worship Allâh, and worship none along with Him, perform *Iqâmat-aṣ-Ṣalât*, pay the compulsory *Zakât,* and observe *Ṣaum* (fasts) in the month of *Ramaḍân*." The bedouin said, "By Him, in Whose Hands my soul (life) is, I will not do more than this." When he (the bedouin) left, the Prophet صلى الله عليه وسلم said, "Whoever likes to see a man of Paradise, then he may look at this man." *[2:480-O.B.]*

٧٠٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ، إِذَا عَمِلْتُهُ دَخَلْتُ الجَنَّةَ. قَالَ: (تَعْبُدُ ٱللهَ وَلاَ تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاَةَ المَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ المَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ). قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لاَ أَزِيدُ عَلَى هٰذَا. فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ: (مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الجَنَّةِ، فَلْيَنْظُرْ إِلَى هٰذَا).

705. Narrated (Abû Huraira) رضي الله عنه : When Allâh's Messenger صلى الله عليه وسلم died and Abû Bakr رضي الله عنه became the caliph some Arabs renegaded (converted to disbelief) (Abû Bakr decided to declare war against them), 'Umar رضي الله عنه said to Abû Bakr, "How can you fight with these people although Allâh's Messenger صلى الله عليه وسلم said, 'I have been ordered (by Allâh) to fight the people till they say: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and whoever

٧٠٥ : وعنه - رَضِيَ ٱللهُ عَنْهُ - قَالَ: لَمَّا تُوُفِّيَ رَسُولُ ٱللهِ ﷺ وَكانَ أَبُو بَكْرٍ رَضِيَ ٱللهُ عَنْهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقَالَ عُمَرُ رَضِيَ ٱللهُ عَنْهُ: كَيْفَ تُقَاتِلُ النَّاسَ؟ وَقَدْ قَالَ رَسُولُ ٱللهِ ﷺ: (أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَ إِلٰهَ إِلاَّ ٱللهُ، فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى ٱللهِ). فَقَالَ: وَٱللهِ

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* *Iqâmat-aṣ-Ṣalât:* See the glossary.

said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allâh." Abû Bakr said, "By Allâh! I will fight those who differentiate between the *Ṣalât* (prayer) and the *Zakât,* as *Zakât* is the compulsory right to be taken from the property (according to Allâh's Orders). By Allâh! If they refuse to pay me even a she-kid which they used to pay at the time of Allâh's Messenger صلى الله عليه وسلم, I would fight with them for withholding it". Then 'Umar said, "By Allâh, it was nothing, but Allâh opened Abû Bakr's chest towards the decision (to fight) and I came to know that his decision was right." *[2:483-O.B.]*

لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ المَالِ، وَٱللهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ ٱللهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ رَضِيَ ٱللهُ عَنْهُ: فَوَٱللهِ مَا هُوَ إِلاَّ أَنْ قَدْ شَرَحَ ٱللهُ صَدْرَ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

CHAPTER 2. The sin of a person who does not pay *Zakât.*

٢ - باب: إِثْمِ مَانِعِ الزَّكَاةِ

706. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "(On the Day of Resurrection) camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their *Zakât* (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their *Zakât,* then they would tread him with their hooves and would butt him with their horns." The Prophet صلى الله عليه وسلم added, "One of their rights is that they should be milked while water is kept in front of them." The Prophet صلى الله عليه وسلم added, "I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, 'O Muḥammad! (Please intercede for me,)' I will say to him, 'I can't help you, for I conveyed Allâh's Message to

٧٠٦ : وعنه - رَضِيَ ٱللهُ عَنهُ - قَالَ: قَالَ النَّبِيُّ ﷺ : (تَأْتِي الإِبِلُ عَلَى صَاحِبِهَا، عَلَى خَيْرِ مَا كَانَتْ، إِذَا هُوَ لَمْ يُعْطِ فِيهَا حَقَّهَا، تَطَؤُهُ بِأَخْفَافِهَا، وَتَأْتِي الْغَنَمُ عَلَى صَاحِبِهَا عَلَى خَيْرِ مَا كَانَتْ، إِذَا لَمْ يُعْطِ فِيهَا حَقَّهَا، تَطَؤُهُ بِأَظْلاَفِهَا، وَتَنْطَحُهُ بِقُرُونِهَا)، قَالَ: (وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلَى المَاءِ).

قَالَ: (وَلاَ يَأْتِي أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِشَاةٍ يَحْمِلُهَا عَلَى رَقَبَتِهِ لَهَا يُعَارٌ، فَيَقُولُ: يَا مُحَمَّدُ، فَأَقُولُ: لاَ أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ بَلَّغْتُ، وَلاَ يَأْتِي بِبَعِيرٍ يَحْمِلُهُ عَلَى رَقَبَتِهِ لَهُ رُغَاءٌ، فَيَقُولُ: يَا

you.' Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say 'O Muhammad! (Please intercede for me)', I will say to him, 'I can't help you for I conveyed Allah's Message to you.' " *[2:485-O.B.]*

مُحَمَّدُ، فَأَقُولُ: لاَ أَمْلِكُ لَكَ مِنَ ٱللهِ شَيْئًا، قَدْ بَلَّغْتُ).

707. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever is made wealthy by Allâh and does not pay the *Zakât* of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth)[1]. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.' "Then the Prophet صلى الله عليه وسلم recited the holy Verse: "Let not those who covetously withhold....." (to the end of the Verse). (V.3:180). *[2:486-O.B]*

٧٠٧ : وعنه - رَضِيَ ٱللهُ عَنْهُ - قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ آتَاهُ ٱللهُ مَالاً، فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ، لَهُ زَبِيبَتَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلِهْزِمَتَيْهِ، يَعْنِي شِدْقَيْهِ، ثُمَّ يَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ، ثُمَّ تَلاَ: ﴿لاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ﴾. الآيَةَ).

CHAPTER 3. A property from which the *Zakât* is paid is not a *Al-Kanz*.

٣ - باب: مَا أُدِّيَ زَكَاتُهُ فَلَيْسَ بِكَنْزٍ

708. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "No *Zakât* is due on property mounting to less than five *Uqiya* (of silver), and no *Zakât* is due on less than five camels, and there is no *Zakât* on less than five *Wasq*." (A *Wasq* equals 60 *Ṣa'*) & (1 *Ṣa'* = 3 kgs approx.). [See *Niṣâb:* in the glossary] *[2:487-O.B.]*

٧٠٨ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ).

CHAPTER 4. *Aṣ-Ṣadaqa* (charity) must be from money earned honestly.

٤ - باب: الصَّدَقَةِ مِن كَسبٍ طَيِّبٍ

709. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If

٧٠٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ تَصَدَّقَ

[1] See *Fath Al-Bâri*, Vol. 4, Pages 11-13.

one gives in charity what equals one date-fruit from the honestly earned money and Allâh accepts only the honestly earned money — Allâh takes it in His Right (Hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain." *[2:491-O.B.]*

بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلاَ يَقْبَلُ اللهُ إِلاَّ الطَّيِّبَ، فَإِنَّ اللهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهَا، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ، حَتَّى تَكُونَ مِثْلَ الجَبَلِ).

CHAPTER 5. To practice charity (as early as possible) before such time comes when nobody would accept it.

٥ - باب: الصَّدَقَةِ قَبْلَ الرَّدِّ

710. Narrated Ḥâritha bin Wahb رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, "If you had brought it yesterday, I would have taken it, but today I am not in need of it." *[2:492-O.B.]*

٧١٠ : عَنْ حارِثَةَ بْنِ وَهْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (تَصَدَّقُوا، فَإِنَّهُ يَأْتِي عَلَيْكُمْ زَمَانٌ، يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلاَ يَجِدُ مَنْ يَقْبَلُهَا، يَقُولُ الرَّجُلُ: لَوْ جِئْتَ بِهَا بِالأَمْسِ لَقَبِلْتُهَا، فَأَمَّا الْيَوْمَ فَلاَ حَاجَةَ لِي بِهَا).

711. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The Hour (Day of Judgement) will not be established till your wealth increases so much so that one will be worried, for no one will accept his *Zakât* and the person to whom he will give it, will reply, 'I am not in need of it.' " *[2:493-O.B.]*

٧١١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمُ المَالُ، فَيَفِيضَ، حَتَّى يُهِمَّ رَبَّ المَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ، فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ: لاَ أَرَبَ لِي).

712. Narrated 'Adî bin Ḥâtim رضى الله عنه : While I was sitting with Allâh's Messenger صلى الله عليه وسلم two persons came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allâh's Messenger صلى الله عليه وسلم said, "As regards stealing and robberies, there will shortly come a

٧١٢ : عَنْ عَدِيِّ بْنِ حاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ:

كُنْتُ عِنْدَ رَسُولِ اللهِ ﷺ، فَجَاءَهُ رَجُلاَنِ، أَحَدُهُمَا يَشْكُو الْعَيْلَةَ، وَالآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللهِ

time when a caravan will go to Makka (from Al-Madîna) without any guard. And regarding poverty, The Hour (Day of Judgement) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allâh تعالى and there will be neither a screen nor an interpreter between him and Allâh تعالى , and Allâh will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allâh تعالى will further ask, 'Didn't I send a Messenger to you?' And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. So let each one of you save himself from the Hell-fire, even by giving half of a date-fruit (in charity). And if you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your Muslim brother). *[2:494-O.B.]*

ﷺ: (أَمَّا قَطْعُ السَّبِيلِ: فَإِنَّهُ لاَ يَأْتِي عَلَيْكَ إِلاَّ قَلِيلٌ، حَتَّى تَخْرُجَ الْعِيرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ، وَأَمَّا الْعَيْلَةُ: فَإِنَّ السَّاعَةَ لاَ تَقُومُ، حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لاَ يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقِفَنَّ أَحَدُكُمْ بَيْنَ يَدَيِ اللهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ، وَلاَ تَرْجُمَانٌ يُتَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أُوتِكَ مَالاً؟ فَلَيَقُولَنَّ: بَلَى، ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولاً؟ فَلَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلاَ يَرَى إِلاَّ النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلاَ يَرَى إِلاَّ النَّارَ، فَلْيَتَّقِيَنَّ أَحَدُكُمُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ).

CHAPTER 6. Protect yourself from Hell-fire even with a half date, or with a little object of charity.

٦ - باب: اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ وَالْقَلِيلِ مِنَ الصَّدَقَةِ

713. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A time will come upon the people when a person will wander about with gold as *Zakât* and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women." *[2:495-O.B.]*

٧١٣ : عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ، يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ، ثُمَّ لاَ يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ، مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ).

714. Narrated Abû Mas'ûd Al-Anṣârî رضى الله عنه : Whenever Allâh's Messenger صلى الله عليه وسلم ordered us to give in charity, we used to go to the market and work

٧١٤ : عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ

as porters and get a *Mûdd* (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand. *[2:497-O.B.]*

إِذَا أَمَرَنَا بِالصَّدَقَةِ، انْطَلَقَ أَحَدُنَا إِلَى السُّوقِ، فَيُحَامِلَ، فَيُصِيبُ المُدَّ، وَإِنَّ لِبَعْضِهِمْ الْيَوْمَ لِمَائَةَ أَلْفٍ.

715. Narrated 'Āisha رضى الله عنها : A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet صلى الله عليه وسلم came and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-fire." *[2:499-O.B.]*

٧١٥ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَتِ امْرَأَةٌ مَعَهَا ابْنَتَانِ لَهَا تَسْأَلُ، فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا، فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ ﷺ عَلَيْنَا فَأَخْبَرْتُهُ، فَقَالَ النَّبِيُّ ﷺ: (مَنِ ابْتُلِيَ مِنْ هٰذِهِ الْبَنَاتِ بِشَيْءٍ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ).

CHAPTER 7. Which charity is superior?

٧ - باب: أَيُّ الصَّدَقَةِ أَفْضَلُ؟

716. Narrated Abû Huraira رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم and asked, "O Allâh's Messenger which charity is the most superior in reward?" He replied, "The charity which you practise while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' (And it has already belonged to such and such (his heirs)." *[2:500-O.B.]*

٧١٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ، أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: (أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلاَ تُمْهِلُ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ، قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ).

CHAPTER 8.

٨ - «باب»

717. Narrated 'Āisha رضى الله عنها : Some of the wives of the Prophet صلى الله عليه وسلم asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and

٧١٧ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ قُلْنَ لِلنَّبِيِّ ﷺ: أَيُّنَا أَسْرَعُ بِكَ لُحُوقًا؟ قَالَ: (أَطْوَلُكُنَّ يَدًا). فَأَخَذُوا قَصَبَةً يَذْرَعُونَهَا، فَكَانَتْ

Sauda's hand turned out to be the longest. (When Zainab bint Jaḥsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practising charity, so she was the first to follow the Prophet صلى الله عليه وسلم and she used to love to practise charity. (Sauda died later in the caliphate of Muâwiya). *[2:501-O.B.]*

سَوْدَةُ أَطْوَلَهُنَّ يَدًا، فَعَلِمْنَا بَعْدُ: أَنَّمَا كَانَتْ طُولَ يَدِهَا الصَّدَقَةُ، وَكَانَتْ أَسْرَعَنَا لُحُوقًا بِهِ، وَكَانَتْ تُحِبُّ الصَّدَقَةَ.

CHAPTER 9. If one gives an object of charity to a wealthy person unknowingly (one's act of charity is accepted by Allâh).

٩ - باب: إِذَا تَصَدَّقَ عَلَى غَنِيٍّ وَهُوَ لَا يعلَمُ

718. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, 'O Allâh! All the praises and thanks are for You. I will give alms again.' And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, 'O Allâh! All the praises and thanks are for You. (I gave my alms) to an adulteress. I will give alms again.' So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, 'O Allâh! All the praises and thanks are for You. (I had given alms) to a thief, to an adulteress and to a wealthy man.' Then someone came and said to him, 'The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take

٧١٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ لَكَ الحَمْدُ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الحَمْدُ، عَلَى زَانِيَةٍ؟ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصُدِّقَ عَلَى غَنِيٍّ، فَقَالَ: اللَّهُمَّ لَكَ الحَمْدُ، عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ، فَأُتِيَ: فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ: فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ: فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأَمَّا الْغَنِيُّ: فَلَعَلَّهُ يَعْتَبِرُ، فَيُنْفِقُ مِمَّا أَعْطَاهُ ٱللهُ).

a lesson from it and spend his wealth which Allâh has given him, in Allâh's Cause.' " *[2:502 O.B.]*

CHAPTER 10. If a person gives something in charity to his own son unknowingly.

١٠ - باب: إذَا تَصَدَّقَ عَلَى ابْنِهِ وَهُوَ لاَ يَشعُرُ

719. Narrated Ma'n bin Yazîd رضى الله عنه : My grandfather, my father and I gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم got me engaged and then got me married. One day I went to the Prophet صلى الله عليه وسلم with a complaint...... My father Yazîd had given some gold coins for charity and kept them with a man in the mosque (to give them to the poor) but I went and took them and brought them to him (my father). My father said, "By Allâh! I did not intend to give them to you." I took (the case) to Allâh's Messenger صلى الله عليه وسلم . On that Allâh's Messenger صلى الله عليه وسلم said, "O Yazîd! You will be rewarded for what you intended. O Ma'n! Whatever you have taken is yours." *[2:503-O.B.]*

٧١٩ : عَنْ مَعْنِ بْنِ يَزِيدَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

بَايَعْتُ رَسُولَ ٱللهِ ﷺ أَنَا وَأَبِي وَجَدِّي، وَخَطَبَ عَلَيَّ فَأَنْكَحَنِي، وَخاصَمْتُ إِلَيْهِ: كَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ فِي المَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا، فَأَتَيْتُه بِهَا، فَقَالَ: وَٱللهِ مَا إِيَّاكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ ٱللهِ ﷺ، فَقَالَ: (لَكَ مَا نَوَيْتَ يَا يَزِيدُ، وَلَكَ مَا أَخَذْتَ يَا مَعْنُ).

CHAPTER 11. Whoever ordered his servant to give something in charity and did not give it himself.

١١ - باب: مَنْ أَمَرَ خَادِمَهُ بالصَّدَقَة وَلَمْ يُنَاوِل بِنَفْسِه

720. Narrated 'Âisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others." *[2:506-O.B.]*

٧٢٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا أَنْفَقَتِ المَرْأَةُ مِنْ طَعَامِ بَيْتِهَا، غَيْرَ مُفْسِدَةٍ، كانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذٰلِكَ، لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا).

CHAPTER 12. The wealthy only are required to give in charity.

١٢ - باب: لَا صَدَقَةَ إلَّا عَنْ ظَهْرِ غِنًى

721. Narrated Hakîm bin Hizâm رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allâh will give him and save him from asking others, and whosoever is satisfied with what Allâh has given him, Allâh will make him self-sufficient." *[2:508-O.B.]*

٧٢١ : عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَٱبْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَعِفَّ يُعِفَّهُ ٱللهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ ٱللهُ).

722. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم while on the pulpit said about charity, and to abstain from asking others for some financial help, and begging others, saying: "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar." *[2:509-O.B.]*

٧٢٢ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ، وَهُوَ عَلَى الْمِنْبَرِ، وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ وَالْمَسْأَلَةَ: (الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ، وَالْيَدُ السُّفْلَى هِيَ السَّائِلَةُ).

CHAPTER 13. To exhort one to give in charity and to intercede for the same purpose.

١٣ - باب: التَّحْرِيضِ عَلَى الصَّدَقَةِ وَالشَّفَاعَةِ فِيهَا

723. Narrated Abû Mûsa رضى الله عنه : Whenever a beggar came to Allâh's Messenger صلى الله عليه وسلم or he was asked for something, he would intercede (and say to his companions), "Help and recommend him and you will receive the reward for it; and Allâh will bring about what He will through His Prophet's صلى الله عليه وسلم tongue."[1] *[2:512-O.B.]*

٧٢٣ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ إِذَا جَاءَهُ السَّائِلُ، أَوْ طُلِبَتْ إِلَيْهِ حَاجَةٌ، قَالَ: (ٱشْفَعُوا تُؤْجَرُوا، وَيَقْضِي ٱللهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ مَا شَاءَ).

[1] The Prophet صلى الله عليه وسلم urged his companions to intercede with him on behalf of their Muslim brethren who were in need of something or had some difficulties. He meant that =

724. Narrated Asmâ' bint Abû Bakr رضي الله عنهما : The Prophet صلى الله عليه وسلم said to me, "Do not withhold your money, (for if you did so) Allâh would withhold His Blessings from you." In another quotation: "Do not withhold your money by counting and hoarding it [being afraid that it (money) may be exhausted (by spending in Allâh's Cause) lest Allâh should withhold His Blessings from you]." [See *Fath Al-Bâri,* Vol. 4, Page 43]. *[2:513,514-O.B.]*

٧٢٤ : عَنْ أَسْماءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَتْ: قَالَ لِي النَّبِيُّ ﷺ: (لاَ تُوكِي فَيُوكىٰ عَلَيْكِ). وَفِي رواية: (لاَ تُحْصِي فَيُحْصِي ٱللهُ عَلَيْكِ).

CHAPTER 14. To give in charity as much as you can afford.

١٤ - باب: الصَّدَقَة فِيمَا اسْتَطَاعَ

725. (Narrated Asmâ' bint Abû Bakr رضي الله عنهما :) The Prophet صلى الله عليه وسلم said, "Do not shut your money bag; otherwise Allâh too will withhold His Blessings from you. Spend (in Allâh's Cause) as much as you can afford." *[2:515-O.B.]*

٧٢٥ : وَفِي رواية: (لاَ تُوعِي فَيُوعِيَ ٱللهُ عَلَيْكِ، ٱرْضَخِي مَا ٱسْتَطَعْتِ).

CHAPTER 15. Whoever gave things in charity while he was a *Mushrik*[1] and then embraced Islâm.

١٥ - باب: مَنْ تَصَدَّقَ فِي الشِّرْكِ ثُمَّ أَسْلَمَ

726. Narrated Hakîm bin Hizâm رضي الله عنه : I said to Allâh's Messenger صلى الله عليه وسلم , "Before embracing Islâm I used to do good deeds like giving in charity, manumitting of slaves, and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?" The Prophet صلى الله عليه وسلم replied, "You became Muslim with all those good deeds (without losing their reward)." *[2:517-O.B.]*

٧٢٦ : عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ ٱللهِ، أَرَأَيْتَ أَشْيَاءَ، كُنْتُ أَتَحَنَّثُ بِهَا فِي الجَاهِلِيَّةِ، مِنْ صَدَقَةٍ، أَو عَتَاقَةٍ، وَصِلَةِ رَحِمٍ، فَهَلْ فِيهَا مِنْ أَجْرٍ؟ فَقَالَ النَّبِيُّ ﷺ: (أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ).

= he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet صلى الله عليه وسلم prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allâh and could not be changed in any circumstances.

[1] *Al-Mushrikûn:* polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم .

CHAPTER 16. The servant gets a reward for giving charity when ordered by the owner of the property as long as the servant has no intention of spoiling it (his master's property).

١٦ - باب: أَجْرِ الخَادِمِ إِذَا تَصَدَّقَ بِأَمْرِ صَاحِبِهِ غَيْرَ مُفْسِدٍ

727. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "An honest Muslim trustee (store-keeper) who carries out the orders of his master and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is. regarded as one of the two charitable persons." *[2:519-O.B.]*

٧٢٧ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الخَازِنُ المسْلِمُ الأَمِينُ، الَّذِي يُنْفِذُ - وَرُبَّما قَالَ: يُعْطِي - مَا أُمِرَ بِهِ، كامِلًا مُوَفَّرًا، طَيِّبًا بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ المُتَصَدِّقَيْنِ).

CHAPTER 17. The Statement of Allâh تعالى :- "As for him who gives (in charity) and keeps his duty to Allâh, and fears Him ...." (V.92 : 5-10) (And the saying of the angels:) 'O Allâh, compensate a person who spends in Your Cause for what he has spent.'

١٧ - باب: قَوْلِ الله تَعالَى: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ اللَّهُمَّ أَعْطِ مُنْفِقَ مَالٍ خَلَفاً

728. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Every day two angels come down (from the heaven) and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.' " *[2:522-O.B.]*

٧٢٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ، إِلاَّ مَلَكَانِ يَنْزِلاَنِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا).

CHAPTER 18. The examples of an alms-giver and a miser.

١٨ - باب: مَثَلِ البَخِيلِ والمُتَصَدِّقِ

729. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The example of a miser and an alms-giver is like the example of two persons wearing iron cloaks Allâh's Messenger صلى الله عليه وسلم also said, "The example of an alms-giver and a miser is like the example of two persons who have two

٧٢٩ : وعَنْه رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ ٱللهِ ﷺ يَقُولُ: (مَثَلُ الْبَخِيلِ وَالمُنْفِقِ، كَمَثَلِ رَجُلَيْنِ، عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، مِنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا،

iron cloaks on them from their breasts to their collar bones, and when the alms-giver gives in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks)[1]. And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place and he tries to widen it, but it does not become wide." *[2:523-O.B.]*

فَأَمَّا المُنْفِقُ: فَلاَ يُنْفِقُ إِلاَّ سَبَغَتْ، أَوْ وَفَرَتْ عَلَى جِلْدِهِ، حَتَّى تُخْفِيَ بَنَانَهُ، وَتَعْفُوَ أَثَرَهُ. وَأَمَّا البَخِيلُ: فَلاَ يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلا لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا، فَهُوَ يُوَسِّعُهَا فَلاَ تَتَّسِعُ).

CHAPTER 19. Every Muslim has to give in charity and whoever does not find anything to give, should do all that is good [i.e. enjoin *Al-Ma'rûf* (Islâmic Monotheism, and all that Islâm has ordained)].

١٩ - باب: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ فَمَنْ لَم يَجِد فَلْيَعْمَل بِالمَعرُوفِ

730. Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Every Muslim has to give in charity," The people asked, "O Allâh's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot do even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform all that is good [i.e. enjoin *Al-Ma'rûf* (Islâmic Monotheism, and all that Islâm has ordained)] and keep away from all that is evil [i.e. disbelief, polytheism, and all that Islâm has forbidden] and this will be regarded as charitable deeds." [See *Fath Al-Bâri*, Vol. 4, Page 50] *[2:524-O.B.]*

٧٣٠ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قَالَ: (عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ). فَقَالُوا: يَا نَبِيَّ ٱللهِ، فَمَنْ لَمْ يَجِدْ؟ قَالَ: (يَعْمَلُ بِيَدِهِ، فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ). قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: (يُعِينُ ذَا الحَاجَةِ المَلْهُوفَ). قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: (فَلْيَعْمَلْ بِالمَعْرُوفِ، وَلْيُمْسِكْ عَنِ الشَّرِّ، فَإِنَّهَا لَهُ صَدَقَةٌ).

CHAPTER 20. How much is *Zakât* and how much may be given in

٢٠ - باب: قَدْرُ كَمْ يُعْطِي مِنَ الزَّكَاةِ وَالصَّدَقَة

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[1] His sins will be forgiven.

charity? And whoever gave a sheep in charity.

731. Narrated Umm 'Aṭîyya رضى الله عنها : I (Nusaiba Al-Anṣârîya) sent some meat of a sheep (which I gave in charity) to Buraira (the freed slave of 'Āisha رضى الله عنها) and she gave some of it to 'Āisha رضى الله عنها . The Prophet صلى الله عليه وسلم asked 'Āisha for something to eat. 'Āisha replied that there was nothing except what Nusaiba Al-Anṣârîya had sent of that sheep. The Prophet صلى الله عليه وسلم said to her, "Bring it as it has reached its place. (i.e. now it is not a thing of charity but a gift for us)." *[2:525-O.B.]*

٧٣١ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: بُعِثَ إِلَى نُسَيْبَةَ الأَنْصَارِيَّةِ بِشَاةٍ، فَأَرْسَلَتْ إِلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا مِنْهَا، فَقَالَ النَّبِيُّ ﷺ: (عِنْدَكُمْ شَيْءٌ؟). فَقُلْتُ: لاَ، إِلاَّ مَا أَرْسَلَتْ بِهِ نُسَيْبَةُ مِنْ تِلْكَ الشَّاةِ، فَقَالَ: (هَاتِ، فَقَدْ بَلَغَتْ مَحِلَّهَا).

CHAPTER 21. *Zakât* may be paid in kind (and not in cash).

٢١ - باب: العَرْضِ فِي الزَّكَاةِ

732. Narrated Anas رضى الله عنه : Abû Bakr رضى الله عنه wrote to me what Allâh had instructed His Messenger صلى الله عليه وسلم to do regarding the one who had to pay one *Bint Makhâḍ* (i.e. one year old she-camel) as *Zakât,* and he did not have it but had got *Bint Labûn* (two year old she-camel). (He wrote that) it could be accepted from him as *Zakât*, and the collector of *Zakât* would return him twenty dirhams[1] or two sheep; and if the *Zakât* payer had not a *Bint Makhâḍ*, but he had *Ibn Labûn* (a two year old he-camel) then it could be accepted as his *Zakât*, but he would not be paid anything. *[2:528-O.B.]*

٧٣٢ : عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ أَبَا بَكْرٍ الصِّدِّيق رَضِيَ اللهُ عَنْهُ: كَتَبَ لَهُ الَّتِي أَمَرَ اللهُ رَسُولَهُ ﷺ: (وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ بِنْتُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ المُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، فَإِنْ لَمْ يَكُنْ عِنْدَهُ بِنْتُ مَخَاضٍ عَلَى وَجْهِهَا، وَعِنْدَهُ ابْنُ لَبُونٍ، فَإِنَّهُ يُقْبَلُ مِنْهُ، وَلَيْسَ مَعَهُ شَيْءٌ).

CHAPTER 22. The individual property of different people should neither be gathered together nor the joint property should be divided, in assessing the *Zakât*.

٢٢ - باب: لاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلاَ يُفَرَّقُ بَيْنَ مُجتَمِعٍ

733. Narrated (Anas) رضى الله عنه : Abû Bakr رضى الله عنه wrote to me what was

٧٣٣: وَعَنْهُ رَضِيَ اللهُ عَنْهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ: كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللهِ

[1] One dirham equals 3 1/5 grams of silver.

made compulsory by Allâh's Messenger صلى الله عليه وسلم and that was (regarding the payments of *Zakât* and there was mentioned in it). Neither the property of different people should be gathered together nor the joint property should be split for fear of (paying more, or receiving less) *Zakât*[1]. *[2:530-O.B.]*

ﷺ: (وَلاَ يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، خَشْيَةَ الصَّدَقَةِ).

CHAPTER 23. If a property is equally owned by two partners, its *Zakât* is to be paid as a whole, and each partner is to pay the same amount.

٢٣ - باب: مَا كَانَ مِن خَلِيطَين فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّة

734. Narrated (Anas) رضى الله عنه : Abû Bakr رضى الله عنه wrote to me what Allâh's Messenger صلى الله عليه وسلم has made compulsory (regarding *Zakât*) and there was mentioned in it: If a property is equally owned by two partners, they should pay the combined *Zakât* and it will be considered that both of them have paid their *Zakât* equally. *[2:531-O.B.]*

٧٣٤:وفي رواية: أَنَّ أَبَا بَكْرٍ رَضِيَ ٱللهُ عَنْهُ: كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ ٱللهِ ﷺ: (وَمَا كَانَ مِنْ خَلِيطَيْنِ، فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ).

CHAPTER 24. The *Zakât* of camels.

٢٤ - باب: زَكَاةِ الإِبْلِ

735. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : A bedouin asked Allâh's Messenger صلى الله عليه وسلم about the emigration. The Prophet صلى الله عليه وسلم said, "May Allâh have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their *Zakât*?" The bedouin said, "Yes, I have camels and I pay their *Zakât*." The Prophet صلى الله عليه وسلم said, "Work beyond the seas and Allâh will not decrease (waste the

٧٣٥ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ ٱللهِ ﷺ عَنِ الْهِجْرَةِ، فَقَالَ: (وَيْحَكَ، إِنَّ شَأْنَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ تُؤَدِّي صَدَقَتَهَا). قَالَ: نَعَمْ، قَالَ: (فَٱعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ ٱللهَ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا).

[1] e.g. If somebody owns forty to one hundred and twenty sheep, he should pay only one sheep. But if there are three persons having forty sheep each, they are not permitted to gather their sheep together intending to pay one sheep only whereas each has to pay one sheep. Similarly, one person having forty sheep is not permitted to divide his sheep intending not to pay the *Zakât*.

This *Hadîth* may also mean that the *Zakât*-collector should not do the same with the intention of collecting more *Zakât*. He should not divide the property of one person or gather the property of different persons when collecting *Zakât*.

reward of) any of your good deeds." *[2:532-O.B.]*

CHAPTER 25. Whoever has to pay a *Bint Makhâḍ* as *Zakât* and has not got it.

736. Narrated Anas رضي الله عنه : Abû Bakr رضي الله عنه wrote to me about the *Zakât* which Allâh had ordered His Messenger صلى الله عليه وسلم to observe: Whoever had to pay *Jadh'a* (*Jadh'a* means a four year old she-camel) as *Zakât* from his herd of camels and he had not got one, and he had *Ḥiqqa* (three year old she camel), that *Ḥiqqa* should be accepted from him along with two sheep if they were available or twenty dirhams and whoever had to pay *Ḥiqqa* as *Zakât* and he had no *Ḥiqqa* but had a *Jadh'a*, the *Jadh'a* should be accepted from him, and the *Zakât* collector should pay back or return to him twenty dirhams or two sheep; and whoever had to pay *Ḥiqqa* as *Zakât* and he had not got one, but had a *Bint Labûn* (two year old she-camel), it should be accepted from him along with two sheep or twenty dirhams; and whoever had to pay *Bint Labûn* and had a *Ḥiqqa*, that *Ḥiqqa* should be accepted from him and the *Zakât* collector should pay back or return him twenty dirhams or two sheep; and whoever had to pay *Bint Labûn* and he had not got one but had a *Bint Makhâḍ* (one year old she camel), that *Bint Makhâḍ* should be accepted from him along with twenty dirhams or two sheep. *[2:533-O.B.]*

٢٥ - باب: مَنْ بَلَغت عِنْدَهُ صَدَقَةُ بِنْتِ مَخاضٍ ولَيْسَتْ عِنْدَهُ

٧٣٦ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ ٱللهُ عَنْهُ: كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ، الَّتِي أَمَرَ ٱللهُ رَسُولَهُ ﷺ: (مَنْ بَلَغَتْ عِنْدَهُ مِنَ الإِبِلِ صَدَقَةُ الجَذَعَةِ، وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ ٱسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ، وَلَيْسَتْ عِنْدَهُ الْحِقَّةُ، وَعِنْدَهُ الجَذَعَةُ، فَإِنَّهَا تُقْبَلُ مِنْهُ الجَذَعَةُ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ، وَلَيْسَتْ عِنْدَهُ إِلاَّ بِنْتُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ، وَيُعْطِي شَاتَيْنِ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ ٱلْحِقَّةُ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتَ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ بِنْتُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ مَخَاضٍ، وَيُعْطِي مَعَهَا عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ).

CHAPTER 26. The *Zakât* of sheep.

737. Narrated (Anas) رضي الله عنه : When Abû Bakr رضي الله عنه sent me to (collect the

٢٦ - باب: زَكَاةِ الغَنَمِ

٧٣٧ : وَعنه رَضِيَ ٱللهُ عَنْهُ: أَنَّ أَبَا

Zakât from) Bahrain, he wrote to me the following:-

(In the Name of Allâh, the Most Beneficent, the Most Merciful).

These are the orders for *Zakât* which Allâh's Messenger صلى الله عليه وسلم had made obligatory for every Muslim, and which Allâh had ordered His Messenger صلى الله عليه وسلم to observe: — Whoever amongst the Muslims is asked to pay *Zakât* accordingly, he should pay it (to the *Zakât* collector) and whoever is asked more than that (what is specified in this script) he should not pay it. For twenty-four camels or less, sheep are to be paid as *Zakât*; for every five camels one sheep is to be paid, and if there are between twenty-five to thirty-five (25-35camels), one *Bint Makhâḍ* (one year old she-camel) is to be paid; and if they are between thirty-six to forty-five (36-45 camels), one *Bint Labûn* (two year old she-camel) is to be paid ; and if they are between forty-six to sixty (46-60 camels), one *Ḥiqqa* (matured three year old she-camel) is to be paid; and if the number is between sixty-one to seventy-five (61-75 camels), one *Jadh'a* (four year old she-camel) is to be paid; and if the number is between seventy-six to ninety (76-90 camels) two *Bint Labûn* are to be paid; and if they are from ninety-one to one hundred and twenty (91-120 camels), two *Ḥiqqa* (matured she-camels) are to be paid; and if they are over one hundred and twenty (camels), for every forty (over one hundred and twenty) one *Bint Labûn* is to be paid, and for every fifty camels (over one hundred and twenty) one *Ḥiqqa* is to be paid; and whoever has got only four camels, has to pay nothing as *Zakât*, but if the owner of these four camels wants to give something, he can. If the number

بَكْرٍ رَضِيَ ٱللهُ عَنْهُ، كَتَبَ لَهُ هٰذَا الْكِتَابَ، لَمَّا وَجَّهَهُ إِلَى الْبَحْرَيْنِ:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

هٰذِهِ فَرِيضَةُ الصَّدَقَةِ، الَّتِي فَرَضَ رَسُولُ ٱللهِ ﷺ عَلَى الْمُسْلِمِينَ، وَالَّتِي أَمَرَ ٱللهُ بِهَا رَسُولَهُ، فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا، وَمَنْ سُئِلَ فَوْقَهَا فَلاَ يُعْطِ:

(فِي أَرْبَعٍ وَعِشْرِينَ مِنَ الإِبِلِ فَمَا دُونَهَا، مِنَ الْغَنَمِ، مِنْ كُلِّ خَمْسٍ شَاةٌ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ إِلَى خَمْسٍ وَثَلاثِينَ فَفِيهَا بِنْتُ مَخَاضٍ أُنْثَىٰ، فَإِذَا بَلَغَتْ سِتًّا وَثَلاثِينَ إِلَى خَمْسٍ وَأَرْبَعِينَ فَفِيهَا بِنْتُ لَبُونٍ أُنْثَىٰ، فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ إِلَى سِتِّينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الجَمَلِ، فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خَمْسٍ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ، فَإِذَا بَلَغَتْ - يَعْنِي - سِتًّا وَسَبْعِينَ إِلَى تِسْعِينَ فَفِيهَا بِنْتَا لَبُونٍ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى عِشْرِينَ وَمِائَةٍ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الجَمَلِ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَمَنْ لَمْ يَكُنْ مَعَهُ إِلاَّ أَرْبَعٌ مِنَ الإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ، إِلاَّ أَنْ يَشَاءَ رَبُّهَا، فَإِذَا بَلَغَتْ خَمْسًا مِنَ الإِبِلِ فَفِيهَا شَاةٌ.

of camels increases to five, the owner has to pay one sheep as *Zakât*. As regards the *Zakât* for the (flock) of sheep; if they are between forty and one hundred and twenty (40-120 sheep) one sheep is to be paid; and if they are between one hundred and twenty to two hundred (120-200 sheep), two sheep are to be given; and if they are between two hundred to three hundred (200-300 sheep), three sheep are to be given and for over three hundred sheep, for every extra hundred sheep, one sheep is to be given as *Zakât*. And if somebody has got less than forty sheep, no *Zakât* is required, but if he wants to give, he can. For silver: the *Zakât* is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two hundred dirhams (i.e. approx. 640 grams), there is no *Zakât*, but if the owner wants to pay he can. *[2:534-O.B.]*

وَفِي صَدَقَةِ الْغَنَمِ: فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمِائَةٍ شَاةٌ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ إِلَى مَائَتَيْنِ شَاتَانِ، فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ إِلَى ثَلاَثِمَائَةٍ فَفِيهَا ثَلاثٌ، فَإِذَا زَادَتْ عَلَى ثَلاَثِمِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةٌ، فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً، فَلَيْسَ فِيهَا صَدَقَةٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا.

وَفِي الرِّقَةِ رُبْعُ الْعُشْرِ، فَإِنْ لَمْ تَكُنْ إِلاَّ تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا).

CHAPTER 27. In *Zakât* no defective (animals) are to be taken.

٢٧ - باب: لاَيُؤخَذُ فِي الصَّدَقَةِ إِلاَّ السَّلِيم

738. Narrated (Anas) رضي الله عنه : Abû Bakr رضي الله عنه wrote to me what Allâh had ordered His Messenger صلى الله عليه وسلم (about *Zakât*) which goes: — Neither an old nor a defective animal, nor a male-goat may be taken as *Zakât* except if the *Zakât*-collector wishes (to take it)[1]. *[2:535-O.B.]*

٧٣٨ : وعَنْه رَضِيَ ٱللهُ عَنْهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ ٱللهُ عَنْهُ كَتَبَ لَهُ، الَّتِي أَمَرَ ٱللهُ رَسُولَهُ ﷺ: (وَلاَ يُخْرَجُ فِي الصَّدَقَةِ هَرِمَةٌ، وَلاَ ذَاتُ عَوَارٍ، وَلاَ تَيْسٌ، إِلاَّ مَا شَاءَ الْمُصَدِّقُ).

CHAPTER 28. Do not take the best from the property of the people as *Zakât*.

٢٨ - باب: لاَ تُؤخَذُ كَرَائِمُ أَمْوَالِ النَّاسِ فِي الصَّدَقَة

739. Narrated Ibn Abbâs رضي الله عنهما : When Allâh's Messenger صلى الله عليه وسلم sent Mu'âdh to Yemen (see *Hadîth* No.

٧٣٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا:

[1] The Arabic word which means '*Zakat*-collector' when slightly modified may mean 'the *Zakât* payer'. In this case the *Hadîth* will mean: The male-goat may not be taken as *Zakât* if the owner does not want to give it up. If we regard the '*Zakât*-collector' as the proper word then the meaning is: The *Zakât*-collector is not to take an old or defective animal or a male-goat unless he finds no better alternative.

702). It is added in this quotation: "You are going to a nation (from) the people of the Scripture (Divine Book — Jews & Christians etc.). Then rest of the *Ḥadîth* was narrated and at the end: The Prophet صلى الله عليه وسلم said: "Avoid (don't take) the best property of the people as *Zakât*." *[2:537-O.B.]*

حديثُ بَعثِ مُعاذٍ إلى اليَمَنِ تَقَدَّمَ وَفِي هٰذِهِ الرِّوايَة قَالَ: (إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ..) وَذَكَرَ بَاقِي الحَدِيثِ، ثُمَّ قَالَ فِي آخِرِه: (.. وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ).

CHAPTER 29. The giving of *Zakât* to relatives.

٢٩ - باب: الزَّكَاةِ عَلَى الأَقَارِبِ

740. (Narrated Isḥâq bin 'Abdullâh bin Abî Ṭalḥa) : I heard Anas bin Mâlik رضى الله عنه saying, "Abû Ṭalḥa had more property of date-palm trees (gardens) than any other amongst the *Anṣâr* in Al-Madîna and the most beloved of them to him was Bairuḥâ' garden, and it was in front of the mosque of the Prophet صلى الله عليه وسلم . Allâh's Messenger صلى الله عليه وسلم used to go there and used to drink its nice water." Anas رضى الله عنه added, "When this Verse was revealed: 'By no means shall you attain *Al-Birr* (righteousness or piety etc., it means here Allâh's Reward i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love.'... (V.3:92) Abû Ṭalḥa said to Allâh's Messenger صلى الله عليه وسلم, 'O Allâh's Messenger! Allâh, the Blessed, the Superior says: By no means shall you attain *Al-Birr* [righteousness, piety etc, it means here Allâh's Reward (i.e. Paradise)], unless you spend (in Allâh's Cause) of that which you love. And no doubt, Bairuḥâ' garden is the most beloved of all my property to me. So I want to give it in charity in Allâh's Cause. I expect its reward from Allâh. O Allâh's Messenger!. Spend it where Allâh makes you think it feasible.' On that Allâh's Messenger صلى الله عليه وسلم said, 'Bravo! It is useful property. I have heard what you have said (O Abû

٧٤٠ : عَنْ أَنَسِ بْنِ مَالِك رَضِيَ اللهُ عَنْهُ قَالَ: كانَ أَبُو طَلْحَةَ أَكْثَرَ الأَنْصَارِ بِالمَدِينَةِ مَالاً مِنْ نَخْلٍ، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ وَكَانَتْ مُسْتَقْبِلَةَ المَسْجِدِ، وَكانَ رَسُولُ اللهِ ﷺ يَدْخُلُهَا، وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ. قَالَ أَنَسٌ: فَلَمَّا أُنْزِلَتْ هٰذِهِ الآيَةُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾. قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾. وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُحَاءَ، وَإِنَّهَا صَدَقَةٌ للهِ، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللهِ، فَضَعْهَا، يَا رَسُولَ اللهِ، حَيْثُ أَرَاكَ اللهُ. قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: (بَخٍ، ذٰلِكَ مَالٌ رَابِحٌ، ذٰلِكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ). فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللهِ، فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقارِبِهِ وَبَنِي عَمِّهِ.

Ṭalḥa), and I think it would be proper if you give it to your kith and kin.' Abû Ṭalḥa said, 'I will do so, O Allâh's Messenger.' Then Abû Ṭalḥa distributed that garden amongst his relatives and his cousins." *[2:540-O.B.]*

741. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Once on the day of (*'Eid-ul-Fiṭr* or *'Eid-ul-Aḍha*) Allâh's Messenger صلى الله عليه وسلم went out to the *Muṣalla* [place for offering *Ṣalât* (prayer)] (see *Ḥadîth* No. 531). It is added in this quotation "Then he left. And when he reached his house, Zainab, the wife of Ibn Mas'ûd, came and asked permission to enter. It was said, "O Allâh's Messenger! It is Zainab." He asked, "Which Zainab?" The reply was that she is the wife of Ibn Mas'ûd. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allâh! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas'ûd said that he and his children deserved it more than anybody else." The Prophet صلى الله عليه وسلم replied, "Ibn Mas'ûd had spoken the truth. Your husband and your children had more right to it than anybody else." *[2:541-O.B.]*

٧٤١ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ: حَدِيثُهُ فِي خُروجِ النَّبِيِّ ﷺ إِلَى المُصَلَّى تَقَدَّمَ، وَفِي هٰذِهِ الرِّوايَة قَالَ: فَلَمَّا صَارَ إِلَى مَنْزِلِهِ، جَاءَتْ زَيْنَبُ، ٱمْرَأَةُ ابْنِ مَسْعُودٍ، تَسْتَأْذِنُ عَلَيْهِ، فَقِيلَ: يَا رَسُولَ ٱللهِ، هٰذِهِ زَيْنَبُ، فَقَالَ: (أَيُّ الزَّيَانِبِ؟). فَقِيلَ: ٱمْرَأَةُ ابْنِ مَسْعُودٍ، قَالَ: (نَعَمْ، ٱئْذَنُوا لَهَا). فَأُذِنَ لَهَا، قَالَتْ: يَا نَبِيَّ ٱللهِ، إِنَّكَ أَمَرْتَ الْيَوْمَ بِالصَّدَقَةِ، وَكَانَ عِنْدِي حُلِيٌّ لِي، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَزَعَمَ ابْنُ مَسْعُودٍ: أَنَّهُ وَوَلَدَهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ، فَقَالَ النَّبِيُّ ﷺ: (صَدَقَ ابْنُ مَسْعُودٍ، زَوْجُكِ وَوَلَدُكِ أَحَقُّ مَنْ تَصَدَّقْتِ بِهِ عَلَيْهِمْ).

CHAPTER 30. No *Zakât* is imposed on the horse of a Muslim.

٣٠ - باب: لَيْسَ عَلَى الـمُسْلِمِ فِي فَرَسِهِ صَدَقَةٌ

742. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There is no *Zakât* either on a horse or a slave belonging to a Muslim" *[2:542-O.B.]*

٧٤٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ وَغُلَامِهِ صَدَقَةٌ).

CHAPTER 31. Giving in charity to orphans.

٣١ - باب: الصَّدَقَةِ عَلَى الْيَتَامَى

743. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Once the Prophet صلى الله عليه وسلم sat on a pulpit and we sat around him. Then he said, "The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said, "O Allâh's Messenger, can the good bring forth evil?" The Prophet صلى الله عليه وسلم remained silent for a while. It was said to that person, "What is wrong with you? You are talking to the Prophet صلى الله عليه وسلم while he is not talking to you." Then we noticed that he was being inspired divinely. Then the Prophet صلى الله عليه وسلم wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet صلى الله عليه وسلم liked his question. Then he said, "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kills or makes the animals sick, except if an animal eats its fill the *Khadira* (a kind of vegetable) and then faces the sun, and then passes out dung and urine and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and needy travellers (or the Prophet صلى الله عليه وسلم said something similar to it). No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be witness against him on the Day of Resurrection." *[2:544-O.B.]*

٧٤٣ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ، وَجَلَسْنَا حَوْلَهُ، فَقَالَ: (إِنِّي مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا). فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوَ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ النَّبِيُّ ﷺ، فَقِيلَ لَهُ: مَا شَأْنُكَ، تُكَلِّمُ النَّبِيَّ ﷺ وَلاَ يُكَلِّمُكَ؟ فَرَأَيْنَا أَنَّهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ، قَالَ فَمَسَحَ عَنْهُ الرُّحَضَاءَ، فَقَالَ: (أَيْنَ السَّائِلُ؟). وَكَأَنَّهُ حَمِدَهُ فَقَالَ: (إِنَّهُ لاَ يَأْتِي الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ، إِلاَّ آكِلَةَ الْخَضْرَاءِ، أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا، اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ، فَثَلَطَتْ، وَبَالَتْ، وَرَتَعَتْ، وَإِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صَاحِبُ الْمُسْلِمِ مَا أَعْطَى مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ - أَوْ كَمَا قَالَ النَّبِيُّ ﷺ - وَإِنَّهُ مَنْ يَأْخُذُهُ بِغَيْرِ حَقِّهِ، كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَيَكُونُ شَهِيدًا عَلَيْهِ يَوْمَ الْقِيَامَةِ).

CHAPTER 32. Giving *Zakât* to one's husband and to orphans under one's protection.

٣٢ - باب: الزَّكَاةِ عَلَى الزَّوجِ وَالأَيْتَامِ فِي الحَجْرِ

744. (Narrated 'Amr bin Al-Ḥârith) : Zainab, the wife of 'Abdullâh bin Mas'ûd رضي الله عنهما further to her *Ḥadîth* (No. 741), said almost the same, but added in this quotation, I went to the Prophet صلى الله عليه وسلم and I saw there an *Anṣârî* woman who was standing at the door (of the Prophet صلى الله عليه وسلم) with a similar problem as mine. Bilâl passed by us and we asked him, "Ask the Prophet صلى الله عليه وسلم whether it is permissible for me to spend (in charity) on my husband and the orphans under my protection." (So Bilâl went inside) and asked the Prophet (regarding our problem). (The Prophet صلى الله عليه وسلم said,) "Yes, (it is sufficient for her) and she will receive a double reward (for that): One for helping relatives, and the other for giving *Ṣadaqa* (charity etc.)." *[2:545-O.B.]*

٧٤٤ : عَنْ زَيْنَبَ، امْرَأَةِ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُمَا حديثها المُتَقَدِّم قَرِيباً، وَقالَتْ في هٰذِهِ الرِّوايَة: ٱنْطَلَقْتُ إِلَى النَّبِيِّ ﷺ، فَوَجَدْتُ ٱمْرَأَةً مِنَ الأَنْصَارِ عَلَى الْبَابِ، حَاجَتُهَا مِثْلُ حَاجَتِي، فَمَرَّ عَلَيْنَا بِلاَلٌ، فَقُلْنَا: سَلِ النَّبِيَّ ﷺ: أَيُجْزِيءُ عَنِّي أَنْ أُنْفِقَ عَلَى زَوْجِي وَأَيْتَامٍ لِي فِي حَجْرِي؟ فَسَأَلَهُ، فَقَالَ: (نَعَمْ لَهَا أَجْرَانِ، أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ).

745. Narrated Umm Salama رضي الله عنها : I said "O Allâh's Messenger! Shall I receive a reward if I spend for the sustenance of Abû Salama's offspring, and in fact they are also my sons?" The Prophet صلى الله عليه وسلم replied, "Spend on them and you will get a reward for what you spend on them." *[2:546-O.B.]*

٧٤٥ : عَنْ أُمِّ سَلَمَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ ٱللهِ، أَلِيَ أَجْرٌ أَنْ أُنْفِقَ عَلَى بَنِي أَبِي سَلَمَةَ، إِنَّمَا هُمْ بَنِيَّ؟ فَقَالَ: (أَنْفِقِي عَلَيْهِمْ، فَلَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ).

CHAPTER 33. The Statement of Allâh تعالى : "(*Zakât* should be spent).... to free the captives and for those in debt; and for Allâh's Cause....." (V.9:60)

٣٣ - باب: قَوْلِ الله تعالى: ﴿وَفِي الرِّقَابِ وَالغَارِمِين وفِي سَبِيلِ الله﴾

746. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم ordered (a person) to collect *Zakât*, and that person returned and told him that Ibn Jamîl, Khâlid bin Al-Walîd, and 'Abbâs bin 'Abdul Muttalib had refused to give

٧٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

أَمَرَ رَسُولُ ٱللهِ ﷺ بِالصَّدَقَةِ، فَقِيلَ:

Zakât. The Prophet صلى الله عليه وسلم said, "What made Ibn Jamîl refuse to give *Zakât* though he was a poor man, and was made wealthy by Allâh and His Messenger? But you are unfair in asking *Zakât* from Khâlid as he is keeping his armour for Allâh's Cause (for *Jihâd*)[1]. As for 'Abbâs bin 'Abdul Muttalib, he is the uncle of Allâh's Messenger صلى الله عليه وسلم and *Zakât* is compulsory on him and he should pay it, and also a similar amount along with it (i.e. double)." *[2:547-O.B.]*

مَنَعَ ابْنُ جَمِيلٍ، وَخالِدُ بْنُ الْوَلِيدِ، وَعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ النَّبِيُّ ﷺ: (مَا يَنْقِمُ ابْنُ جَمِيلٍ إلاَّ أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ ٱللهُ وَرَسُولُهُ، وَأَمَّا خَالِدٌ: فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا، قَدِ ٱحْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ فِي سَبِيلِ ٱللهِ، وَأَمَّا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: فَعَمُّ رَسُولِ ٱللهِ ﷺ، فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا).

CHAPTER 34. To abstain from begging.

٣٤ - باب: الاسْتِعْفَافِ عَنِ المَسأَلَةِ

747. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Some *Ansârî* persons asked for (something) from Allâh's Messenger صلى الله عليه وسلم and he gave them. They again asked him for (something) and he again gave them. And then again they asked him and he gave them again till all that was with him finished. And then he said, "If I had anything, I would not keep it away from you. (Remember) Whoever abstains from asking others, Allâh will make him contented, and whoever tries to make himself self-sufficient, Allâh will make him self-sufficient. And whoever remains patient, Allâh will make him patient. Nobody can be given a blessing better and greater than patience."[2] *[2:548-O.B.]*

٧٤٧ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ نَاسًا مِنَ الأَنْصَارِ، سَأَلُوا رَسُولَ ٱللهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفِدَ مَا عِنْدَهُ، فَقَالَ: (مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ ٱللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ ٱللهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ ٱللهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ).

748. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my life is, it is better for anyone of you to take a rope

٧٤٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيَحْتَطِبَ

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[1] From this narration religious scholars consider it permissible to buy weapons (artillery, missiles, tanks, planes etc.) for *Jihâd* from the *Zakât*. (See *Fath Al-Bâri*, Vol. 4, Page 76).

[2] Arabic word *Sabr* : 'Patience' conveys also the meaning of perseverance, constancy and endurance.

and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not." *[2:549-O.B.]*

عَلَى ظَهْرِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلًا فَيَسْأَلَهُ، أَعْطَاهُ أَوْ مَنَعَهُ).

749. Narrated Az-Zubair (bin Al-'Awwâm رضى الله عنه): The Prophet صلى الله عليه وسلم said, "It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allâh will save his face (from the Hell-fire) because of that, rather than to ask the people who may give him or not." *[2:550-O.B.]*

٧٤٩: وَفي رواية عَنِ الزُّبَيْرِ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: فَيَأْتِيَ بِحُزْمَةِ الْحَطَبِ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَكُفَّ ٱللهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوهُ أَوْ مَنَعُوهُ).

750. (Narrated 'Urwa bin Az-Zubair and Sa'îd bin Al-Musaiyyab): Ḥakîm bin Ḥizâm رضى الله عنه said. "(Once) I asked Allâh's Messenger صلى الله عليه وسلم (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, "O Ḥakîm! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand." Ḥakîm added, "I said to Allâh's Messenger صلى الله عليه وسلم , 'By Him (Allâh) Who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world." Then Abû Bakr رضى الله عنه (during his caliphate) called Ḥakîm to give him his share from the war booty (like the other companions of the Prophet صلى الله عليه وسلم), but he refused to accept anything. Then 'Umar رضى الله عنه (during his caliphate) called him to give him his share but he refused. On that 'Umar said, "O Muslims! I would like you to

٧٥٠ : عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ ٱللهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: (يَا حَكِيمُ، إِنَّ هٰذَا المَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، والْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى). قَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ ٱللهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، لاَ أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا، حَتَّى أُفَارِقَ ٱلدُّنْيَا. فَكَانَ أَبُو بَكْرٍ رَضِيَ ٱللهُ عَنْهُ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَيَأْبَى أَنْ يَقْبَلَهُ مِنْهُ، ثُمَّ إِنَّ عُمَرَ رَضِيَ ٱللهُ عَنْهُ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا، فَقَالَ عُمَرُ: إِنِّي أُشْهِدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ مِنْ

witness that I offered Hakîm his share from this booty and he refused to take it." So Hakîm never took anything from anybody after the Prophet صلى الله عليه وسلم till he died. *[2:551-O.B.]*

هٰذَا الْفَيْءِ، فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ رَسُولِ ٱللهِ ﷺ حَتَّى تُوُفِّيَ.

CHAPTER 35. The one whom Allâh gives something without his asking for it or without avarice for it.

٣٥ - باب: مَنْ أَعْطَاهُ الله شَيْئاً مِنْ غَيْرِ مَسأَلَةٍ وَلاَ إِشْرَافِ نَفْسٍ

751. Narrated 'Umar bin Al-Khattâb رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم used to give me something but I would say to him, "Would you give it to a poorer and more needy one than I?" : The Prophet صلى الله عليه وسلم said to me, "Take it, if you are given something from this property, without asking for it or having greed for it, take it; and if not given, do not run for it." *[2:552-O.B.]*

٧٥١ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي. فَقَالَ: (خُذْهُ، إِذَا جَاءَكَ مِنْ هٰذَا الْمَالِ شَيْءٌ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ، فَخُذْهُ، وَمَا لاَ، فَلاَ تُتْبِعْهُ نَفْسَكَ).

CHAPTER 36. Whoever asks the people (for something) so as to increase his wealth.

٣٦ - باب: مَنْ سَأَلَ النَّاسَ تَكَثُّراً

752. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "A man keeps on asking others for something till he comes on the Day of Resurrection having no flesh on his face." The Prophet صلى الله عليه وسلم added, "On the Day of Resurrection, the sun will come near (to the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Âdam for help, and then Mûsa (Moses), and then Muhammad صلى الله عليه وسلم." *[2:553-O.B.]*

٧٥٢ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ، حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ). وَقَالَ: (إِنَّ الشَّمْسَ تَدْنُو يَوْمَ الْقِيَامَةِ، حَتَّى يَبْلُغَ الْعَرَقُ نِصْفَ الأُذُنِ، فَبَيْنَا هُمْ كَذٰلِكَ ٱسْتَغَاثُوا بِآدَمَ، ثُمَّ بِمُوسَى، ثُمَّ بِمُحَمَّدٍ ﷺ).

CHAPTER 37. Limit of enough substance to make one contended and to abstain from begging.

٣٧ - باب: حَدِّ الغِنَى

753. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said,

٧٥٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ:

Al-Miskîn (the poor) is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two but *Al-Miskîn* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people." *[2:557-O.B.]*

أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لَيْس الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ، تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلٰكِنِ المِسْكِينُ: الَّذِي لاَ يَجِدُ غِنًى يُغْنِيهِ، وَلاَ يُفْطَنُ بِه فَيُتَصَدَّقُ عَلَيْهِ، وَلاَ يَقُومُ فَيَسْأَلُ النَّاسَ).

CHAPTER 38. (The lawfulness of) estimating the amount of the date-fruits while they are still on the palms for the sake of taking the *Zakât*.

٣٨ - باب: خَرْصِ التَّمْرِ

754. Narrated Abû Humaid As-Sâ'idî رضي الله عنه: We took part in the holy battle of Tabûk in the company of the Prophet صلى الله عليه وسلم and when we arrived at the Wâdi Al-Qura, there was a woman in her garden. The Prophet صلى الله عليه وسلم asked his companions to estimate the amount of the fruits in the garden, and Allâh's Messenger صلى الله عليه وسلم estimated it at ten *Awsuq* (one *Wasq* = 60 *Sâ'*) and 1 *Sâ'* = 3 kg. approximately). The Prophet صلى الله عليه وسلم said to that lady, "Check what your garden will yield." When we reached Tabûk, the Prophet صلى الله عليه وسلم said, "There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taîy. The king of 'Aila sent a white mule, and a sheet for wearing, to the Prophet صلى الله عليه وسلم as a present, and wrote to the Prophet صلى الله عليه وسلم that his people would stay in their place (and will pay *Jizya*

٧٥٤ : عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ:

غَزَوْنَا مَعَ رَسُولِ الله ﷺ غَزْوَةَ تَبُوكَ، فَلَمَّا جَاءَ وَادِي الْقُرَى، إِذَا ٱمْرَأَةٌ فِي حَدِيقَةٍ لَهَا، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: (ٱخْرُصُوا). وَخَرَصَ رَسُولُ ٱللهِ ﷺ عَشْرَةَ أَوْسُقٍ، فَقَالَ لَهَا: (أَحْصِي مَا يَخْرُجُ مِنْهَا). فَلَمَّا أَتَيْنَا تَبُوكَ قَالَ: (أَمَا، إِنَّهَا سَتَهُبُّ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ، فَلاَ يَقُومَنَّ أَحَدٌ، وَمَنْ كَانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ). فَعَقَلْنَاهَا، وَهَبَّتْ رِيحٌ شَدِيدَةٌ، فَقَامَ رَجُلٌ، فَأَلْقَتْهُ بِجَبَلِ طَيِّءٍ. وَأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ ﷺ بَغْلَةً بَيْضَاءَ، وَكَسَاهُ بُرْدًا، وَكَتَبَ لَهُ بِبَحْرِهِمْ، فَلَمَّا أَتَى وَادِي الْقُرَى قَالَ لِلْمَرْأَةِ: (كَمْ جاءَتْ حَدِيقَتُكِ؟). قَالَتْ: عَشْرَةَ أَوْسُقٍ، خَرْصَ رَسُولِ

taxation.)[1] When the Prophet صلى الله عليه وسلم reached Wâdi Al-Qura he asked that woman how much her garden had yielded. She said, "Ten *Awsuq*," and that was what Allâh's Messenger صلى الله عليه وسلم had estimated. Then the Prophet صلى الله عليه وسلم said, "I want to reach Al-Madîna quickly, and whoever among you wants to accompany me, should hurry up." When the Prophet صلى الله عليه وسلم saw Al-Madîna he said, "This is Ṭâba." And when he saw the mountain of Uḥud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the *Anṣâr*?" We replied in the affirmative. He said, "The family of Banî An-Najjâr, and then the family of Banî Abdul-Ashhal, then the family of Banî Sâ'ida or Banî Al-Ḥârith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of *Anṣâr*." *[2:559-O.B.]*

اللهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: (إِنِّي مُتَعَجِّلٌ إِلَى المَدِينَةِ، فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ) فَلَمَّا أَشْرَفَ عَلَى المَدِينَةِ قَالَ: (هٰذِهِ طَابَةٌ). فَلَمَّا رَأَى أُحُدًا قَالَ: (هٰذَا جُبَيْلٌ يُحِبُّنَا وَنُحِبُّهُ، أَلاَ أُخْبِرُكُمْ بِخَيْرِ دُورِ الأَنْصَارِ؟). قَالُوا: بَلَى، قَالَ: (دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِ الأَشْهَلِ، ثُمَّ دُورُ بَنِي سَاعِدَةَ، أَوْ دُورُ بَنِي الحَارِثِ بْنِ الخَزْرَجِ، وَفِي كُلِّ دُورِ الأَنْصَارِ - يَعْنِي - خَيْرًا).

CHAPTER 39. *'Ushr* (i.e. one-tenth of the yield be levied as *Zakât*) is to be imposed on the yield of the land which is either irrigated by rain or the running water channel.

٣٩ - باب: العُشْرِ فِيمَا يُسْقَى مِنْ مَاءِ السَّمَاءِ وَبِالمَاءِ الجَارِي

755. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "On a land irrigated by rain water or by natural water channels or if the land is wet due to a nearby water channel *'Ushr* (i.e. one-tenth) is compulsory (as *Zakât*); and on the land irrigated by the well, half of an *'Ushr* (i.e. one-twentieth) is compulsory (as *Zakât* on the yield of the land)." *[2:560-O.B.]*

٧٥٥ : عَنْ عَبْدِاللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (فِيمَا سَقَتِ السَّمَاءُ وَالعُيُونُ، أَوْ كَانَ عَثَرِيًّا، العُشْرُ، وَمَا سُقِيَ بِالنَّضْحِ نِصْفُ العُشْرِ).

CHAPTER 40. *Zakât* of dates should be taken during their plucking

٤٠ - باب: أَخْذِ صَدَقَةِ التَّمْرِ عِنْدَ صِرَامِ النَّخْلِ وَهَلْ يُتْرَكُ

[1] *Jizya* is a head tax imposed by Islâm on the people of Scriptures and other people who have a revealed Book when they are under Muslim rule.

season. Can a child touch the dates collected as *Zakât*.

756. Narrated Abû Huraira رضي الله عنه : Dates used to be brought to Allâh's Messenger صلى الله عليه وسلم immediately after being plucked. Different persons would bring their dates till a big heap collected (in front of the Prophet صلى الله عليه وسلم). Once Al-Ḥasan and Al-Ḥusain رضي الله عنهما were playing with these dates. One of them took a date and put it in his mouth. Allâh's Messenger صلى الله عليه وسلم looked at him and took it out from his mouth and said, "Don't you know that Muḥammad's offspring do not eat what is given in charity?" *[2:562-O.B.]*

CHAPTER 41. Can one buy the thing which he has given in charity? There is no harm in buying what was given as *Zakât* by someone else.

757. Narrated 'Umar رضي الله عنه : Once I gave a horse in Allâh's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet صلى الله عليه وسلم about it. He said, "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one dirham, for he who takes back his alms is like the one who swallows his own vomit." *[2:567-O.B.]*

CHAPTER 42. *Aṣ-Ṣadaqa* (alms) for the freed slave-girls of the wives of the Prophet صلى الله عليه وسلم , (do they accept things given in charity)?

758. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم saw a dead sheep which had been given in charity to a freed slave-girl of Maimûna رضي الله عنها, the wife of the Prophet صلى الله عليه

الصَّبِيُّ فَيَمَسُّ تَمْرَ الصَّدَقَةِ

٧٥٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ يُؤْتَى بِالتَّمْرِ عِنْدَ صِرَامِ النَّخْلِ، فَيَجِيءُ هٰذَا بِتَمْرِهِ وَهٰذَا مِنْ تَمْرِهِ، حَتَّى يَصِيرَ عِنْدَهُ كَوْمًا مِنْ تَمْرٍ، فَجَعَلَ الحَسَنُ وَالحُسَيْنُ رَضِيَ ٱللهُ عَنْهُمَا يَلْعَبَانِ بِذٰلِكَ التَّمْرِ، فَأَخَذَ أَحَدُهُمَا تَمْرَةً فَجَعَلَها فِي فِيهِ، فَنَظَرَ إِلَيْهِ رَسُولُ ٱللهِ ﷺ فَأَخْرَجَها مِنْ فِيهِ، فَقَالَ: (أَمَا عَلِمْتَ أَنَّ آلَ مُحَمَّدٍ ﷺ لاَ يَأْكُلُونَ الصَّدَقَةَ).

٤١ - باب: هَلْ يَشْتَرِي صَدَقَتَهُ، وَلاَ بَأْسَ أَنْ يَشْتَرِيَ صَدَقَتَهُ غَيرُه

٧٥٧ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ قَالَ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ ٱللهِ، فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: (لا تَشْتَرِهِ، وَلاَ تَعُدْ فِي صَدَقَتِكَ، وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ العَائِدَ فِي صَدَقَتِهِ كالعَائِدِ فِي قَيْئِهِ).

٤٢ - باب: الصَّدَقَة عَلَى مَوَالِي أَزْوَاجِ النَّبِيِّ ﷺ

٧٥٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: وَجَدَ النَّبِيُّ شَاةً مَيِّتَةً، أُعْطِيَتْهَا مَوْلاَةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ، قَالَ

صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal." *[2:569-O.B.]*

النَّبِيُّ ﷺ: (هَلاَّ ٱنْتَفَعْتُمْ بِجِلْدِهَا؟). قَالُوا: إِنَّهَا مَيْتَةٌ؟ قَالَ: (إِنَّمَا حَرُمَ أَكْلُهَا).

CHAPTER 43. When *Aṣ-Ṣadaqa* (alms) is transferred.

٤٣ - باب: إِذَا تَحوَّلَتِ الصَّدَقَةُ

759. Narrated Anas رضى الله عنه : Some meat was presented to the Prophet صلى الله عليه وسلم and it had been given to Barîra (the freed slave-girl of 'Āisha) in charity. He said, "This meat is a thing of charity for Barîra but it is a gift for us." *[2:572-O.B.]*

٧٥٩ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِلَحْمٍ، تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: (هُوَ عَلَيْهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ).

CHAPTER 44. *Zakât* should be taken from the rich (Muslims) and given to the poor (Muslims) wherever they are.

٤٤ - باب: أَخْذ الصَّدَقَةِ مِنَ الأَغْنِيَاءِ وَتُرَدَّ فِي الفُقَرَاءِ حَيْثُ كَانُوا

760. *Hadîth* of Mu'âdh: When he was sent to Yemen (see *Aḥâdîth* Nos. 702 & 739): In this quotation it is added: "Be afraid of the curse of an oppressed person because there is no screen between his invocation and Allâh." *[2:573-O.B.]*

٧٦٠ : حَدِيث مَعَاذٍ، وبَعْثِهِ إِلَى الْيَمَنِ تَقَدَّمَ، وَفِي هٰذِهِ الرِّوَايَةِ: (..وَٱتَّقِ دَعْوَةَ المَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ ٱللهِ حِجَابٌ).

CHAPTER 45. The invoking and supplicating Allâh of the *Imâm* for the one who gives in charity.

٤٥ - باب: صَلاَةِ الإِمَامِ وَدُعَائِهِ لِصَاحِبِ الصَّدَقَةِ

761. Narrated 'Abdullâh bin Abû 'Aufa رضى الله عنهما : Whenever a person brought his alms to the Prophet صلى الله عليه وسلم , the Prophet صلى الله عليه وسلم would say, "O Allâh! Send Your Blessings upon so-and-so." My father went to the Prophet صلى الله عليه وسلم with his alms and the Prophet صلى الله عليه وسلم said, "O Allâh! Send Your Blessings upon the offspring of Abû Aufa." *[2:574(A)-O.B.]*

٧٦١ : عَنْ عَبْدِ ٱللهِ أَبِي أَوْفَى رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: (اللَّهُمَّ صَلِّ عَلَى آلِ فُلاَنٍ). فَأَتَاهُ أَبِي بِصَدَقَتِهِ، فَقَالَ: (اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى).

CHAPTER 46. (Is *Zakât* imposed on) what is taken out of the sea (or not)?

٤٦ - باب: مَا يُسْتَخْرَجُ مِنَ الْبَحْرِ

762. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A man

٧٦٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ:

from Banî Israel asked someone from Banî Israel to give him a loan of one thousand dînars and the latter gave it to him. The debtor went on a voyage but (when the time for the payment of the debt became due) he did not find a boat, so he took a piece of wood and bored it and put 1000 dînârs in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." And the Prophet صلى الله عليه وسلم narrated the narration (and said), "When he sawed the wood, he found his money." [For details see the original *Sahîh Al-Bukhâri,* Vol. 3, *Hadîth* No. 488 (B).] *[2:574-O.B.]*

عَنِ النَّبِيِّ ﷺ: (أَنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسرَائِيلَ بِأَنْ يُسْلِفَهُ أَلْفَ دِينَارٍ، فَدَفَعَهَا إِلَيْه، فَخَرَجَ فِي الْبَحْرِ فَلَمْ يَجِدْ مَرْكَبًا، فَأَخَذَ خَشَبَةً فَنَقَرَهَا، فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ، فَرَمَى بِهَا فِي الْبَحْرِ، فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ، فَإِذَا بِالْخَشَبَةِ، فَأَخَذَهَا لِأَهْلِهِ حَطَبًا - فَذَكَرَ الحَدِيثَ - فَلَمَّا نَشَرَهَا وَجَدَ المَالَ).

CHAPTER 47. There is *Khumus* on *Rikâz* (buried treasure or wealth).

٤٧ - باب: فِي الرِّكازِ الخُمُسُ

763. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but *Khumus* is compulsory on *Rikâz* (buried treasure or wealth). *[2:575-O.B.]*

٧٦٣ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (الْعَجْمَاءُ جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالمَعْدِنُ جُبَارٌ، وَفِي الرِّكازِ الْخُمُسُ).

CHAPTER 48. The Statement of Allâh تعالى : "And those employed to collect the (funds)" (V.9:60). (Those employees working for the collection of *Zakât*, compulsory funds, etc. are to be paid officially). And the *Imâm* is to (supervise) and check the work of the collectors.

٤٨ - باب: قَولِ الله تَعالى: ﴿والعَامِلِين عَلَيْها﴾ ومُحَاسَبَةِ المُصدِّقين مَعَ الإمَامِ

764. Narrated Abû Humaid As-Sâ'idî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم appointed a man called Ibn Al-Lutabiyya, from the tribe of Al-Asd to collect *Zakât* from Banî Sulaim. When he returned, (after collecting the *Zakât*) the Prophet صلى الله عليه وسلم checked the account with him. *[2:576-O.B.]*

٧٦٤ : عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: ٱسْتَعْمَلَ رَسُولُ ٱللهِ ﷺ رَجُلًا مِنَ الأَسْدِ عَلَى صَدَقَاتِ بَنِي سُلَيْم، يُدْعَى ٱبْنَ اللُّتبِيَّة، فَلَمَّا جَاءَ حَاسَبَهُ.

CHAPTER 49. Branding the camels given in *Aṣ-Ṣadaqa* (*Zakât*) by the *Imâm* with his own hands.

٤٩ - باب: وَسْمِ الإمامِ إبلَ الصَّدَقة بيَدِه

765. Narrated Anas (bin Mâlik) رضي الله عنه : I took 'Abdullâh bin Abû Ṭalḥa to Allâh's Messenger صلى الله عليه وسلم to perform *Taḥnîk* for him. (*Taḥnîk* was a custom among the Muslims that whenever a child was born they used to take it to the Prophet صلى الله عليه وسلم who would chew a piece of date and put a part of its juice in the child's mouth). I saw the Prophet صلى الله عليه وسلم and he had an instrument for branding in his hands and was branding the camels of *Aṣ-Ṣadaqa (Zakât). [2:578-O.B.]*

٧٦٥ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: غَدَوْتُ إِلَى رَسُولِ ٱللهِ ﷺ بِعَبْدِ ٱللهِ بْنِ أَبِي طَلْحَةَ لِيُحَنِّكَهُ، فَوَافَيْتُهُ فِي يَدِهِ الْمِيسَمُ، يَسِمُ إِبِلَ الصَّدَقَةِ.

25. THE BOOK OF *ṢADAQAT-UL-FIṬR*
[Compulsory *Zakât* to be paid at the end of the month of *Ṣaum* (fasting) (Ramaḍân)]

CHAPTER 1. Enjoining the *Ṣadaqat-ul-Fiṭr*.

766. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم enjoined the payment of one *Ṣâ'* of dates or one *Ṣâ'* of barley as *Zakât-ul-Fiṭr* on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the *'Eid* prayer. (One *Ṣâ'* = 3 kilograms approx.) *[2:579-O.B.]*

CHAPTER 2. *Ṣadaqat-ul-Fiṭr* is to be given before the *'Eid* prayer.

767. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : In the lifetime of Allâh's Messenger صلى الله عليه وسلم, we used to give one *Ṣâ'* of food (edible things) as *Ṣadaqat-ul-Fiṭr* (to the poor). Our food used to be either of barley, raisins (dried grapes), *'Aqiṭ* (dried yoghurt or cottage cheese) or dates. *[2:586-O.B.]*

CHAPTER 3. *Ṣadaqat-ul-Fiṭr* (is compulsory) on a slave as well as on a free Muslim.

768. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم has made *Ṣadaqat-ul-Fiṭr* obligatory, (and it was), either one *Ṣâ'* of barley or one *Ṣâ'* of dates (and it was enjoined) on young and old people, and on free men as well as on slaves. *[2:588-O.B.]*

٢٥ - كتاب صَدَقة الفِطر

١ - باب: فَرْضِ صَدَقَةِ الْفِطْرِ

٧٦٦ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: فَرَضَ رَسُولُ ٱللهِ ﷺ زَكَاةَ الْفِطْرِ، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى الْعَبْدِ وَالْحُرِّ، وَٱلذَّكَرِ وَالأُنْثَىٰ، وَالصَّغِيرِ وَالْكَبِيرِ، مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاةِ.

٢ - باب: الصَّدَقَةِ قَبْلَ الْعِيدِ

٧٦٧ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ ٱللهِ ﷺ يَوْمَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ. وَكَانَ طَعَامُنَا الشَّعِيرَ وَالزَّبِيبَ، وَالأَقِطَ وَالتَّمْرَ.

٣ - باب: صَدَقَةِ الفِطْرِ عَلَى الحُرِّ وَالمَمْلُوكِ

٧٦٨ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما قَالَ: فَرَضَ رَسُولُ ٱللهِ ﷺ صَدَقَةَ الْفِطْرِ، صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ، عَلَى الصَّغِيرِ وَالْكَبِيرِ، والحُرِّ وَالمَمْلُوكِ.

26. THE BOOK OF *ḤAJJ* (Pilgrimage to Makka).

٢٦ ـ كتابُ الحَج

CHAPTER 1. It is obligatory to perform *Ḥajj*, and its superiority.

١ ـ باب: وُجُوبِ الحَجِّ وَفَضْلِه

769. Narrated 'Abdullâh bin 'Abbâs رضى الله عنهما : Al-Faḍl (his brother) was riding behind Allâh's Messenger صلى الله عليه وسلم and a woman from the tribe of Khath'am came and Al-Faḍl started looking at her and she started looking at him. The Prophet صلى الله عليه وسلم turned Al-Faḍl's face to the other side. The woman said, "O Allâh's Messenger, the obligation of *Ḥajj* enjoined by Allâh on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform *Ḥajj* on his behalf?" The Prophet صلى الله عليه وسلم replied, "Yes, you may." That happened during the *Ḥajjat-ul-Widâ'* (of the Prophet صلى الله عليه وسلم). *[2:589-O.B.]*

٧٦٩ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عنهمَا قَالَ: كَانَ الْفَضْلُ بنُ العبَّاسِ رَدِيفَ رَسُولِ ٱللهِ ﷺ، فَجَاءَتْ ٱمْرَأَةٌ مِنْ خَثْعَمَ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، وَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ، فَقَالَتْ: يَا رَسُولَ ٱللهِ، إِنَّ فَرِيضَةَ ٱللهِ عَلَى عِبَادِهِ فِي الحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لاَ يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: (نَعَمْ). وَذٰلِكَ فِي حَجَّةِ الْوَدَاعِ.

CHAPTER 2. The Statement of Allâh تعالى : "And proclaim to mankind the *Ḥajj* (pilgrimage). They will come to you on foot and on every lean camel. They will come from every deep and distant (wide) mountain highway (to perform *Ḥajj*), that they may witness things that are of benefit to them...." (V.22:27,28).

٢ ـ باب: قَول الله تَعالى: ﴿يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

770. Narrated Ibn 'Umar رضى الله عنهما : I saw that Allâh's Messenger صلى الله عليه وسلم used to ride on his *Râḥila* (mount) at Dhul-Ḥulaifa and used to start saying, *Labbaik* when the *Râḥila* (mount) stood up straight. *[2:590-O.B.]*

٧٧٠ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ ٱللهِ ﷺ يَرْكَبُ رَاحِلَتَهُ بِذِي الحُلَيْفَةِ، ثُمَّ يُهِلُّ حَتَّى تَسْتَوِيَ بِهِ قَائِمَةً.

CHAPTER 3. To go for *Ḥajj* on a packsaddle (of a camel).

٣ - باب: الحَجِّ عَلَى الرَّحْلِ

771. Narrated Anas رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم performed *Ḥajj* on a pack-saddle (of a camel) and the same *Zâmila* (mount) was carrying his baggage too. *[2:592-O.B.]*

٧٧١ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ حَجَّ عَلَى رَحْلٍ، وَكَانَتْ زَامِلَتَهُ.

CHAPTER 4. The superiority of *Al-Ḥajj-ul-Mabrûr* (most probably means the *Ḥajj* which is performed with the intention of seeking Allâh's Pleasures only and is in accordance with the Prophet's legal ways without committing sins and is acceptable to Allâh).

٤ - باب: فَضْلِ الحَجِّ المَبْرُورِ

772. Narrated 'Āisha رضي الله عنها , the mother of the faithful believers: I said, "O Allâh's Messenger! We consider *Jihâd* as the best deed. Should we not participate in *Jihâd*" The Prophet صلى الله عليه وسلم said, "No! The best *Jihâd* (for women) is *Ḥajj-Mabrûr*." *[2:595-O.B.]*

٧٧٢ : عَنْ عَائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ ٱللهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ ٱللهِ، نَرَى الْجِهَادَ أَفْضَلَ الأَعْمالِ، أَفَلاَ نُجَاهِدُ؟ قَالَ: (لاَ، لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ).

773. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever performs *Ḥajj* for Allâh's sake only and does not have sexual relations with his wife, and does not do evil or sins then he will return (after *Ḥajj* free from all sins) as if he were born anew." *[2:596-O.B.]*

٧٧٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ حَجَّ للهِ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ).

CHAPTER 5. The *Mîqât* for the people of Yemen.

٥ - باب: مُهَلِّ أَهْلِ الْيَمَنِ

774. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم fixed Dhul-Ḥulaifa as the *Mîqât* for the the people of Al-Madîna, Al-Juḥfa for the people of Shâm, Qarn-ul-Manâzil for the people of Najd, and Yalamlam for the people of Yemen; and these *Mawâqît* are for those living at those very places, and besides them for all those who come through them with the

٧٧٤ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

إِنَّ النَّبِيَّ ﷺ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّأْمِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، هُنَّ لَهُنَّ، وَلِمَنْ أَتَى

intention of performing *Ḥajj* and *'Umra;* and whoever is living within these *Mawâqît* should assume *Iḥrâm* from where he starts, and the people of Makka can assume *Iḥrâm* (for *Ḥajj* only) from Makka. *[2:605-O.B.]*

عَلَيْهِنَّ مِنْ غَيْرِهِنَّ، مِمَّنْ أَرَادَ الحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذٰلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ.

CHAPTER 6.

٦ - «باب»

775. (Narrated Nâfi'): 'Abdullâh bin 'Umar رضي الله عنهما said, "Allâh's Messenger صلى الله عليه وسلم made his camel sit (i.e. he dismounted) at Al-Baṭḥâ' in Dhul-Ḥulaifa and offered the *Ṣalât* (prayer)." 'Abdullâh bin 'Umar used to do the same. *[2:607-O.B.]*

٧٧٥ : عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ بِذِي الحُلَيْفَةِ فَصَلَّى بِهَا. وَكَانَ عَبْدُ اللهِ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَفْعَلُ ذٰلِكَ.

CHAPTER 7. The going of the Prophet صلى الله عليه وسلم (for *Ḥajj*) via Ash-Shajara way.

٧ - باب: خُرُوجِ النَّبِيِّ ﷺ عَلَى طَرِيقِ الشَّجَرَةِ

776. Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم used to go (for *Ḥajj*) via Ash-Shajara way and return via Mu'arras way: and no doubt whenever Allâh's Messenger صلى الله عليه وسلم went to Makka, he used to offer the *Ṣalât* (prayer) in the mosque of Ash-Shajara; and on his return, he used to offer the *Ṣalât* (prayer) at Dhul-Ḥulaifa in the middle of the valley, and pass the night there till morning. *[2:608-O.B.]*

٧٧٦ : وعَنْهُ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ المُعَرَّسِ، وَأَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِي الحُلَيْفَةِ، بِبَطْنِ الْوَادِي، وَبَاتَ حَتَّى يُصْبِحَ.

CHAPTER 8. The saying of the Prophet صلى الله عليه وسلم: 'Al-'Aqîq is a blessed valley.'

٨ - باب: قَوْلِ النَّبِيِّ ﷺ: «العَقِيقُ وَادٍ مُبَارَكٌ»

777. Narrated 'Umar رضي الله عنه: In the valley of Al-'Aqîq, I heard Allâh's Messenger صلى الله عليه وسلم saying, "To night a messenger came to me from my Lord and asked me to offer *Ṣalât* (prayer) in this blessed valley and to assume *Iḥrâm* for *Ḥajj* and *'Umra* together." *[2:609-O.B.]*

٧٧٧ : عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ بِوَادِي الْعَقِيقِ يَقُولُ: (أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي فَقَالَ: صَلِّ فِي هٰذَا الْوَادِي المُبَارَكِ، وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ).

778. Narrated 'Abdullâh bin'Umar رضي الله عنهما: "The Prophet صلى الله عليه وسلم said that

٧٧٨ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ

while resting in the bottom of the valley at Mu'arras in Dhul-Ḥulaifa (a place where a traveller rests in the last part of night), he had been addressed in a dream. 'Verily you are in a blessed valley.' " *[2:610(A)-O.B.]*

عَنْهُمَا: عَنِ النَّبِيِّ ﷺ: أَنَّهُ رُؤِيَ وَهُوَ مُعَرِّسٌ بِذِي الْحُلَيْفَةِ، بِبَطْنِ الْوَادِي، قِيلَ لَهُ: إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ.

CHAPTER 9. To wash the perfume thrice off the clothes (of *Iḥrâm*)

٩ - باب: غَسْلِ الخَلُوقِ ثلاثَ مراتٍ من الثياب

779. Narrated Ya'la bin Umaiyya رضى الله عنه that he asked 'Umar رضى الله عنه (saying), "Show me the Prophet صلى الله عليه وسلم when he is being inspired divinely." While the Prophet صلى الله عليه وسلم was at Ji'râna (in the company of some of his companions) a person came and asked, "O Allâh's Messenger! What is your verdict regarding that person who assumes *Iḥrâm* for *'Umra* and is scented with perfume?" The Prophet صلى الله عليه وسلم kept quiet for a while and he was divinely inspired (then). 'Umar beckoned Ya'la. So he came and Allâh's Messenger صلى الله عليه وسلم was shaded with a sheet. Ya'la put his head in and saw that the face of Allâh's Messenger صلى الله عليه وسلم was red and he was snoring. When that state of the Prophet صلى الله عليه وسلم was over, he asked, "Where is the person who asked about *'Umra*?" Then that person was brought and the Prophet صلى الله عليه وسلم said, "Wash the perfume off your body thrice and take off the cloak and do the same in *'Umra* as you do in *Ḥajj*." *[2:610(B)-O.B.]*

٧٧٩ : عَنْ يَعْلَى بْنِ أُمَيَّةَ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ لِعُمَرَ رَضِيَ ٱللهُ عَنْهُ: أَرِنِي النَّبِيَّ ﷺ حِينَ يُوحَى إِلَيْهِ. قَالَ: فَبَيْنَمَا النَّبِيُّ ﷺ بِالْجِعْرَانَةِ، وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ ٱللهِ، كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ، وَهُوَ مُتَضَمِّخٌ بِطِيبٍ؟ فَسَكَتَ النَّبِيُّ ﷺ سَاعَةً، فَجَاءَهُ الْوَحْيُ، فَأَشَارَ عُمَرُ رَضِيَ ٱللهُ عَنْهُ إِلَيَّ فَجِئْتُ، وَعَلَى رَأسِ رَسُوْلِ اللهِ ﷺ ثَوْبٌ قَدْ أُظِلَّ بِهِ، فَأَدْخَلْتُ رَأْسِي، فَإِذَا رَسُولُ ٱللهِ ﷺ مُحْمَرُّ الْوَجْهِ، وَهُوَ يَغِطُّ، ثُمَّ سُرِّيَ عَنْهُ، فَقَالَ: (أَيْنَ الَّذِي سَأَلَ عَنِ الْعُمْرَةِ؟). فَأُتِيَ بِرَجُلٍ، فَقَالَ: (ٱغْسِلِ الطِّيبَ الَّذِي بِكَ ثَلاثَ مَرَّاتٍ، وَٱنْزِعْ عَنْكَ الْجُبَّةَ، وَٱصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجَّتِكَ).

CHAPTER 10. The use of perfume while assuming *Iḥrâm*. What to wear when one intends to assume *Iḥrâm*.

١٠ - باب: الطِّيب عِنْدَ الإِحْرَامِ وَما يَلْبَسُ إذا أَرَادَ أَنْ يُحْرِمَ

780. Narrated 'Âisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم: I used to scent Allâh's Messenger صلى الله عليه وسلم when he wanted to assume *Iḥrâm* and

٧٨٠ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: كُنْتُ أُطَيِّبُ

also on finishing *Iḥrâm* before the *Ṭawâf* round the Ka'ba (*Ṭawâf-al-Ifâḍa*). *[2:612-O.B.]*

رَسُولَ ٱللهِ ﷺ لإِحْرَامِهِ حِينَ يُحْرِمُ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

CHAPTER 11. Whosoever recited *Talbîya*[1] and assumed *Iḥrâm* with head-hair matted (with resin or the like.)

١١ - باب: مَنْ أَهَلَّ مُلَبِّدًا

781. Narrated Ibn 'Umar رضي الله عنهما: I heard Allâh's Messenger صلى الله عليه وسلم reciting *Talbîya* and assuming *Iḥrâm* with his head-hair matted together. *[2:613-O.B.]*

٧٨١ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يُهِلُّ مُلَبِّدًا.

CHAPTER 12. To recite *Talbîya* and assume *Iḥrâm* at the mosque of Dhul-Ḥulaifa (by the inhabitants of Al-Madîna who want to perform *Ḥajj* or *'Umra*).

١٢ - باب: الإِهْلاَلِ عِنْدَ مَسْجِدِ ذِي الحُلَيْفَةِ

782. (Narrated 'Abdullâh bin 'Umar) رضي الله عنهما: Never did Allâh's Messenger صلى الله عليه وسلم recite *Talbîya* and assume *Iḥrâm* except at the mosque, that is, mosque of Dhul-Ḥulaifa. *[2:614-O.B.]*

٧٨٢ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: مَا أَهَلَّ رَسُولُ ٱللهِ ﷺ إِلاَّ مِنْ عِنْدِ المَسْجِدِ، يَعْنِي: مَسْجِدَ ذِي الحُلَيْفَةِ.

CHAPTER 13. Riding alone or with somebody else during *Ḥajj*.

١٣ - باب: الرُّكُوبِ وَالاِرْتِدَافِ فِي الحَجِّ

783. Narrated Ibn 'Abbâs رضي الله عنهما: "Usâma rode behind Allâh's Messenger صلى الله عليه وسلم from 'Arafât to Al-Muzdalifa; and then Al-Faḍl rode behind Allâh's Messenger صلى الله عليه وسلم from Al-Muzdalifa to Mina. (Ibn 'Abbâs added), "Both of them said, 'The Prophet صلى الله عليه وسلم kept on reciting *Talbîya* till he did the *Ramy* of *Jamrat-al-'Aqaba*.' " *[2:616-O.B.]*

٧٨٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ أُسَامَةَ رَضِيَ ٱللهُ عَنْهُ كَانَ رِدْفَ النَّبِيِّ ﷺ، مِنْ عَرَفَةَ إِلَى المُزْدَلِفَةِ، ثُمَّ أَرْدَفَ الْفَضْلَ، مِنَ المزْدَلِفَةِ إِلَى مِنًى، فَكِلاَهُما قَالَ: لَمْ يَزَلِ النَّبِيُّ ﷺ يُلَبِّي حَتَّى رَمَى جَمْرَةَ العَقَبَةِ.

[1] *Talbîya:* See *Ḥadîth* No. 785.

CHAPTER 14. What kind of clothes a *Muhrim* should wear, both for *Ridâ'* (upper body-cover) and *Izâr* (lower-half body-cover).

١٤ - باب: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ وَالأَرْدِيَةِ وَالأُزُرِ

784. Narrated 'Abdullâh bin 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم with his companions departed from Al-Madîna after combing and oiling his hair and putting on two sheets of *Ihrâm* — *Ridâ'* (upper body-cover) and *Izâr* (lower body-cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave the scent on the skin. And so in the morning, the Prophet صلى الله عليه وسلم mounted his *Râhila* (mount) while in Dhul-Hulaifa and proceeded till they reached Al-Baidâ', where he and his companions recited *Talbîya*, and then he did the ceremony of *Taqlîd* (which means to put the coloured rope garland around the neck) of his *Badana* (camel for sacrifice). And that was on the 25th of Dhul-Qa'da. And when he reached Makka on the 4th of Dhul-Hijja, he performed the *Tawâf* round the Ka'ba and performed the *Sa'y* (going) between As-Safa and Al-Marwa[1]. And as he had garlanded his *Badana* he did not finish his *Ihrâm*. He proceeded towards the highest places of Makka near Al-Hajûn and he was assuming the *Ihrâm* for *Hajj* and did not go near the Ka'ba after he performed *Tawâf* (round it) till he returned from 'Arafât. Then he ordered his companions to perform the *Tawâf* round the Ka'ba and then the *Sa'y* of As-Safa and Al-Marwa, and to cut short the hair of their heads and to

٧٨٤ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: ٱنْطَلَقَ النَّبِيُّ ﷺ مِنَ المَدِينَةِ، بَعْدَمَا تَرَجَّلَ وَٱدَّهَنَ، وَلَبِسَ إِزَارَهُ وَرِدَاءَهُ، هُوَ وَأَصْحَابُهُ، فَلَمْ يَنْهَ عَنْ شَيْءٍ مِنَ الأَرْدِيَةِ وَالأُزُرِ تُلْبَسُ، إِلاَّ المُزَعْفَرَةَ الَّتِي تَرْدَعُ عَلَى ٱلجِلْدِ، فَأَصْبَحَ بِذِي الحُلَيْفَةِ، رَكِبَ رَاحِلَتَه، حَتَّى ٱسْتَوَى عَلَى البَيْدَاءِ أَهَلَّ هُوَ وَأَصْحَابُهُ، وَقَلَّدَ بَدَنَتَهُ، وَذٰلِكَ لِخَمْسٍ بَقِينَ مِنْ ذِي القَعْدَةِ، فَقَدِمَ مَكَّةَ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الحِجَّةِ، فَطَافَ بِالْبَيْتِ وَسَعٰى بَيْنَ الصَّفَا وَالمَرْوَةِ، وَلَمْ يَحِلَّ مِنْ أَجْلِ بُدْنِهِ، لِأَنَّهُ قَلَّدَهَا، ثُمَّ نَزَلَ بِأَعْلَى مَكَّةَ عِنْدَ الحَجُونِ وَهُوَ مُهِلٌّ بِالحَجِّ، وَلَمْ يَقْرَبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ، وَأَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالمَرْوَةِ، ثُمَّ يُقَصِّرُوا مِنْ رُؤُوسِهِمْ، ثُمَّ يَحِلُّوا، وَذٰلِكَ لِمَنْ لَمْ يَكُنْ مَعَهُ بَدَنَةٌ قَلَّدَهَا، وَمَنْ كَانَتْ مَعَهُ ٱمْرَأَتُهُ فَهِيَ لَهُ حَلاَلٌ، وَالطِّيبُ وَالثِّيَابُ.

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[1] *Tawâf* between As-Safa and Al-Marwa is also called *Sa'y* which means literally "walking" or "going." Here it means the seven times of going hurriedly between the two mountains in Makka called As-Safa and Al-Marwa (as one of the ceremonies of *Hajj* and *'Umra*.)

finish their *Iḥrâm*. And that was only for those people who did not have *Badana* and had not garlanded them. Those who had their wives with them were permitted to contact them (have sexual relations), and similarly can use perfume and wear (ordinary) clothes. [Then they assumed their *Iḥrâm* for *Ḥajj (At-Tamattu')* on the 8th of Dhul-Ḥijja and performed their *Ḥajj*]. *[2:617-O.B.]*.

CHAPTER 15. The *Talbîya*.

١٥ - باب: التَّلْبِيَةِ

785. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The *Talbîya* of Allâh's Messenger صلى الله عليه وسلم was: *Labbaik Allâhumma labbaik, labbaik lâ sharîka Laka labbaik, innal-ḥamda wan-ni'mata Laka, wal-mulka lâ sharîka Laka* (I respond to Your Call, O Allâh, I respond to Your Call and I am obedient to Your Orders, You have no partner, I respond to Your Call, All the praises, thanks and blessings are for You, All the sovereignty is for You, And You have no partners with you.) *[2:621-O.B.]*

٧٨٥ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ تَلْبِيَةَ رَسُولِ ٱللهِ ﷺ: (لَبَّيْكَ ٱللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الحَمْدَ وَالنِّعْمَةَ لَكَ وَالمُلْكَ، لاَ شَرِيكَ لَكَ).

CHAPTER 16. The praising, the glorification of Allâh and the saying of *Takbîr* before reciting *Talbîya*, while mounting one's travelling animal.

١٦ - باب: التَّحْمِيدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ قَبْلَ الإِهْلاَلِ عِنْدَ الرُّكُوبِ عَلَى الدَّابَّةِ

786. Narrated Anas (bin Mâlik) رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم offered four *Rak'at* of *Ẓuhr* prayer at Al-Madîna and we were in his company, and two *Rak'at* of the *'Aṣr* prayer at Dhul-Ḥulaifa and then passed the night there till it was dawn; then he rode, and when he reached Al-Baidâ', he praised and glorified Allâh and said *Takbîr* (i.e. *Alḥamdu-lillâh* and *Subḥân-Allâh* and *Allâhu-Akbar*). Then he and the people along with him recited *Talbîya* with the intention of

٧٨٦ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: صَلَّى رَسُولُ ٱللهِ ﷺ وَنَحْنُ مَعَهُ، بِالمَدِينَةِ الظُّهْرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الحُلَيْفَةِ رَكْعَتَيْنِ، ثُمَّ بَاتَ بِهَا حَتَّى أَصْبَحَ، ثُمَّ رَكِبَ حَتَّى ٱسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، حَمِدَ ٱللهَ وَسَبَّحَ وَكَبَّرَ، ثُمَّ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَّ النَّاسُ بِهِمَا، فَلَمَّا

performing *Ḥajj* and *'Umra*. When we reached Makka he ordered us to finish the *Iḥrâm* (after performing the *'Umra*) [only those who had no *Hady* (animal for sacrifice) with them were asked to do so] till the day of *Tarwîya* that is 8th Dhul-Ḥijja when they assumed *Iḥrâm* for *Ḥajj*. The Prophet صلى الله عليه وسلم sacrificed many camels (slaughtering them) with his own hands while the camels were standing. While Allâh's Messenger صلى الله عليه وسلم was in Al-Madîna he sacrificed two horned rams black and white in colour in the Name of Allâh. *[2:623-O.B.]*

قَدِمْنَا، أَمَرَ النَّاسَ فَحَلُّوا، حَتَّى كَانَ يَوْمَ التَّرْوِيَةِ أَهَلُّوا بِالْحَجِّ. قَالَ: وَنَحَرَ النَّبِيُّ ﷺ بَدَنَاتٍ بِيَدِهِ قِيَامًا، وَذَبَحَ رَسُولُ ٱللهِ ﷺ بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ.

CHAPTER 17. Reciting *Talbîya* while facing the *Qiblah*.

١٧ - باب: الإِهْلَالِ مُسْتَقْبِلَ الْقِبْلَةِ

787. Narrated 'Ibn 'Umar رضي الله عنهما: He used to recite *Talbîya* till he reached the boundaries of the *Ḥaram* (or Makka). Then he would stop the recitation of *Talbîya* till he reached Dhi-Ṭuwa (near Makka) where he would pass the night (till it was dawn). After offering the morning prayer, he would take a bath. He claimed that Allâh's Messenger صلى الله عليه وسلم had done the same. *[2:624(B)-O.B.]*

٧٨٧ : عَنْ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا أَنَّه كَانَ يُلَبِّي مِنْ ذِي الْحُلَيْفَةِ، فَإِذَا بَلَغَ الْحَرَمَ أَمْسَكَ حَتَّى إِذَا جَاءَ ذَا طُوًى بَاتَ فِيهِ، فَإِذَا صَلَّى الْغَدَاةَ ٱغْتَسَلَ، وَزَعَمَ أَنَّ رَسُولَ ٱللهِ ﷺ فَعَلَ ذٰلِكَ.

CHAPTER 18. Reciting *Talbîya* on entering a valley.

١٨ - باب: التَّلْبِيَةِ إِذَا انْحَدَرَ فِي الْوَادِي

788. Narrated Ibn 'Abbâs رضي الله عنهما: "Allâh's Messenger صلى الله عليه وسلم said, 'As if I saw Mûsa (Moses) just now entering the valley reciting *Talbîya*.' " *[2:626-O.B.]*

٧٨٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (أَمَّا مُوسٰى: كَأَنِّي أَنْظُرُ إِلَيْهِ، إِذَا ٱنْحَدَرَ فِي الْوَادِي يُلَبِّي).

CHAPTER 19. Whoever assumed *Iḥrâm* with the same intention as that of the Prophet صلى الله عليه وسلم (for *Ḥajj* or *'Umra*) in the lifetime of the Prophet صلى الله عليه وسلم.

١٩ - باب: مَنْ أَهَلَّ فِي زَمَنِ النَّبِيِّ ﷺ كَإِهْلَالِهِ ﷺ

789. Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم sent me to some

٧٨٩ : عَنْ أَبِي مُوسٰى رَضِيَ ٱللهُ عَنْهُ

people in Yemen and when I returned, I found him at Al-Baṭḥâ'. He asked me, "With what intention have you assumed *Iḥrâm* (i.e. for *Ḥajj* or for *'Umra* or for both?)". I replied, "I have assumed *Iḥrâm* with an intention like that of the Prophet صلى الله عليه وسلم." He asked, "Have you a *Hady* with you?" I replied in the negative. He ordered me to perform *Ṭawâf* round the Ka'ba and [*Sa'y* (going)] between Aṣ-Ṣafa and Al-Marwa and then to finish my *Iḥrâm*. I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when 'Umar رضي الله عنه became caliph he said, "If we follow Allâh's Book, it orders us to remain in the state of *Iḥrâm* till we finish from *Ḥajj*[1] ; as Allâh تعالى says: 'Perform properly the *Ḥajj* and *'Umra* for Allâh.' (V.2:196). And if we follow *As-Sunna* (legal way) of the Prophet who did not finish his *Iḥrâm* till he sacrificed his *Hady*." (*Ḥajj-al-Qirân*) *[2:630-O.B.]*

قَالَ: بَعَثَنِي النَّبِيُّ ﷺ إِلَى قَوْمٍ بِالْيَمَنِ، فَجِئْتُ وَهُوَ بِالْبَطْحَاءِ، فَقَالَ: (بِمَا أَهْلَلْتَ). قُلْتُ: أَهْلَلْتُ كَإِهْلاَلِ النَّبِيِّ ﷺ، قَالَ: (هَلْ مَعَكَ مِنْ هَدْيٍ؟). قُلْتُ: لاَ، فَأَمَرَنِي فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَمَرَنِي فَأَحْلَلْتُ، فَأَتَيْتُ ٱمْرَأَةً مِنْ قَوْمِي، فَمَشَطَتْنِي، أَوْ غَسَلَتْ رَأْسِي.

فَقَدِمَ عُمَرُ رَضِيَ ٱللهُ عَنْهُ، فَقَالَ: إِنْ نَأْخُذْ بِكِتَابِ ٱللهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمامِ، قَالَ ٱللهُ: ﴿وَأَتِمُّوا الحَجَّ وَالْعُمْرَةَ لِلهِ﴾. وَإِنْ نَأْخُذْ بِسُنَّةِ النَّبِيِّ ﷺ فَإِنَّهُ لَمْ يَحِلَّ حَتَّى نَحَرَ الْهَدْيَ.

CHAPTER 20. The Statement of Allâh تعالى : "*Ḥajj* is (in) the well-known months". (V.2:197)

٢٠ - باب: قَوْلِ اللهِ تَعَالَى: ﴿الحَجُّ أَشْهُرٌ مَعْلُومَاتٌ...﴾

790. (Narrated Al-Qâsim bin Muḥammad): 'Aisha رضي الله عنها said regarding her *Ḥadîth* on *Ḥajj* and said in this quotation "We set out with Allâh's Messenger صلى الله عليه وسلم in the months of *Ḥajj*, and (in) the nights of *Ḥajj*, and at the time and places of *Ḥajj* and in a state of *Ḥajj*. We dismounted at Sarif (a village ten miles from Makka). The Prophet صلى الله عليه وسلم then addressed his companions and said, 'Anyone who has not got the *Hady* and likes to do *'Umra* instead of *Ḥajj* may do so (i.e. *Ḥajj-at-Tamattu'*) and

٧٩٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا حَدِيثها فِي الحَجِّ قَدْ تَقَدَّمَ، قَالَتْ فِي هٰذِهِ الرِّوايَةِ: خَرَجْنَا مَعَ رَسُولِ ٱللهِ ﷺ فِي أَشْهُرِ الْحَجِّ، وَلَيَالِي الحَجِّ، وَحُرُمِ الْحَجِّ، فَنَزَلْنَا بِسَرِفَ، قَالَتْ: فَخَرَجَ إِلَى أَصْحَابِهِ فَقَالَ: (مَنْ لَمْ يَكُنْ مِنْكُمْ مَعَهُ هَدْيٌ، فَأَحَبَّ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ الْهَدْيُ فَلاَ). قَالَتْ: فَالآخِذُ بِهَا وَالتَّارِكُ لَهَا مِنْ

[1] To not to finish the *Iḥrâm*, either perform *Ḥajj Al-Qirân* (if you have a *Hady*) or perform *Ḥajj* alone without *'Umra*, and that is the opinion of Umar رضي الله عنه only.

anyone who has got the *Hady* should not finish the *Iḥrâm* after performing *'Umra*). (i.e.*Ḥajj-al- Qirân*). ('Āisha added), "The companions of the Prophet صلى الله عليه وسلم obeyed the above (order) and some of them (i.e. who did not have *Hady*) finished their *Iḥrâm* after *'Umra*. "Allâh's Messenger صلى الله عليه وسلم and some of his companions were resourceful and had the *Hady* with them, they could not perform *'Umra* (alone) (but had to perform both *Ḥajj* and *'Umra* with one *Iḥrâm*), and then mentioned the rest of the *Ḥadîth*. *[2:631-O.B.]*

أَصْحَابِهِ، قَالَتْ: فَأَمَّا رَسُولُ ٱللهِ ﷺ وَرِجالٌ مِنْ أَصْحَابِهِ، فَكَانُوا أَهْلَ قُوَّةٍ، وَكَانَ مَعَهُمُ الْهَدْيُ، فَلَمْ يَقْدِرُوا عَلَى الْعُمْرَةِ. وَذَكَرَ بَاقِيَ الحَدِيثِ.

CHAPTER 21. What is said regarding *Ḥajj-at-Tamattu' Ḥajj-al-Qirân* and *Ḥajj-al-Ifrâd*[1].

٢١ - باب: التَّمَتُّعِ وَالإِقْرَانِ وَالإِفْرَادِ بِالحَجِّ وَفَسْخِ الحَجِّ لِمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ

And whoever has not brought a *Hady* with him, he should finish the *Iḥrâm* of the *Ḥajj*, and make it as *'Umra*, (and then assume another *Iḥrâm* for *Ḥajj* from Makka, etc.).

791. (Narrated Al-Aswad), 'Āisha رضى الله عنها said, "We went out with the Prophet صلى الله عليه وسلم (from Al-Madîna) with the intention of performing *Ḥajj* only and when we reached Makka we performed *Ṭawâf* round the Ka'ba[2] and then the Prophet صلى الله عليه وسلم ordered those who had not driven the *Hady* along with them to finish their *Iḥrâm*.

٧٩١ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا فِي رواية قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ وَلاَ نُرَى إِلاَّ أَنَّهُ الحَجُّ فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَحِلَّ، فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ، وَنِسَاؤُهُ لَمْ يَسُقْنَ فَأَحْلَلْنَ،

[1] There are three ways of performing *Ḥajj* — as follows:
(a) *Ḥajj-at-Tamattu'*: It means that you have no *Hady* with you and you assume *Iḥrâm* only for *'Umra* first and after *'Umra* you finish your *Iḥrâm* and assume another *Iḥrâm* for performing *Ḥajj*, from Makka, but you have to slaughter a *Hady* (an animal for sacrifice).
(b) *Ḥajj-al-Qirân*: It means that one should have a *Hady* with him and should perform *'Umra* and then *Ḥajj* with the same state of *Iḥrâm*.
(c) *Ḥajj-al-Ifrâd*: It means that one assumes *Iḥrâm* with the intention of performing *Ḥajj* only and does not perform *'Umra*, and this is specially for the inhabitants of Makka.

[2] *Ṭawâf* of Ka'ba means including the *Sa'y* of Aṣ-Ṣafa and Al-Marwa.

So the people who had not driven the *Hady* along with them finished their *Iḥrâm*. The Prophet's wives, too, had not driven the *Hady* with them, so they too, finished their *Iḥrâm*." Ṣafiya said, "I feel that I will detain you all." The Prophet صلى الله عليه وسلم said, "O *'Aqra Ḥalqa*![1] Didn't you perform *Ṭawâf* of the Ka'ba on the day of sacrifice? (i.e. *Ṭawâf-al-Ifâḍa*)". Ṣafiya replied in the affirmative. He said, (to Ṣafiya). "There is no harm for you to proceed on with us." *[2:632-O.B.]*

قَالَتْ صَفِيَّةُ: مَا أُرَانِي إِلاَّ حَابِسَتَهُمْ، قَالَ: (عَقْرَى حَلْقَى، أَوَ مَا طُفْتِ يَوْمَ النَّحْرِ؟). قَالَتْ: قُلْتُ: بَلَى، قَالَ: (لاَ بَأْسَ آنْفِرِي).

792. Narrated ('Āisha) رضي الله عنها in another quotation "We set out with Allâh's Messenger صلى الله عليه وسلم (to Makka) in the year of the Prophet's last *Ḥajj*. Some of us had assumed *Iḥrâm* for *'Umra* only, some for both *Ḥajj* and *'Umra*, and others for *Ḥajj* only. Allâh's Messenger صلى الله عليه وسلم assumed *Iḥrâm* for *Ḥajj*. So whoever had assumed *Iḥrâm* for *Ḥajj* or for both *Ḥajj* and *'Umra* did not finish the *Iḥrâm* till the day of sacrifice". *[2:634-O.B.]*

٧٩٢ : وَعَنْهَا - في رواية أخرى - قَالَتْ: خَرَجْنَا مَعَ رَسُولِ ٱللهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجَّةٍ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِالحَجِّ، وَأَهَلَّ رَسُولُ ٱللهِ ﷺ بِٱلحَجِّ، فَأَمَّا مَنْ أَهَلَّ بِٱلحَجِّ، أَوْ جَمَعَ الحَجَّ وَالْعُمْرَةَ، لَمْ يَحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ.

793. (Narrated Marwân bin Al-Ḥakam) : 'Uthmân رضي الله عنه used to forbid people to perform *Ḥajj-at-Tamattu'* and *Ḥajj-al-Qirân* (*Ḥajj* and *'Umra* together), and when 'Alî saw (this act of 'Uthmân), he assumed *Iḥrâm* for *Ḥajj* and *'Umra* together saying, ***Labbaik*** for *'Umra* and *Ḥajj* together, saying, "I will not leave *As-Sunna* (legal ways) of the Prophet صلى الله عليه وسلم on the saying of somebody." *[2: 634- O.B.]*

٧٩٣ : عَنْ عُثْمانَ رَضِيَ اللهُ عَنْهُ أَنَّه نَهَى عَنِ المُتْعَةِ، وَأَنْ يُجْمَعَ بَيْنَهُمَا، فَلَمَّا رَأَى عَلِيٌّ أَهَلَّ بِهِمَا: لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ، قَالَ: مَا كُنْتُ لِأَدَعَ سُنَّةَ النَّبِيِّ ﷺ لِقَوْلِ أَحَدٍ.

794. Narrated Ibn 'Abbâs رضي الله عنهما : The people (of the Pre-Islâmic Ignorance Period) used to think that to perform *'Umra* during the months of

٧٩٤ : عَنِ ابنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي

[1] See the glossary.

Ḥajj was one of the major sins on earth. And also used to consider the month of Ṣafar as a forbidden (i.e. sacred) month and they used to say, "When the wounds of the camel's back heal up (after they return from *Ḥajj*) and the signs of those wounds vanish and the month of Ṣafar passes away then (at that time) *'Umra* is permissible for the one who wishes to perform it." In the morning of the 4th of Dhul-Ḥijja, the Prophet صلى الله عليه وسلم and his companions reached Makka, assuming *Iḥrâm* for *Ḥajj* and he ordered his companions to make their intentions of the *Iḥrâm* for *'Umra* only (instead of *Ḥajj*) so they considered his order as something great and were puzzled, and said, "O Allâh's Messenger, what kind (of finishing) of *Iḥrâm* is allowed?" The Prophet صلى الله عليه وسلم replied, "Finish the *Iḥrâm* completely like a non-*Muḥrim* (you are allowed everything)." *[2:635-O.B.]*

795. (Narrated Ibn 'Umar رضي الله عنهما: Ḥafṣa رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم said, "O Allâh's Messenger, why have the people finished their *Iḥrâm* after performing *'Umra* but you have not finished your *Iḥrâm* after performing *'Umra*?" He replied, "I have matted my head-hair and garlanded my *Hady*. So I will not finish my *Iḥrâm* till I have slaughtered (my *Hady*)." *[2:637-O.B.]*

796. Narrated Ibn 'Abbâs رضي الله عنهما that a person asked him about *Ḥajj-at-Tamattu'* and said: "The people advised me not to do so." Ibn 'Abbâs ordered him to perform it. So he did it. Later he saw in a dream someone saying to him, "*Ḥajj-Mabrûr* [*Ḥajj* performed in accordance with the Prophet's *Sunna* (legal way) without committing sins and accepted by Allâh] and an accepted '*Umra*." So he told

الأَرْضِ، وَيَجْعَلُونَ الْمُحَرَّمَ صَفَرًا، وَيَقُولُونَ: إِذَا بَرَأَ ٱلدَّبَرْ، وَعَفَا الأَثَرْ، وَٱنْسَلَخَ صَفَرْ، حَلَّتِ العُمْرَةُ لِمَنْ ٱعْتَمَرَ. قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ مُهِلِّينَ بِٱلحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ ذٰلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ ٱللهِ، أَيُّ ٱلْحِلِّ؟ قَالَ: (حِلٌّ كُلُّه).

٧٩٥ : عَنْ حَفْصَةَ رَضِيَ ٱللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: يَا رَسُولَ ٱللهِ، مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ، وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: (إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّى أَنْحَرَ).

٧٩٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا أَنَّه سأَلَهُ رَجُلٌ عَنِ التَّمَتُّعِ وَقَالَ: نَهَانِي نَاسٌ عَنْه، فَأَمَرَهُ بِهِ، قَالَ الرَّجُلُ: فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَجُلًا يَقُولُ لِي: حَجٌّ مَبْرُورٌ، وَعُمْرَةٌ مُتَقَبَّلَةٌ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ، فَقَالَ: سُنَّةُ النَّبِيِّ ﷺ.

that dream to Ibn 'Abbâs. He said, "This is the *Sunna* (legal way) of the Prophet صلى الله عليه وسلم". *[2:638-O.B.]*

797. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : "I performed *Ḥajj* with Allâh's Messenger صلى الله عليه وسلم on the day when he drove *Al-Budn* (camels) with him. The people had assumed *Iḥrâm* for *Ḥajj-al-Ifrâd*. The Prophet صلى الله عليه وسلم ordered them to finish their *Iḥrâm* after *Ṭawâf* round the Ka'ba, and [*Sa'y* (going) between Aṣ-Ṣafa and Al-Marwa and to cut short their hair and then to stay there (in Makka) till the day of *Tarwîya* (i.e. 8th of Dhul-Ḥijja) when they should assume *Iḥrâm* for *Ḥajj* and they were ordered to make the *Iḥrâm* with which they had come for *'Umra* only. They asked, 'How can we make it *'Umra (Tamattu')* as we have intended to perform *Ḥajj*?' The Prophet صلى الله عليه وسلم said, 'Do what I have ordered you. Had I not brought the *Hady* with me, I would have done the same, but I cannot finish my *Iḥrâm* till the *Hady* reaches its destination (i.e. is slaughtered).' So, they did (what he ordered them to do)." *[2:639-O.B.]*

٧٩٧ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ حَجَّ مَعَ النَّبِيِّ ﷺ يَوْمَ سَاقَ الْبُدْنَ مَعَهُ، وَقَدْ أَهَلُّوا بِٱلحَجِّ مُفْرَدًا، فَقَالَ لَهُمْ: (أَحِلُّوا مِنْ إِحْرَامِكُمْ، بِطَوَافِ الْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصِّرُوا، ثُمَّ أَقِيمُوا حَلاَلًا، حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهِلُّوا بِٱلحَجِّ، وَٱجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتْعَةً). فَقَالُوا: كَيْفَ نَجْعَلُهَا مُتْعَةً، وَقَدْ سَمَّيْنَا الحَجَّ؟ فَقَالَ: (ٱفْعَلُوا مَا أَمَرْتُكُمْ، فَلَوْلاَ أَنِّي سُقْتُ الْهَدْيَ لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ، وَلٰكِنْ لاَ يَحِلُّ مِنِّي حَرَامٌ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ). فَفَعَلُوا.

CHAPTER 22. *Ḥajj-at-Tamattu'*.

٢٢ - باب: التَّمَتُّع

798. Narrated 'Imrân رضي الله عنه : We performed *Ḥajj-at-Tamattu'* in the lifetime of Allâh's Messenger صلى الله عليه وسلم and then the Qur'ân was revealed (regarding *Ḥajj-at-Tamattu'*) and somebody said what he wished (regarding *Ḥajj-at-Tamattu'*) according to his own opinion[1]. *[2:642-O.B.]*

٧٩٨ : عَنْ عِمْرَانَ رَضِيَ ٱللهُ عَنْهُ قَالَ: تَمَتَّعْنَا عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ، فَنَزَلَ الْقُرْآنُ، قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

CHAPTER 23. From where to enter Makka.

٢٣ - باب: مِنْ أَيْنَ يَدْخُلُ مَكَّةَ

[1] The person meant here was 'Umar bin Al-Khaṭṭâb رضي الله عنه (*Fatḥ Al-Bâri*, Vol. 4, Page 177).

799. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم entered Makka from Kadâ' from the (high) Thanîya-til-'Ulya which is at Al-Baṭhâ' and used to leave Makka from the (low) Thanîya-tis-Sufla. *[2:646-O.B.]*

٧٩٩ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَدَاءٍ، مِنَ الثَّنِيَّةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ، وَخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى.

CHAPTER 24. The superiority of Makka and its buildings.

٢٤ - باب: فَضْلِ مَكَّةَ وَبُنْيَانِهَا

800. Narrated 'Āisha رضى الله عنها : I asked the Prophet صلى الله عليه وسلم whether the round wall (near Ka'ba) was part of the Ka'ba. The Prophet صلى الله عليه وسلم replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'ba?" He said, "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'ba)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e. they have recently embraced Islâm) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'ba and I would have lowered its gate to the level of the ground." *[2:654-O.B.]*

٨٠٠ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ:

سَأَلْتُ النَّبِيَّ ﷺ عَنِ الجَدْرِ، أَمِنَ الْبَيْتِ هُوَ؟ قَالَ: (نَعَمْ). قُلْتُ: فَمَا لَهُمْ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ؟ قَالَ: (إِنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ). قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا؟ قَالَ: (فَعَلَ ذٰلِكَ قَوْمُكِ، لِيُدْخِلُوا مَنْ شَاؤُوا وَيَمْنَعُوا مَنْ شَاؤُوا، وَلَوْلاَ أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ بِالْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ، أَنْ أُدْخِلَ الجَدْرَ فِي الْبَيْتِ، وَأَنْ أُلْصِقَ بَابَهُ بِالأَرْضِ).

801. Narrated 'Āisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم said to me, "Were your people not close to the Period of Ignorance, I would have demolished the Ka'ba and would have rebuilt it on its original foundations laid by Ibrâhîm (Abraham) (for Quraish had reduced its building), and I would have built its two doors; eastern and western door". *[2:656-O.B.]*

٨٠١ : وَفِي رِوَايَةٍ عَنْها رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (يَا عائِشَةُ، لَوْلاَ أَنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، لأَمَرْتُ بِالْبَيْتِ فَهُدِمَ، فَأَدْخَلْتُ فِيهِ مَا أُخْرِجَ مِنْهُ، وَأَلْزَقْتُهُ بِالأَرْضِ، وَجَعَلْتُ لَهُ بَابَيْنِ بَابًا شَرْقِيًّا وَبَابًا غَرْبِيًّا، فَبَلَغْتُ بِهِ أَسَاسَ إِبْرَاهِيمَ).

CHAPTER 25. What is said regarding the inheritance, sale and purchase of the houses of Makka. All the people have an equal right for Al-Masjid Al-Harâm.

802. Narrated Usâma bin Zaid رضي الله عنهما : I asked, "O Allâh's Messenger! Where will you stay in Makka? Will you stay in your house in Makka?" He replied, "Has 'Aqîl left any property or house?" 'Aqîl along with Țâlib had inherited the property of Abû Țâlib. Ja'far and 'Alî did not inherit anything as they were Muslims while 'Aqîl and Țâlib were disbelievers. *[2:658-O.B.]*

CHAPTER 26. The residence of the Prophet صلى الله عليه وسلم in Makka.

803. Narrated Abû Huraira رضي الله عنه : When Allâh's Messenger صلى الله عليه وسلم intended to enter Makka he said, "Our destination tomorrow, if Allâh will, shall be Khaif Banî Kinâna where (the pagans) had taken the oath of *Kufr*." He meant (by that place) *Al-Muhassab* where the Quraish tribe and Banî Kinâna concluded a contract against Banî Hâshim and Banî Al-Muttalib that they would not intermarry with them or deal with them in business until they handed over the Prophet صلى الله عليه وسلم to them. *[2:659-O.B.]* and *[See 5:221-O.B.]*

CHAPTER 27. Demolishing of Ka'ba.

804. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "*Dhus-Suwaiqatain* (literally: One with two thin legs) from Ethiopia will demolish the Ka'ba." *[2:661-O.B.]*

٢٥ - باب: تَوريثِ دُورِ مَكَّةَ وَبَيْعِهَا وَشِرَائِهَا وَأَنَّ النَّاسَ فِي المَسجِدِ الحَرَامِ سَوَاءٌ

٨٠٢ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُمَا أَنَّهُ قَالَ: يَا رَسُولَ ٱللهِ، أَيْنَ تَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟

فَقَالَ: (وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِبَاعٍ، أَوْ دُورٍ؟). وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ، هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلاَ عَلِيٌّ رَضِيَ ٱللهُ عَنْهُمَا شَيْئًا، لِأَنَّهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ.

٢٦ - باب: نُزُولِ النَّبِيِّ ﷺ مَكَّةَ

٨٠٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ، حِينَ أَرَادَ قُدُومَ مَكَّةَ: (مَنْزِلُنَا غَدًا، إِنْ شَاءَ ٱللهُ، بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ). يَعْنِي ذٰلِكَ الْمُحَصَّبَ، وَذٰلِكَ أَنَّ قُرَيْشًا وَكِنَانَةَ، تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ المُطَّلِبِ، أَوْ بَنِي المُطَّلِبِ: أَنْ لاَ يُنَاكِحُوهُمْ وَلاَ يُبَايِعُوهُمْ، حَتَّى يُسْلِمُوا إِلَيْهِمُ النَّبِيَّ ﷺ.

٢٧ - باب: هَدْمِ الْكَعْبَةِ

٨٠٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ).

CHAPTER 28. "Allâh has made the Ka'ba, the Sacred House — an asylum of security and pilgrimage (*Hajj* and *'Umra*) for mankind, and also the Sacred Months.... " (V.5: 97)

٢٨ - باب: قول الله تعالى: ﴿جَعَلَ اللهُ الكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَاماً لِلنَّاسِ وَالشَّهْرِ الْحَرَامِ. . .﴾

805. Narrated 'Āisha رضي الله عنها : The people used to observe *Saum* (fast) on *'Āshûrâ'* (the tenth day of the month of Muharram) before the fasting of Ramadân was made obligatory. And on that day, the Ka'ba used to be covered with a cover. When Allâh made the fasting of the month of Ramadân compulsory, Allâh's Messenger صلى الله عليه وسلم said, "Whoever wished to observe *Saum* (fast) (on the day of *'Āshûrâ'*) may do so; and whoever wishes to leave it can do so." *[2:662-O.B.]*

٨٠٥ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، وَكانَ يَوْمًا تُسْتَرُ فِيهِ الْكَعْبَةُ، فَلَمَّا فَرَضَ ٱللهُ رَمَضَانَ، قَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ شَاءَ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ شَاءَ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ).

806. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The people will continue performing the *Hajj* and *'Umra* to the Ka'ba even after the coming out of Ya'jûj and Ma'jûj (Gog and Magog)." *[2:663-O.B.]*

٨٠٦ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَيُحَجَّنَّ الْبَيْتُ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ).

CHAPTER 29. Demolishing of Ka'ba.

٢٩ - باب: هَدْمِ الْكَعْبَةِ

807. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "As if I am looking at him, a black person with thin legs plucking the stones of the Ka'ba one after another." *[2:665-O.B.]*

٨٠٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (كَأَنِّي بِهِ أَسْوَدُ أَفْحَجُ، يَقْلَعُهَا حَجَرًا حَجَرًا).

CHAPTER 30. What is said regarding the Black Stone.

٣٠ - باب: مَا ذُكِرَ فِي الحَجَرِ الأَسْوَدِ

808. (Narrated 'Ābis bin Rabî'a): 'Umar رضي الله عنه came near the Black Stone and kissed it and said, "No doubt, I know that you are a stone and can neither harm anyone nor benefit anyone. Had I not seen Allâh's Messenger صلى الله عليه وسلم kissing you I would not have kissed you." *[2:667-O.B.]*

٨٠٨ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ جَاءَ إِلَى الحَجَرِ الأَسْوَدِ فَقَبَّلَهُ، فَقَالَ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، لاَ تَضُرُّ وَلاَ تَنْفَعُ، وَلَوْلاَ أَنِّي رَأَيْتُ النَّبِيَّ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ.

CHAPTER 31. Whoever did not enter the Ka'ba.

٣١ - باب: مَنْ لَمْ يَدْخُلِ الْكَعْبَةَ

809. (Narrated Ismâ'îl bin Abû Khâlid): 'Abdullâh bin Abû 'Aufa رضى الله عنه said, "Allâh's Messenger صلى الله عليه وسلم performed the *'Umra*. He performed *Ṭawâf* of the Ka'ba and offered two *Rak'at* behind the *Maqâm* [Ibrâhîm (Abraham's place)] and was accompanied by those who were screening him from the people." Somebody asked ('Abdullâh,) "Did Allâh's Messenger صلى الله عليه وسلم enter the Ka'ba?" 'Abdullâh replied in the negative. *[2:670-O.B.]*

٨٠٩ : عَنْ عَبْدِ ٱللهِ بْنِ أَبِي أَوْفَى رَضِيَ ٱللهُ عَنْهُ قَالَ:
ٱعْتَمَرَ رَسُولُ ٱللهِ ﷺ فَطَافَ بِالْبَيْتِ، وَصَلَّى خَلْفَ المَقَامِ رَكْعَتَيْنِ، وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ، فَقَالَ لَهُ رَجُلٌ: أَدَخَلَ رَسُولُ ٱللهِ ﷺ الْكَعْبَةَ؟ قَالَ: لاَ.

CHAPTER 32. Saying *Takbîr* (Allâh is the Most Great) inside the Ka'ba.

٣٢ - باب: مَنْ كَبَّرَ فِي نَوَاحِي الكَعْبَةِ

810. Narrated Ibn 'Abbâs رضى الله عنهما: When Allâh's Messenger صلى الله عليه وسلم came to Makka, he refused to enter the Ka'ba with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Ibrâhîm (Abraham) and Ismâ'îl (Ishmael) holding *Azlâm* in their hands. Allâh's Messenger صلى الله عليه وسلم said, "May Allâh curse these people. By Allâh, both Ibrâhîm (Abraham) and Ismâ'îl (Ishmael) never did the game of chance with *Azlâm*." Then he entered the Ka'ba and said *Takbîr* at its corners but did not offer the *Ṣalât* (prayer) in it. *[2:671-O.B.]*

٨١٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:
إِنَّ رَسُولَ ٱللهِ ﷺ لَمَّا قَدِمَ، أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأَخْرَجُوا صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ فِي أَيْدِيهِمَا الأَزْلاَمُ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (قَاتَلَهُمُ ٱللهُ، أَمَا وَٱللهِ قَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا قَطُّ). فَدَخَلَ الْبَيْتَ، فَكَبَّرَ فِي نَوَاحِيهِ، وَلَمْ يُصَلِّ فِيهِ.

CHAPTER 33. How (the legality of) the *Ramal*[1] started.

٣٣ - باب: كَيْفَ كَانَ بَدْءُ الرَّمَلِ

811. Narrated Ibn 'Abbâs رضى الله عنهما: When Allâh's Messenger صلى الله عليه وسلم and his companions came to Makka, the pagans circulated the news that a group of people were coming to them and

٨١١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَدِمَ رَسُولُ ٱللهِ ﷺ وَأَصْحَابُهُ، فَقَالَ المُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيْكُمْ وَقَدْ

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[1] *Ramal:* See the glossary.

they had been weakened by the fever of Yathrib (Al-Madîna). So the Prophet صلى الله عليه وسلم ordered his companions to do *Ramal* in the first three rounds of *Ṭawâf* of the Ka'ba and to walk between the two corners (The Yemenite corner and the Black Stone). The Prophet صلى الله عليه وسلم did not order them to do *Ramal* in all the rounds of *Ṭawâf* out of pity for them. *[2:672-O.B.]*

وَهَنَتْهُمْ حُمَّى يَثْرِبَ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاَثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إِلاَّ الإِبْقَاءُ عَلَيْهِمْ.

CHAPTER 34. The touching and kissing of the Black Stone on reaching Makka during the first round of *Ṭawâf* of the Ka'ba, and doing *Ramal* in the first three rounds (of *Ṭawâf*).

٣٤ - باب: اسْتِلَامِ الحَجَرِ الأَسْوَدِ حِينَ يَقْدَمُ مَكَّةَ أَوَّلَ مَا يَطُوفُ وَيَرْمُلُ ثَلَاثاً

812. Narrated Ibn'Umar رضى الله عنهما: I saw Allâh's Messenger صلى الله عليه وسلم arriving at Makka, he kissed the Black Stone Corner first while doing *Ṭawâf* and did *Ramal* in the first three rounds of the seven rounds (of *Ṭawâf*). *[2:673-O.B.]*

٨١٢ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ ٱللهِ ﷺ حِينَ يَقْدَمُ مَكَّةَ، إِذَا ٱسْتَلَمَ الرُّكْنَ الأَسْوَدَ، أَوَّلَ مَا يَطُوفُ: يَخُبُّ ثَلاَثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

CHAPTER 35. Doing *Ramal* in performing *Ṭawâf* during *Ḥajj* and *'Umra*.

٣٥ - باب: الرَّمَلِ فِي الحَجِّ وَالعُمْرَةِ

[Narrated 'Abdullâh bin 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم did *Ramal* in (first) three rounds (of *Ṭawâf*), and walked in the remaining four, in *Ḥajj* and *'Umra*]. *[2:674-O.B.]*

813. Narrated 'Umar رضى الله عنه: 'There is no reason for us to do *Ramal* (in *Ṭawâf*) except that we wanted to show off before the pagans, and now Allâh has destroyed them." 'Umar added, '(Nevertheless), the Prophet صلى الله عليه وسلم did that and we do not want to leave it (i.e. *Ramal*)." *[2:675-O.B.]*

٨١٣ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ: فَمَا لَنَا وَالرَّمَلَ، إِنَّمَا كُنَّا رَاءَيْنَا بِهِ المشْرِكِينَ، وَقَدْ أَهْلَكَهُمُ ٱللهُ، ثُمَّ قَالَ: شَيْءٌ صَنَعَهُ النَّبِيُّ ﷺ، فَلاَ نُحِبُّ أَنْ نَتْرُكَهُ.

814. (Narrated Nâfi'): Ibn 'Umar رضى الله عنهما said, "I have never missed the touching of these two corners of Ka'ba (the Black Stone and the Yemenite

٨١٤ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: مَا تَرَكْتُ ٱسْتِلاَمَ هَذَيْنِ الرُّكْنَيْنِ،

Corner) both in the presence and the absence of crowds, since I saw the Prophet صلى الله عليه وسلم touching them." *[2:676-O.B.]*

فِي شِدَّةٍ وَلاَ رَخَاءٍ، مُنْذُ رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُمَا.

CHAPTER 36. Touching the Corner (Black Stone) with a bent-headed stick.

٣٦ - باب: اسْتِلاَمِ الرُّكْنِ بِالْمِحْجَنِ

815. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم performed *Ṭawâf* of the Ka'ba riding a camel in his last *Ḥajj* and touched the Black Stone Corner with a bent-headed stick. *[2:677-O.B.]*

٨١٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللَّهُ عَنْهُمَا قَالَ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

CHAPTER 37. To kiss the Black Stone.

٣٧ - باب: تَقْبِيلُ الحَجَرِ

816. (Narrated Az-Zubair bin 'Arabî): A man asked Ibn 'Umar رضي الله عنهما about the touching of the Black Stone. Ibn 'Umar said, "I saw Allâh's Messenger صلى الله عليه وسلم touching and kissing it." The questioner said, "But if there were a throng (much rush) round the Ka'ba and the people overpowered me, (what would I do?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allâh's Messenger صلى الله عليه وسلم touching and kissing it." *[2:680-O.B.]*

٨١٦ : عَنْ ابْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا أَنَّهُ سَأَلَهُ رَجُلٌ عَنِ ٱسْتِلاَمِ الحَجَرِ، فَقَالَ: رَأَيْتُ رَسُولَ ٱللَّهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ. فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ زُحِمْتُ، أَرَأَيْتَ إِنْ غُلِبْتُ؟ قَالَ: اجْعَلْ أَرَأَيْتَ بِالْيَمَنِ، رَأَيْتُ رَسُولَ ٱللَّهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ.

CHAPTER 38. Whoever performed *Ṭawâf* of the Ka'ba on reaching Makka before going to his house.

٣٨ - باب: مَنْ طَافَ بِالبَيْتِ إِذَا قَدِمَ مَكَّةَ قَبْلَ أَنْ يَرْجِعَ إِلَى بَيْتِهِ

817. (Narrated 'Urwa): 'Āisha رضي الله عنها said, "The first thing the Prophet صلى الله عليه وسلم did on reaching Makka was the ablution and then he performed *Ṭawâf* of the Ka'ba and that was not *'Umra* (alone), (but *Ḥajj-al-Qirân*). Latter Abû Bakr and 'Umar رضي الله عنهما did the same in their *Ḥajj*." *[2:683-O.B.]*

٨١٧ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا: أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ - حِينَ قَدِمَ النَّبِيُّ ﷺ - أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ، ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ حَجَّ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ ٱللَّهُ عَنْهُمَا مِثْلَهُ.

818. Narrated ('Abdullâh) bin 'Umar رضي الله عنهما: "When Allâh's Messenger صلى الله عليه وسلم performed *Ṭawâf*" and added in

٨١٨ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا: حَدِيثُ طَوَافِ النَّبِيِّ ﷺ تَقَدَّمَ

this quotation: "That after *Ṭawâf* he used to offer two *Rak'at* and then used to perform *Sa'y* — *Ṭawâf* between Aṣ-Ṣafa and Al-Marwa."*[2:684-O.B.]*

قَرِيباً، وَزَادَ فِي هٰذِهِ الرِّوَايَةِ: أَنَّهُ كَانَ يَسْجُدُ سَجْدَتَيْنِ بَعْدَ الطَّوَافِ ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالمَرْوَةِ.

CHAPTER 39. (The permissibility of) talking during the *Ṭawâf* of the Ka'ba.

٣٩ - باب: الكَلَامِ فِي الطَّوَافِ

819. Narrated Ibn 'Abbâs رضي الله عنهما: While the Prophet صلى الله عليه وسلم was performing *Ṭawâf* of the Ka'ba, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet صلى الله عليه وسلم cut it with his own hands and said, "Lead him by hand." *[2:687-O.B.]*

٨١٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ، رَبَطَ يَدَهُ إِلَى إِنْسَانٍ، بِسَيْرٍ أَوْ بِخَيْطٍ أَوْ بِشَيْءٍ غَيْرِ ذٰلِكَ، فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قَالَ: (قُدْهُ بِيَدِهِ).

CHAPTER 40. It is not permissible for a naked person to perform *Ṭawâf* (of the Ka'ba) or for a *Mushrik* (polytheist, pagan, idolater and disbeliever in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم) to perform *Ḥajj*.

٤٠ - باب: لَا يَطُوفُ بِالبَيْتِ عُرْيَانٌ وَلَا يَحُجُّ مُشْرِكٌ

820. Narrated Abû Huraira رضي الله عنه: In the year prior to the last *Ḥajj* of the Prophet صلى الله عليه وسلم when Allâh's Messenger صلى الله عليه وسلم made Abû Bakr the leader of the pilgrims, the latter (Abû Bakr) sent me in the company of a group of people on the day of slaughtering (the animals) in Mina to make a public announcement (proclaiming): *Mushrik* (polytheist, pagan, idolater, and disbeliever in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم) is not allowed to perform *Ḥajj* after this year, and no naked person is allowed to perform *Ṭawâf* of the Ka'ba. (See *Ḥadîth* No. 242). *[2:689-O.B.]*

٨٢٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ ٱللهُ عَنْهُ، بَعَثَهُ - فِي الحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهَا رَسُولُ ٱللهِ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ - يَوْمَ النَّحْرِ بِمِنًى، فِي رَهْطٍ يُؤَذِّنُ فِي النَّاسِ: أَلَا، لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

CHAPTER 41. Whoever did not go near the Ka'ba and did not perform

٤١ - باب: مَنْ لَمْ يَقْرَبِ الْكَعْبَةَ وَلَم

Ṭawâf of the Ka'ba after the first *Ṭawâf* performed on entering Makka till he proceeded to 'Arafât and returned.

يَطُفْ حَتَّى يَخْرُجَ إِلَى عَرَفَةَ وَيَرْجِعَ بَعْدَ الطَّوَافِ الأَوَّلِ

821. Narrated 'Abdullâh bin 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم arrived at Makka and performed *Ṭawâf* of the Ka'ba and *Sa'y* between Aṣ-Ṣafa and Al-Marwa, but he did not go near the Ka'ba after his *Ṭawâf* till he returned from 'Arafât. *[2:691-O.B.]*

٨٢١ : عَنْ عَبْدِ ٱللهِ بْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، فَطَافَ وَسَعَى بَيْنَ الصَّفَا وَالمَرْوَةِ، وَلَمْ يَقْرَبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ.

CHAPTER 42. Providing the pilgrims with water to drink.

٤٢ - باب: سِقَايَةِ الحَاجِّ

822. Narrated Ibn 'Umar رضي الله عنهما : Al-'Abbâs bin 'Abdul-Muṭṭalib رضي الله عنه asked the permission of Allâh's Messenger صلى الله عليه وسلم to let him stay in Makka during the nights of Mina in order to provide the pilgrims with water to drink, so the Prophet صلى الله عليه وسلم permitted him. *[2:699-O.B.]*

٨٢٢ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: ٱسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ المُطَّلِبِ رَضِيَ ٱللهُ عَنْهُ رَسُولَ ٱللهِ ﷺ: أَنْ يَبِيتَ بِمَكَّةَ، لَيَالِيَ مِنًى، مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ.

823. Narrated Ibn 'Abbâs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم came to the drinking place and asked for water. Al-'Abbâs said, "O Faḍl! Go to your mother and bring water from her for Allâh's Messenger صلى الله عليه وسلم." Allâh's Messenger صلى الله عليه وسلم said, "Give me water to drink." Al-'Abbâs said, "O Allâh's Messenger, the people put their hands in it." Allâh's Messenger صلى الله عليه وسلم again said, "Give me water to drink." So, he drank from that water and then went to the *Zam-zam* (well) and there the people were offering water to others and working at it (drawing water from the well). The Prophet صلى الله عليه وسلم then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from *Zam-zam*), I would certainly take the rope and put

٨٢٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا:

أَنَّ رَسُولَ ٱللهِ ﷺ جَاءَ إِلَى السِّقَايَةِ فَٱسْتَسْقَى، فَقَالَ الْعَبَّاسُ: يَا فَضْلُ، ٱذْهَبْ إِلَى أُمِّكَ، فَأْتِ رَسُولَ ٱللهِ ﷺ بِشَرَابٍ مِنْ عِنْدِهَا. فَقَالَ: (ٱسْقِنِي). قَالَ: يَا رَسُولَ ٱللهِ، إِنَّهُمْ يَجْعَلُونَ أَيْدِيَهُمْ فِيهِ. قَالَ: (ٱسْقِنِي). فَشَرِبَ مِنْهُ، ثُمَّ أَتَى زَمْزَمَ، وَهُمْ يَسْقُونَ وَيَعْمَلُونَ فِيهَا، فَقَالَ: (ٱعْمَلُوا، فَإِنَّكُمْ عَلَى عَمَلٍ صَالِحٍ). ثُمَّ قَالَ: (لَوْلاَ أَنْ تُغْلَبُوا لَنَزَلْتُ، حَتَّى أَضَعَ الحَبْلَ عَلَى

it over this (i.e. his shoulder) (to draw water)." On saying that the Prophet صلى الله عليه وسلم pointed to his shoulder. *[2:700-O.B.]*

هٰذِهِ). يَعْنِي: عَاتِقَهُ، وَأَشَارَ إِلَى عَاتِقِهِ.

824. Narrated Ibn 'Abbâs رضي الله عنهما: I gave *Zam-zam* water to Allâh's Messenger صلى الله عليه وسلم and he drank it while standing.

In another quotation it is narrated that the (Prophet صلى الله عليه وسلم) on that day was riding a camel. *[2:701-O.B.]*

٨٢٤ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُمَا،قَالَ: سَقَيْتُ رَسُولَ ٱللهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ.

وَفِي رِوايَةٍ عَنْهُ أَنَّهُ كَانَ يَوْمَئِذٍ إِلاَّ عَلَى بَعِيرٍ.

CHAPTER 43. The *Ṭawâf* (*Sa'y*) between Aṣ-Ṣafa and Al-Marwa is compulsory.

٤٣ - باب: وُجُوبِ الصَّفَا وَالمَرْوَةِ

825. (Narrated 'Urwa) I asked 'Āisha رضي الله عنها: "How do you interpret the Statement of Allâh عز وجل: 'Verily! Aṣ-Ṣafa and Al-Marwa (two mountains in Makka) are of the Symbols of Allâh. So it is not a sin on him who performs *Ḥajj* or *'Umra* (pilgrimage) of the House (the Ka'ba at Makka), to perform the going (*Ṭawâf*) between them (Aṣ-Ṣafa and Al-Marwa). And whoever does good voluntarily then verily, Allâh is All-Recogniser, All-Knower'. (V.2:158). By Allâh (it is evident from this revelation) there is no harm if one does not perform *Ṭawâf* (going) between Aṣ-Ṣafa and Al-Marwa." 'Āisha said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allâh should have been, 'It is not a sin on him if he does not perform *Ṭawâf* (going) between them." But in fact, this Divine Inspiration was revealed concerning the *Anṣâr* who used to assume *Iḥrâm* for worshipping an idol called *Manât* which they used to worship at a place called *Al-Mushallal* before they embraced Islâm, and whoever assumed

٨٢٥ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا، أَنَّها سَأَلَها ابْنُ أُخْتِها عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ قَوْلِ ٱللهِ عَزَّ وَجَلَّ: ﴿**إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعائِرِ ٱللهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ ٱعْتَمَرَ فَلاَ جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا**﴾. قَالَ: فَوَٱللهِ مَا عَلَى أَحَدٍ جُنَاحٌ أَنْ لاَ يَطوفَ بالصَّفَا وَالمَرْوَةِ، قَالَتْ عائِشَةُ رَضِيَ ٱللهُ عَنْهَا: بِئْسَ مَا قُلْتَ يَا ٱبْنَ أُخْتِي، إِنَّ هٰذِهِ لَوْ كانَتْ كَمَا أَوَّلْتَها عَلَيْهِ، كانَتْ: لاَ جُناحَ عَلَيْهِ أَنْ لاَ يَتَطَوَّفَ بِهِمَا، وَلٰكِنَّهَا أُنْزِلَتْ فِي الأَنْصَارِ، كَانُوا قَبْلَ أَنْ يُسْلِمُوا، يُهِلُّونَ لِمَنَاةَ الطَّاغِيَةِ، الَّتِي كَانُوا يَعْبُدُونَهَا عِنْدَ المُشَلَّلِ، فَكَانَ مَنْ أَهَلَّ يَتَحَرَّجُ أَنْ يَطَّوَّفَ بِالصَّفَا وَالمَرْوَةِ، فَلَمَّا أَسْلَمُوا، سَأَلُوا رَسُولَ ٱللهِ ﷺ عَنْ ذٰلِكَ، قَالُوا: يَا رَسُولَ ٱللهِ، إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بَيْنَ الصَّفَا وَالمَرْوَةِ،

Iḥrâm (for the idol), would consider it not right to perform *Ṭawâf* (going) between Aṣ-Ṣafa and Al-Marwa. When they embraced Islâm, they asked Allâh's Messenger صلى الله عليه وسلم regarding it, saying, 'O Allâh's Messenger! We used to refrain from *Ṭawâf* (going) between Aṣ-Ṣafa and Al-Marwa.' So Allâh revealed 'Verily; Aṣ-Ṣafa and Al-Marwa (two mountains of Makka) are of the Symbols of Allâh.' " 'Āisha رضي الله عنها added, "Surely, Allâh's Messenger صلى الله عليه وسلم set the *Sunna* (legal way) of *Ṭawâf* (going) between Aṣ-Ṣafa and Al-Marwa, so nobody is allowed to omit the *Ṭawâf* (going) between them." *[2:706-O.B.]*

فَأَنْزَلَ ٱللهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالمَرْوَةَ مِنْ شَعَائِرِ ٱللهِ﴾ . الآيَةَ.

قَالَتْ عَائِشَةُ رَضِيَ ٱللهُ عَنْهَا: وَقَدْ سَنَّ رَسُولُ ٱللهِ ﷺ الطَّوَافَ بَيْنَهُمَا، فَلَيْسَ لِأَحَدٍ أَنْ يَتْرُكَ الطَّوَافَ بَيْنَهُمَا.

CHAPTER 44. What is said about *Sa'y* between Aṣ-Ṣafa and Al-Marwa.

٤٤ - باب: مَا جَاءَ فِي السَّعْيِ بَيْنَ الصَّفَا وَالمَرْوَةِ

826. (Narrated Nâfi'): Ibn 'Umar رضي الله عنهما said: "When Allâh's Messenger صلى الله عليه وسلم performed the first *Ṭawâf* he did *Ramal* in the first three rounds and then walked in the remaining four rounds (of *Ṭawâf* of the Ka'ba), whereas in performing *Ṭawâf* (going) between Aṣ-Ṣafa and Al-Marwa he used to run in the midst of the rain-water passage." *[2:707-O.B.]*

٨٢٦ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ إِذَا طَافَ الطَّوَافَ الأَوَّلَ خَبَّ ثَلَاثًا وَمَشَى أَرْبَعًا، وَكَانَ يَسْعَى بَطْنَ المَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالمَرْوَةِ.

CHAPTER 45. A menstruating woman can perform all the ceremonies of *Ḥajj* except *Ṭawâf* of the Ka'ba. (What is said) regarding the performance of *Ṭawâf* (going) between Aṣ-Ṣafa and Al-Marwa without ablution?

٤٥ - باب: تَقْضِي الحَائِضُ المَنَاسِكَ كُلَّهَا إِلَّا الطَّوَافَ بِالْبَيْتِ

827. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم and his companions assumed *Iḥrâm* for *Ḥajj* and none except the Prophet صلى الله عليه وسلم and Ṭalḥa had the *Hady* (sacrifice) with them. 'Alî arrived from Yemen and had a *Hady* with him. 'Alî said, "I have assumed *Iḥrâm* with the same

٨٢٧ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

أَهَلَّ النَّبِيُّ ﷺ هُوَ وَأَصْحَابُهُ بِالحَجِّ، وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ وَقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ وَمَعَهُ

(intention) as that of the Prophet صلى الله عليه وسلم." The Prophet صلى الله عليه وسلم ordered his companions to perform the *'Umra* with the *Ihrâm* which they had assumed, and after finishing *Tawâf* (of Ka'ba, As-Safa and Al-Marwa) to cut short their hair, and to finish their *Ihrâm* except those who had *Hady* with them. They (the people) said, "How can we proceed to Mina (for *Hajj*) after having sexual relations with our wives?" When that news reached the Prophet صلى الله عليه وسلم he said, "If I had formerly known what I came to know lately, I would not have brought the *Hady* with me. Had there been no *Hady* with me, I would have finished the state of *Ihrâm*." *[2:713-O.B.]*

هَدْيٌ، فَقَالَ: أَهْلَلْتُ بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ، فَأَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً، وَيَطُوفُوا، ثُمَّ يُقَصِّرُوا وَيَحِلُّوا إِلاَّ مَنْ كَانَ مَعَهُ الْهَدْيُ، فَقَالُوا: نَنْطَلِقُ إِلَى مِنًى وَذَكَرُ أَحَدِنَا يَقْطُرُ مَنِيّاً، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: (لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلاَ أَنَّ مَعِيَ الْهَدْيَ لأَحْلَلْتُ).

CHAPTER 46. Where to offer the *Zuhr* prayer on the day of *Tarwîya* (8th day of Dhul-Hijja).

٤٦ - باب: أَيْنَ يُصَلِّي الظُّهْرَ يَوْمَ التَّرْوِيَةِ

828. (Narrated 'Abdul 'Azîz bin Rufai'): I asked Anas bin Mâlik رضي الله عنه, "Tell me what you remember from Allâh's Messenger صلى الله عليه وسلم (regarding these questions): Where did he offer the *Zuhr* and *'Asr* prayers on the day of *Tarwiya* (8th day of Dhul-Hijja)?" He replied, "[He offered these *Salât* (prayers)] at Mina." I asked, "Where did he offer the *'Asr* prayer on the day of *Nafr* (i.e. departure from Mina on the 12th or 13th of Dhul-Hijja)?" He replied, "At Al-Abtah," and then added, "You should do as your chiefs do." *[2:715-O.B.]*

٨٢٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَأَلَهُ رَجُلٌ فَقَالَ لَهُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنِ النَّبِيِّ ﷺ: أَيْنَ صَلَّى الظُّهْرَ وَالْعَصْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمِنًى، قَالَ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قَالَ: بِالأَبْطَحِ، ثُمَّ قَالَ أَنَسٌ: افْعَلْ كَمَا يَفْعَلُ أُمَرَاؤُكَ.

CHAPTER 47. Observing *Saum* (fast) on the day of 'Arafât (at 'Arafât).

٤٧ - باب: صَوْمِ يَوْمِ عَرَفَةَ

829. Narrated Umm Al-Fadl رضي الله عنها: The people doubted whether the Prophet صلى الله عليه وسلم was observing the *Saum* (fast) on the day of 'Arafât, so I

٨٢٩ : عَنْ أُمِّ الْفَضْلِ رَضِيَ اللهُ عَنْهَا قَالَتْ: شَكَّ النَّاسُ يَوْمَ عَرَفَةَ فِي صَوْمِ

النَّبِيِّ ﷺ، فَبَعَثْتُ إِلَى النَّبِيِّ ﷺ بِشَرَابٍ فَشَرِبَهُ.

sent something for him to drink and he drank it. *[2:720-O.B.]*

٤٨ - باب: التَّهْجِير بِالرَّوَاحِ يَوْمِ عَرَفَةَ

CHAPTER 48. To proceed at noon on the day of 'Arafât (9th day of Dhul-Ḥijja) (from the mosque of Nimra towards 'Arafât.)

٨٣٠ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ:

جَاءَ يَوْمَ عَرَفَةَ، حِينَ زَالَتِ الشَّمْسُ، فَصَاحَ عِنْدَ سُرَادِقِ الحَجَّاجِ، فَخَرَجَ وَعَلَيْهِ مِلْحَفَةٌ مُعَصْفَرَةٌ، فَقَالَ: مَا لَكَ يَا أَبَا عَبْدِ الرَّحْمٰنِ؟ فَقَالَ: الرَّوَاحَ إِنْ كُنْتَ تُرِيدُ السُّنَّةَ، قَالَ هٰذِهِ السَّاعَةَ؟ قَالَ: نَعَمْ، قَالَ: فَأَنْظِرْنِي حَتَّى أُفِيضَ عَلَى رَأْسِي ثُمَّ أَخْرُجَ، فَنَزَلَ حَتَّى خَرَجَ الحَجَّاجُ، فَسَارَ، فَقَالَ لَهُ سَالِمُ بْنُ عَبْدِاللهِ - وَكَانَ مَعَ أَبِيهِ -: إِنْ كُنْتَ تُرِيدُ السُّنَّةَ فَاقْصُرِ الخُطْبَةَ وَعَجِّلِ الْوُقُوفَ، فَجَعَلَ يَنْظُرُ إِلَى عَبْدِ اللهِ، فَلَمَّا رَأَى ذٰلِكَ عَبْدُ اللهِ قَالَ: صَدَقَ وَكَانَ عَبْدُ المَلِكِ قَدْ كَتَبَ إِلَى الحَجَّاجِ: أَنْ لاَ يُخَالِفَ ابْنَ عُمَرَ فِي الحَجِّ.

830. Narrated Ibn 'Umar رضي الله عنهما: On the day of 'Arafât, when the sun declined at midday I came and shouted near Al-Ḥajjâj's cotton (cloth) tent. Al-Ḥajjâj came out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abû Abdur-Raḥmân! What is the matter?" I said, "If you want to follow the *Sunna* (legal way) of the Prophet صلى الله عليه وسلم then proceed (to 'Arafât)" Al-Ḥajjâj asked, "At this very hour?" The subnarrator Sâlim added: Ibn 'Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e. take a bath) and come out." Then Ibn 'Umar dismounted and waited till Al-Ḥajjâj came out. Sâlim added: So, he (Al-Ḥajjâj) walked in between me and my father (Ibn 'Umar). I said to him, "If you want to follow the *Sunna* (legal way) of the Prophet صلى الله عليه وسلم then deliver a brief *Khuṭba* (religious talk) and hurry up for the stay at 'Arafât." He started looking at 'Abdullâh (Ibn 'Umar) (inquiringly), and when 'Abdullâh noticed that, he said that he had told the truth. 'Abdul Mâlik wrote to Al-Ḥajjâj that he should not differ from Ibn 'Umar during *Ḥajj*. *[2:722-O.B.]*

CHAPTER 49. To hurry up for the stay (at 'Arafât).

٤٩ - باب: التَّعْجِيلِ إِلَى المَوقِف

CHAPTER 50. The staying at 'Arafât.

٥٠ - باب: الوُقُوفِ بِعَرَفَةَ

831. Narrated Jubair bin Muṭ'im رضي الله عنه : "My camel was lost and I went out in search of it on the day of 'Arafât, and I saw the Prophet صلى الله عليه وسلم standing in 'Arafât. I said to myself: By Allâh he is from the *Ḥums* (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allâh we shall not go out of the sanctuary'). What has brought him here?" *[2:725-O.B.]*

٨٣١ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَضْلَلْتُ بَعِيرًا لِي، فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ النَّبِيَّ ﷺ وَاقِفًا بِعَرَفَةَ، فَقُلْتُ: هٰذَا وَٱللهِ مِنَ الحُمْسِ، فَمَا شَأْنُهُ هَا هُنَا.

CHAPTER 51. One's speed while one is departing from 'Arafât.

٥١ - باب: السَّيْرِ إِذَا دَفَعَ مِنْ عَرَفَةَ

832. (Narrated 'Urwa): Usâma bin Zaid رضي الله عنهما was asked, "How was the speed of (the camel of) Allâh's Messenger صلى الله عليه وسلم while departing from 'Arafât during the *Ḥajjat-ul-Widâ'*?" (Usâma) replied, "The Prophet صلى الله عليه وسلم proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast." *[2:727-O.B.]*

٨٣٢ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُمَا أَنَّهُ سُئِلَ: عَنْ سَيْرِ رَسُولِ ٱللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، حِينَ دَفَعَ؟ قَالَ: كَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ.
قَالَ الراوي: وَالنَّصُّ فَوْقَ الْعَنَقِ.

CHAPTER 52. The order of the Prophet صلى الله عليه وسلم that people should be calm and patient on proceeding (from 'Arafât) and the waving of his lash towards them.

٥٢ - باب: أَمْرِ النَّبِيِّ ﷺ بِالسَّكِينَةِ عِنْدَ الإِفَاضَةِ وَإِشَارَتِهِ إِلَيْهِمْ بِالسَّوْطِ

833. Narrated Ibn 'Abbâs رضي الله عنهما : I proceeded along with the Prophet صلى الله عليه وسلم on the day of 'Arafât (9th Dhul-Ḥijja). The Prophet صلى الله عليه وسلم heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness." *[2:731-O.B.]*

٨٣٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَسَمِعَ النَّبِيُّ ﷺ وَرَاءَهُ زَجْرًا شَدِيدًا، وَضَرْبًا لِلإِبِلِ، فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ، وَقَالَ: (أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ، فَإِنَّ الْبِرَّ لَيْسَ بِالإِيضَاعِ).

CHAPTER 53. Whosoever sent the weak amongst his family (women and children) early (from Al-Muzdalifa to Mina) at night after the moon had set. They stayed at Al-Muzdalifa and invocated Allâh there and proceeded from there when the moon had set.

٥٣ - باب: مَنْ قَدَّمَ ضَعَفَـةَ أَهْـلِهِ بِلَيْـلٍ ، فَيَقِفُونَ بِالمُزْدَلِفَةِ وَيَدْعُونَ ، وَيُقَدِّمُ إِذَا غَابَ القَمَرُ

834. Narrated 'Asmâ' bint Abû Bakr رضي الله عنهما : During the night of *Jam'*, she got down at Al-Muzdalifa and stood up for (offering) the *Ṣalât* (prayer) and offered the *Ṣalât* (prayer) for some time and then asked 'Abdullâh (her slave), "O my son! Has the moon set?" I ('Abdullâh) replied in the negative and she again offered *Ṣalât* (prayer) for another period and then asked, "Has the moon set?" I ('Abdullâh) replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the *Jamra* (*Jamrat-al-'Aqaba*) and then she returned to her dwelling place and offered the morning prayer. I ('Abdullâh) said to her, "O *Hanta*[1]! I think we have come (to Mina) early in the night." She replied, "O my son! Allâh's Messenger صلى الله عليه وسلم gave permission to the women to do so." *[2:739-O.B.]*

٨٣٤ : عَنْ أَسْماءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّهَا نَزَلَتْ لَيْلَةَ جَمْعٍ عِنْدَ المُزْدَلِفَةِ، فَقَامَتْ تُصَلِّي، فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ : يَا بُنَيَّ، هَلْ غَابَ القَمَرُ؟ قَالَ: لاَ، فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: هَلْ غَابَ القَمَرُ؟ قَالَ: نَعَمْ، قَالَتْ: فَٱرْتَحِلُوا، فَٱرْتَحَلْنَا وَمَضَيْنَا، حَتَّى رَمَتِ الجَمْرَةَ، ثُمَّ رَجَعَتْ فَصَلَّتِ الصُّبْحَ فِي مَنْزِلِهَا، قَالَ: فَقُلْتُ لَهَا: يَا هَنْتَاهُ، مَا أُرَانَا إِلاَّ قَدْ غَلَّسْنَا، قَالَتْ: يَا بُنَيَّ، إِنَّ رَسُولَ ٱللهِ ﷺ أَذِنَ لِلظُّعُنِ.

835. Narrated 'Âisha رضي الله عنها : Sauda asked the permission of the Prophet صلى الله عليه وسلم to leave earlier at the night of *Jam'*, and she was a fat and very slow woman. The Prophet صلى الله عليه وسلم gave her permission. So she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the (Prophet صلى الله عليه وسلم) but (I suffered so much that) I wished I had

٨٣٥ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: نَزَلْنَا المُزْدَلِفَةَ، فَٱسْتَأْذَنَتِ النَّبِيَّ ﷺ سَوْدَةُ، أَنْ تَدْفَعَ قَبْلَ حَطْمَةِ النَّاسِ، وَكَانَتْ ٱمْرَأَةً بَطِيئَةً، فَأَذِنَ لَهَا، فَدَفَعَتْ قَبْلَ حَطْمَةِ النَّاسِ، وَأَقَمْنَا حَتَّى أَصْبَحْنَا نَحْنُ، ثُمَّ دَفَعْنَا بِدَفْعِهِ، فَلأَنْ أَكُونَ ٱسْتَأْذَنْتُ رَسُولَ ٱللهِ ﷺ كَمَا ٱسْتَأْذَنَتْ سَوْدَةُ، أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ.

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[1] *Hanta:* See the glossary.

taken the permission of Allâh's Messenger صلى الله عليه وسلم as Sauda had done, and that would have been dearer to me than any other happiness. *[2:740,741-O.B.]*

CHAPTER 54. When (at what time) to offer the *Fajr* prayer at *Jam'*?

٥٤ - باب: مَن يُصَلِّي الْفَجْرَ بِجَمْعٍ

836. Narrated 'Abdur-Raḥmân bin Yazîd: I went out with 'Abdullâh رضى الله عنه and when we reached *Jam'* (from 'Arafât) he offered the two *Ṣalât* (prayers) (the *Maghrib* and the *'Ishâ'*) together, making the *Adhân* and *Iqâma* separately for each *Ṣalât* (prayer). He took his supper in between the two *Ṣalât* (prayers). He offered the *Fajr* prayer as soon as the day dawned. Some people said, "The day had dawned (at the time of the prayer)", and others said, "The day had not dawned." 'Abdullâh then said, "Allâh's Messenger صلى الله عليه وسلم said, 'These two *Ṣalât* (prayers) have been shifted from their stated times at this place only (at Muzdalifa); first: The *Maghrib* and the *'Ishâ'*. The people may not arrive at Al-Muzdalifa till the time of the *'Ishâ'* prayer has become due. The second *Ṣalât* (prayer) is the morning prayer which is offered at this hour." Then 'Abdullâh stayed there till it became a bit brighter. He then said, "If chief of the believers hastened onwards to Mina just now, then he had indeed followed the *Sunna* (legal way of the Prophet صلى الله عليه وسلم)." I do not know which preceded the other, his ('Abdullâh's) statement or the departure of 'Uthmân رضى الله عنه. 'Abdullâh kept on reciting *Talbîya* till he threw pebbles at the *Jamrat-ul-'Aqaba* on the day of *Naḥr* (slaughtering) (that is the 10th of Dhul-Ḥijja). *[2:743-O.B.]*

٨٣٦ : عَنْ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُ: أَنَّهُ قَدِمَ جَمْعاً فَصَلَّى الصَّلاتَيْنِ، كُلَّ صَلاةٍ وَحْدَهَا بِأَذَانٍ وَإِقَامَةٍ، وَالْعِشَاءُ بَيْنَهُمَا، ثُمَّ صَلَّى الْفَجْرَ حِينَ طَلَعَ الفَجْرُ، قَائِلٌ يَقُولُ طَلَعَ الْفَجْرُ، وَقائِلٌ يَقُولُ لَمْ يَطْلُعِ الْفَجْرُ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِنَّ هَاتَيْنِ الصَّلاتَيْنِ حُوِّلَتَا عَن وَقْتِهِمَا، فِي هٰذَا المَكانِ، المَغْرِبَ وَالعِشَاءَ، فَلاَ يَقْدَمُ النَّاسُ جَمْعًا حَتَّى يُعْتِمُوا، وَصَلاَةَ الْفَجْرِ هٰذِهِ السَّاعَةَ). ثُمَّ وَقَفَ حَتَّى أَسْفَرَ، ثُمَّ قَالَ: لَوْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَفاضَ الآنَ أَصَابَ السُّنَّةَ. فَمَا أَدْرِي: أَقَوْلُهُ كَانَ أَسْرَعَ أَمْ دَفْعُ عُثْمانَ رَضِيَ اللهُ عَنْهُ، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ.

CHAPTER 55. When to depart from *Jam'* (i.e. Al-Muzdalifa).

٥٥ - باب: مَتَى يُدْفَعُ مِنْ جَمْعٍ

837. (Narrated 'Amr bin Maimûn) : I saw 'Umar رضي الله عنه offering the *Fajr* (morning) prayer at *Jam'*; then he got up and said, "The pagans did not use to depart (from *Jam'*) till the sun had risen, and they used to say, 'Let the sun shine on Thabîr (a mountain).' But the Prophet صلى الله عليه وسلم did contrary to them and departed from *Jam'* before sunrise." *[2:744-O.B.]*

٨٣٧ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ صَلَّى بِجَمْعٍ الصُّبْحَ، ثُمَّ وَقَفَ فَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لاَ يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَيَقُولُونَ: أَشْرِقْ ثَبِيرُ، وَأَنَّ النَّبِيَّ ﷺ خَالَفَهُمْ، ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

CHAPTER 56. The riding over the *Budn* (camels for sacrifice).

٥٦ - باب: رُكُوبِ الْبُدْنِ

838. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم saw a man driving his *Badana* (sacrificial camel). He said, "Ride on it." The man said, "It is a *Badana*." The Prophet صلى الله عليه وسلم said, "Ride on it." He (the man) said, "It is a *Badana*." The Prophet صلى الله عليه وسلم said, "Ride on it." And on the second or the third time he (the Prophet صلى الله عليه وسلم) added, "Woe to you." *[2:748-O.B.]*

٨٣٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ: (ٱرْكَبْهَا). فَقَالَ: إِنَّهَا بَدَنَةٌ، فَقَالَ: (ٱرْكَبْهَا). قَالَ: إِنَّهَا بَدَنَةٌ، قَالَ: (ٱرْكَبْهَا وَيْلَكَ). فِي الثَّالِثَةِ أَوْ فِي الثَّانِيَةِ.

CHAPTER 57. Whoever drove the *Budn* (sacrificial camels or cows) (i.e. brought them along with him).

٥٧ - باب: مَنْ سَاقَ الْبُدْنَ مَعَهُ

839. Narrated Ibn 'Umar رضي الله عنهما : During the last *Ḥajj* (*Ḥajjat-ul-Widâ'*) of Allâh's Messenger صلى الله عليه وسلم he performed *'Umra* and *Ḥajj* together and offered *Hady* (sacrificial animal) which he drove along with him from Dhul-Ḥulâifa. Allâh's Messenger صلى الله عليه وسلم started by assuming *Iḥrâm* for *'Umra* and *Ḥajj* together and offered *Hady* (sacrifice). And the people, too, performed the *'Umra* and *Ḥajj* together along with the Prophet صلى الله عليه وسلم. Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet صلى الله عليه وسلم

٨٣٩ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: تَمَتَّعَ رَسُولُ ٱللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، وَأَهْدَى، فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ ٱللهِ ﷺ فَأَهَلَّ بِالْعُمْرَةِ، ثُمَّ أَهَلَّ بِالْحَجِّ، فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ

arrived at Makka he said to the people, "Whoever among you had driven the *Hady;* would not finish his *Iḥrâm* till he completes his *Ḥajj.* And whoever among you has not (driven) the *Hady* with him, should perform *Ṭawâf* of the Ka'ba and the *Sa'y* (*Ṭawâf*) between Aṣ-Ṣafa and Al-Marwa, then cut short his head-hair and finish his *Iḥrâm* and should later assume *Iḥrâm* for *Ḥajj*; but he must offer a *Hady* (sacrifice); and if anyone cannot afford a *Hady*, he should fast for three days during the *Ḥajj* and seven days when he returns home. (*Ḥajj-at-Tamattu'*). *[2:750(A)-O.B.]*

يُهْدِ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، قَالَ لِلنَّاسِ: (مَنْ كَانَ مِنْكُمْ أَهْدَى، فَإِنَّهُ لاَ يَحِلُّ لِشَيْءٍ حَرُمَ مِنْهُ، حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى، فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَلْيُقَصِّرْ وَلْيَحْلِلْ، ثُمَّ يُهِلَّ بِالحَجِّ، فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلاَثَةَ أَيَّامٍ فِي الحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ).

CHAPTER 58. Marking and garlanding (the *Hady*) at Dhul-Ḥulaifa and then assuming *Iḥrâm.*

٥٨ - باب: مَنْ أَشْعَرَ وَقَلَّدَ بِذِي الحُلَيْفَةِ ثُمَّ أَحْرَمَ

840. Narrated Al-Miswar bin Makhrama and Marwân رضى الله عنهما : The Prophet صلى الله عليه وسلم set out from Al-Madîna, with over one thousand of his companions at the time of the treaty of Ḥudaibîya and when they reached Dhul-Ḥulaifa, the Prophet صلى الله عليه وسلم garlanded his *Hady* and marked it and assumed *Iḥrâm* for *'Umra. [2:752-O.B.]*

٨٤٠ : عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ رَضِيَ ٱللَّهُ عَنْهُمَا قَالاَ: خَرَجَ النَّبِيُّ ﷺ مِنَ المَدِينَةِ زَمَنَ الحُدَيْبِيَةِ فِي بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصْحَابِهِ، حَتَّى إِذَا كَانُوا بِذِي الحُلَيْفَةِ، قَلَّدَ النَّبِيُّ ﷺ الْهَدْيَ وَأَشْعَرَهُ، وَأَحْرَمَ بِالْعُمْرَةِ.

CHAPTER 59. Whoever puts the garlands round the necks of the *Hady* (sacrificial animals) with one's own hands.

٥٩ - باب: مَنْ قَلَّدَ القَلاَئِدَ بِيَدِهِ

841. Narrated 'Āisha رضى الله عنها that she was told by ('Abdullâh) bin 'Abbâs رضى الله عنهما, "Whoever sends his *Hady* (to the Ka'ba), all the things which are illegal for a (pilgrim) become illegal for that person also till he slaughters it (i.e. till the 10th of Dhul-Ḥijja)." ('Amra added) 'Āisha رضى الله عنها said, "It is not like what Ibn 'Abbâs had said: I twisted the garlands of the *Hady* of Allâh's Messenger صلى الله عليه وسلم with my own hands, then Allâh's Messenger put

٨٤١ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا: أَنَّهُ بَلَغَهَا: أَنَّ عَبْدَ ٱللَّهِ بْنَ عَبَّاسٍ رَضِيَ ٱللَّهُ عَنْهُمَا يَقُولُ: مَنْ أَهْدَى هَدْيًا، حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الحَاجِّ، حَتَّى يُنْحَرَ هَدْيُهُ. فَقَالَتْ عَائِشَةُ رَضِيَ ٱللَّهُ عَنْهَا: لَيْسَ كَمَا قَالَ، أَنَا فَتَلْتُ قَلاَئِدَ هَدْيِ رَسُولِ ٱللَّهِ ﷺ بِيَدَيَّ، ثُمَّ

them round its neck with his own hands, then send it (to Makka) with my father. Yet nothing permitted by Allâh was considered illegal for Allâh's Messenger صلى الله عليه وسلم till the *Hady* was slaughtered." *[2:757-O.B.]*

CHAPTER 60. The garlanding of sheep.

842. Narrated ('Âisha) رضي الله عنها : The Prophet صلى الله عليه وسلم sent sheep as *Hady* and in another quotation she said: '(The Prophet) garlanded the sheep and stayed with his family as a non-*Muḥrim*. *[2:760-O.B.]*

CHAPTER 61. The garlands made from coloured wool.

843. (Narrated 'Âisha رضي الله عنها): I twisted the garlands of the *Hady* from the coloured wool which was with me. *[2:762-O.B]*

CHAPTER 62. The covering (sheet) of the *Budn* (camels for sacrifice) and giving it in charity.

844. Narrated 'Alî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم ordered me to give in charity the skin and the coverings of the *Budn* which I had slaughtered. *[2:765-O.B.]*

CHAPTER 63. To slaughter cows (as sacrifice) on behalf of one's wives without being ordered by them.

845. (Narrated 'Amra bint 'Abdur-Raḥmân): I heard 'Âisha رضي الله عنها saying, "Five days before the end of Dhul-Qa'da we set out from Al-Madîna in the company of Allâh's Messenger صلى الله عليه وسلم (see *Aḥâdîth* Nos. 791, 792). In this quotation it is added "On the day of *Naḥr* (slaughtering of sacrifice) beef was brought to us. I asked. 'What is this?' It was said, 'Allâh's Messenger صلى الله عليه وسلم has slaughtered

قَلَّدَهَا رَسُولُ ٱللهِ ﷺ بِيَدَيْهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ ٱللهِ ﷺ شَيْءٌ أَحَلَّهُ ٱللهُ لَهُ حَتَّى نُحِرَ الْهَدْيُ.

٦٠ - باب: تَقْلِيدِ الْغَنَمِ

٨٤٢ :وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا فِي رِوَايَةٍ: أَنَّ النَّبِيَّ ﷺ أَهْدَى غَنَماً، وَفِي رِوَايَةٍ عَنْهَا: أَنَّهُ ﷺ قَلَّدَ الغَنَمَ وَأَقَامَ فِي أَهْلِهِ حَلاَلاً.

٦١ - باب: القَلاَئِدِ مِنَ العِهْنِ

٨٤٣ :وَفِي رِوايةٍ عَنْهَا قَالَتْ: فَتَلْتُ قَلاَئِدَهَا مِنْ عِهْنٍ كَانَ عِنْدِي.

٦٢ - باب: الْجِلاَلِ لِلْبُدْنِ وَالتَّصَدُّقِ بِهَا

٨٤٤ : عَنْ عَلِيٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَمَرَنِي رَسُولُ ٱللهِ ﷺ أَنْ أَتَصَدَّقَ بِجِلاَلِ الْبُدْنِ الَّتِي نُحِرَتْ وَبِجُلُودِهَا.

٦٣ - باب: ذَبْحِ الرَّجُلِ البَقَرَ عَنْ نِسَائِهِ مِنْ غَيْرِ أَمْرِهِنَّ

٨٤٥ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ ٱللهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ، تَقَدَّمَ وَفِي هٰذِهِ الرِّوايَةِ زِيَادَةٌ: فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ، فَقُلْتُ: مَا هٰذَا؟ قَالَ: نَحَرَ رَسُولُ ٱللهِ ﷺ عَنْ أَزْوَاجِهِ.

(cows) on behalf of his wives.' " *[2:767-O.B.]*

CHAPTER 64. To slaughter (sacrifices) at the *Manhar* (slaughtering place) of the Prophet صلى الله عليه وسلم at Mina.

٦٤ - باب: النَّحْرِ فِي مَنْحَرِ النَّبِيِّ ﷺ بِمِنًى

846. (Narrated Nâfi') : 'Abdullâh (bin 'Umar) رضي الله عنهما used to slaughter (his sacrifice) at the *Manhar,* i.e. at the *Manhar* of Allâh's Messenger صلى الله عليه وسلم. *[2:768-O.B.]*

٨٤٦ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّهُ كَانَ يَنْحَرُ فِي المَنْحَرِ. يَعْنِي : مَنْحَرَ رَسُولِ ٱللهِ ﷺ.

CHAPTER 65. Slaughtering the camels after tying their one leg.

٦٥ - باب: نَحْرِ الإِبِلِ مُقَيَّدة

847. (Narrated Zaid bin Jubair): I saw Ibn 'Umar رضي الله عنهما passing by a man who had made his *Badana* sit to slaughter it. Ibn 'Umar said, "Slaughter it while it is standing with one leg tied up as is the *Sunna* (legal way of Muhammad صلى الله عليه وسلم)." *[2:771-O.B.]*

٨٤٧ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ : أَنَّهُ أَتَى عَلَى رَجُلٍ قَدْ أَنَاخَ بَدَنَتَهُ يَنْحَرُهَا، قَالَ : ٱبْعَثْهَا قِيَامًا مُقَيَّدَةً، سُنَّةَ مُحَمَّدٍ ﷺ.

CHAPTER 66. The butcher should not be given anything of the *Hady*.

٦٦ - باب: لاَ يُعْطِي الجَزَّارَ مِنَ الْهَدي شَيْئاً

848. Narrated 'Alî رضي الله عنه : The Prophet صلى الله عليه وسلم ordered me to supervise (slaughtering) of *Budn* and not to give anything of it to the butcher (as wages for slaughtering). *[2:774-O.B.]*

٨٤٨ : عَنْ عَلِيٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ : أَمَرَنِي النَّبِيُّ ﷺ أَنْ أَقُومَ عَلَى الْبُدْنِ، وَلاَ أُعْطِيَ عَلَيْهَا شَيْئًا فِي جِزَارَتِهَا.

CHAPTER 67. What is to be eaten of *Budn* (by the one who offers them) and what is to be distributed in charity.

٦٧ - باب: مَا يَأْكُلُ مِنَ الْبُدْنِ وَمَا يَتَصَدَّقُ

849. (Narrated Ibn Juraij: 'Atâ' said) I heard Jâbir bin 'Abdullâh رضي الله عنهما saying, "We never ate the meat of the *Budn* for more than three days of Mina. Later, the Prophet صلى الله عليه وسلم gave us permission by saying: 'Eat and take (meat) with you'. So we ate (some) and took (some) with us." *[2:777-O.B.]*

٨٤٩ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ : كُنَّا لاَ نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلاَثِ مِنًى، فَرَخَّصَ لَنَا النَّبِيُّ ﷺ قَالَ : (كُلُوا وَتَزَوَّدُوا). فَأَكَلْنَا وَتَزَوَّدْنَا.

CHAPTER 68. To shave the head and (or) to have the head-hair cut short on finishing the *Iḥrâm*.

٦٨ - باب: الحَلْقِ وَالتَّقْصِيرِ عِنْدَ الإِحْلَالِ

850. Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم (got) his head shaved after performing his *Ḥajj*. *[2:784-O.B.]*

٨٥٠ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: حَلَقَ رَسُولُ ٱللهِ ﷺ فِي حَجَّتِهِ.

851. (Narrated 'Abdullâh bin 'Umar رضى الله عنهما): Allâh's Messenger صلى الله عليه وسلم said, "O Allâh! Be Merciful to those who have got their head shaved." The people said, "O Allâh's Messenger! And (invoke Allâh for) those who have got their head-hair cut short.' The Prophet صلى الله عليه وسلم said, "O Allâh! Be Merciful to those who have got their head shaved." The people said, "O Allâh's Messenger! And those who have got their head-hair cut short." The Prophet صلى الله عليه وسلم said, (the third time), "And to those who have got their head-hair cut short." *[2:785-O.B.]*

٨٥١ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (اللَّهُمَّ ٱرْحَمِ الْمُحَلِّقِينَ). قَالُوا: وَالمقَصِّرِينَ يَا رَسُولَ ٱللهِ، قَالَ: (اللَّهُمَّ ٱرْحَمِ الْمُحَلِّقِينَ). قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ ٱللهِ، قَالَ: (وَالْمُقَصِّرِينَ).

852. Narrated Abû Huraira رضى الله عنه: The same as *Ḥadîth* No. 851 and said, "Forgive" instead of "Be Merciful" and said it thrice, and then said "for (those) who got their head-hair cut short." *[2:786-O.B.]*

٨٥٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ مِثْلُ ذٰلِكَ إِلَّا أَنَّهُ قَالَ: (ٱغْفِرْ) بَدَلَ: (ٱرْحَمْ)، قَالَهَا ثَلَاثًا، قَالَ: (وَلِلْمُقَصِّرِينَ).

853. Narrated Mu'âwiya رضى الله عنه: I cut short the head-hair of Allâh's Messenger صلى الله عليه وسلم with a long blade, of an arrow-head. *[2:787(B)-O.B.]*

٨٥٣ : عَنْ مُعَاوِيَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَصَّرْتُ عَنْ رَسُولِ ٱللهِ ﷺ بِمِشْقَصٍ.

CHAPTER 69. To do *Ramy* of the *Jimâr*.

٦٩ - باب: رَمْيِ الجِمَارِ

854. Narrated Ibn 'Umar رضى الله عنهما that he was asked by a person (asking), "When should I do the *Ramy* of the *Jimâr*?" He (replied) "When your leader does that." The person asked him again the same question. He replied, "We used to wait till the sun declined and then we would do the

٨٥٤ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ سَأَلَهُ رَجُلٌ: مَتَى أَرْمِي الجِمَارَ؟ قَالَ: إِذَا رَمَى إِمَامُكَ فَٱرْمِهِ، فَأَعَادَ عَلَيْهِ الْمَسْأَلَةَ، قَالَ: كُنَّا نَتَحَيَّنُ، فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا.

Ramy (i.e. on the 11th and 12th of Dhul-Hijja)." *[2:802-O.B.]*

CHAPTER 70. To do the *Ramy* of *Jimâr* from the middle of the valley.

٧٠ - باب: رَمْيِ الجِمَارِ مِنْ بَطْنِ الوَادِي

855. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه that he did the *Ramy* from the middle of the valley. So it was said to him some people do the *Ramy* (of the *Jamra*) from above it (i.e. from the top of the valley)." He said, "By Him except Whom none has the right to be worshipped, this is the place from where the one on whom *Sûrat Al-Baqarah* was revealed (i.e. Allâh's Messenger صلى الله عليه وسلم) did the *Ramy*." *[2:803-O.B.]*

٨٥٥ : عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ رَمَى مِنْ بَطْنِ الْوَادِي، فَقِيلَ لَهُ إِنَّ نَاسًا يَرْمُونَهَا مِنْ فَوْقِهَا؟ فَقَالَ: وَالَّذِي لاَ إِلٰهَ غَيْرُهُ، هٰذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ.

CHAPTER 71. The *Ramy* of the *Jimâr* with seven small stones.

٧١ - باب: رَمْيِ الجِمَارِ بِسَبْعِ حَصَيَاتٍ

856. (Narrated 'Abdur-Rahmân bin Yazîd:) "When 'Abdullâh bin Mas'ûd رضي الله عنه, reached the big *Jamra* (i.e. *Jamrat-ul-'Aqaba*) he kept the Ka'ba on the left side and Mina on his right side and threw seven pebbles (at the *Jamra*) and said, "The one on whom *Sûrat Al-Baqarah* was revealed (i.e. the Prophet صلى الله عليه وسلم) had done the *Ramy* similarly." *[2:804-O.B.]*

٨٥٦ :وعَنْهُ رَضِيَ اللهُ عَنْهُ: أَنَّهُ انْتَهٰى إِلَى الجَمْرَةِ الْكُبْرَى، فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنًى عَنْ يَمِينِهِ، وَرَمَى بِسَبْعٍ، وَقَالَ: هَكَذَا رَمٰى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ.

CHAPTER 72. After doing *Ramy* of the (other) two *Jamrat* (*Dunya* and *Wusta*) one should go and stand on level ground, (and invoke Allâh) facing the *Qiblah* (Ka'ba at Makka).

٧٢ - باب: إِذَا رَمَى الجَمْرَتَيْنِ يَقُومُ وَيُسهِلُ مُستَقْبِلَ الْقِبْلَةِ

857. (Narrated Sâlim): Ibn 'Umar رضي الله عنهما used to do *Ramy* of the *Jamrat-ud-Dunya* (the *Jamra* near to the Khaif mosque) with seven small stones and used to recite *Takbîr* on throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the *Qiblah* for a long time and invoke (Allâh) while raising his hands. Then

٨٥٧ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ كَانَ يَرْمِي الجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ عَلَى إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ حَتَّى يُسْهِلَ، فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ، فَيَقُومُ طَوِيلًا، وَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الْوُسْطٰى، ثُمَّ

he would do *Ramy* of the *Jamrat-ul-Wusta* (middle *Jamra*) and then he would go to the left towards the middle ground, where he would stand facing the *Qiblah*. He would remain standing there for a long period and invoke (Allâh) while raising his hands. Then he would do *Ramy* of the *Jamrat-ul-'Aqaba* from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet صلى الله عليه وسلم doing like this." *[2:807-O.B.]*

يَأْخُذُ ذَاتَ الشِّمَالِ فَيَسْتَهِلُّ، وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ، فَيَقُومُ طَوِيلاً، وَيَدْعُو وَيَرْفَعُ يَدَيْهِ، وَيَقُومُ طَوِيلاً، ثُمَّ يَرْمِي جَمْرَةَ ذَاتِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي، وَلاَ يَقِفُ عِنْدَهَا، ثُمَّ يَنْصَرِفُ، فَيَقُولُ: هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ.

CHAPTER 73. *Tawâf-al-Wadâ'.*

٧٣ - باب: طَوَافِ الْوَدَاعِ

858. Narrated Ibn 'Abbâs رضي الله عنهما: The people were ordered to perform the *Tawâf* of the Ka'ba (*Tawâf-al-Wadâ'*) as the last thing, before leaving (Makka), except the menstruating women who were exempted. *[2:810-O.B.]*

٨٥٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ، إِلاَّ أَنَّهُ خُفِّفَ عَنِ الْحَائِضِ.

859. Narrated Anas (bin Mâlik) رضي الله عنه: The Prophet صلى الله عليه وسلم offered the *Zuhr*, *'Asr*, *Maghrib* and the *'Ishâ'* prayers and slept for a while at a place called *Al-Muhassab* and then rode to the Ka'ba and performed *Tawâf* around it (*Tawâf-al-Wadâ'*). *[2:811-O.B.]*

٨٥٩ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ، وَالمَغْرِبَ وَالْعِشَاءَ، ثُمَّ رَقَدَ رَقْدَةً بِالْمُحَصَّبِ، ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ.

CHAPTER 74. If a woman gets her menses after *Tawâf-al-Ifâda.*

٧٤ - باب: إِذَا حَاضَتِ المَرْأَةُ بَعْدَ مَا أَفَاضَتْ

860. Narrated Ibn 'Abbâs رضي الله عنهما: A menstruating woman was allowed to leave Makka if she had done *Tawâf-al-Ifâda*. Ibn 'Umar رضي الله عنهما said that she should not depart. Then later he said that the Prophet صلى الله عليه وسلم had allowed them (menstruating women) to depart. *[2:814-O.B.]*

٨٦٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: رُخِّصَ لِلْحَائِضِ أَنْ تَنْفِرَ إِذَا أَفَاضَتْ.

قَالَ: وَسَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّهَا لاَ تَنْفِرُ، ثُمَّ سَمِعْتُهُ يَقُولُ بَعْدُ: إِنَّ النَّبِيَّ ﷺ رَخَّصَ لَهُنَّ.

CHAPTER 75. *Al-Muḥaṣṣab*. (This is situated between Makka and Mina and is also called "Al-Abṭaḥ" or "Ḥaṣba" or "Khaif Banî Kinâna").

٧٥ - باب: المُحَصَّب

861. Narrated (Ibn 'Abbâs) رضى الله عنهما : Staying at *Al-Muḥaṣṣab* is not one of the ceremonies (of *Ḥajj*), but *Al-Muḥaṣṣab* is a place where Allâh's Messenger صلى الله عليه وسلم camped (during the *Ḥajjat-ul-Widâ'*). *[2:819-O.B.]*

٨٦١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ ٱللهِ ﷺ.

CHAPTER 76. To camp at Dhî-Ṭuwa before entering Makka and to camp at Al-Baṭḥâ' which is at Dhul-Ḥulaifa on returning from Makka (to Al-Madîna).

٧٦ - باب: النُّزُولِ بِذِي طُوىً قَبْلَ أَنْ يَدْخُلَ مَكَّةَ وَالنُّزُولِ بِالبَطْحَاءِ الَّتِي بِذِي الحُلَيْفَةِ إِذَا رَجَعَ مِنْ مَكَّةَ

862. Narrated Ibn 'Umar رضى الله عنهما that whenever he approached (Makka) he used to pass the night at Dhî-Ṭuwa till dawn, and then he would enter Makka. On his return from Makka he used to pass by Dhî-Ṭuwa and pass the night there till dawn, and he used to say that the Prophet صلى الله عليه وسلم used to do the same. *[2:Ch 149-O.B.]*

٨٦٢ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ كَانَ إِذَا أَقْبَلَ بَاتَ بِذِي طُوًى، حَتَّى إِذَا أَصْبَحَ دَخَلَ، وَإِذَا نَفَرَ مَرَّ بِذِي طُوًى وَبَاتَ بِهَا حَتَّى يُصْبِحَ، وَكَانَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

27. THE BOOK OF *'UMRA*

٢٧ ـ كتاب العُمـرَة

CHAPTER 1. The obligation of performing *'Umra* and its superiority.

١ ـ باب: وجُوبُ الْعُمْرَةِ وَفَضْلُهَا

863. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "(The performance of) *'Umra* is an expiation for the sins committed between it and the previous one. And the reward of *Al-Ḥajj-Al-Mabrûr* (the one accepted by Allâh) is nothing but Paradise." *[3:1-O.B]*

٨٦٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالحَجُّ المَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الجَنَّةُ).

CHAPTER 2. The performance of *'Umra* before *Ḥajj.*

٢ ـ باب: مَنِ اعْتَمَرَ قَبْلَ الحَجِّ

864. Narrated Ibn 'Umar رضي الله عنهما that he was asked about the *'Umra* before *Ḥajj*. (Ibn 'Umar) replied, "There is no harm in it." ('Ikrima said) Ibn 'Umar also said, "The Prophet صلى الله عليه وسلم had performed *'Umra* before performing *Ḥajj*." *[3:2-O.B]*

٨٦٤ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ سُئِلَ عَنِ الْعُمْرَةِ قَبْلَ الْحَجِّ؟ فَقَالَ: لاَ بَأْسَ.

وَقَالَ: ٱعْتَمَرَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَحُجَّ.

CHAPTER 3. How many times did the Prophet صلى الله عليه وسلم perform *'Umra*?

٣ ـ باب: كَمِ اعْتَمَرَ النَّبِيُّ ﷺ

865. (Ibn 'Umar) رضي الله عنهما was asked: How many times the Prophet صلى الله عليه وسلم had performed *'Umra*. He replied, "Four times; one of them was in the month of Rajab." The questioner asked 'Āisha, " O Mother! Don't you hear what Abû 'Abdur Raḥmân is saying?" She said, " What does he say?" 'Urwa said, "He says that Allâh's Messenger صلى الله عليه وسلم performed four *'Umra* and one of them was in the month of Rajab." 'Āisha said, "May Allâh be Merciful to Abû 'Abdur-Raḥmân! The Prophet صلى الله عليه وسلم did not perform any *'Umra* except that he was with him, and he never performed any *'Umra* in Rajab." *[3:4-O.B]*

٨٦٥ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ قِيلَ لَهُ: كَمِ ٱعْتَمَرَ رَسُولُ ٱللهِ ﷺ؟ قَالَ أَرْبَعًا: إِحْدَاهُنَّ فِي رَجَبٍ. قَالَ السائِلُ: فَقُلْتُ لِعائِشَةَ: يَا أُمَّاهُ أَلاَ تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمٰنِ، قَالَتْ: مَا يَقُولُ؟ قَالَ: يَقُولُ: إِنَّ رَسُولَ ٱللهِ ﷺ ٱعْتَمَرَ أَرْبَعَ عُمْرَاتٍ، إِحْدَاهُنَّ فِي رَجَبٍ. قَالَتْ: يَرْحَمُ ٱللهُ أَبَا عَبْدِ الرَّحْمٰنِ، مَا ٱعْتَمَرَ عُمْرَةً إِلاَّ وَهُوَ شَاهِدُهُ، وَمَا ٱعْتَمَرَ فِي رَجَبٍ قَطُّ.

866. (Narrated Qatâda): I asked Anas رضي الله عنه : How many times the Prophet صلى الله عليه وسلم had performed *'Umra*? He replied, "Four times: 1. *'Umra* of Ḥudaibîya in Dhil-Qa'da when the pagans hindered him; 2. *'Umra* in the following year in Dhil-Qa'da after the peace treaty with them (the pagans); 3. *'Umra* from Al-Ji'râna where he distributed the war booty." I think he meant the booty (of the battle) of Ḥunain. [4. *'Umra* along with his *Ḥajjat-ul-Widâ'*]. I asked, "How many times did he perform *Ḥajj*?" He (Anas) replied, "Once." *[3:6-O.B]*

٨٦٦ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ سُئِلَ: كَمِ ٱعْتَمَرَ النَّبِيُّ ﷺ؟ قَالَ: أَرْبَعًا: عُمْرَةَ الحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ حَيْثُ صَدَّهُ الْمُشْرِكُونَ، وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ حَيْثُ صَالَحَهُمْ، وَعُمْرَةَ ٱلجِعْرَانَةِ إِذْ قَسَمَ غَنِيمَةَ - أُرَاهُ - حُنَيْنٍ. قُلْتُ: كَمْ حَجَّ؟ قَالَ: وَاحِدَةً.

867. (Narrated Qatâda) : I Asked Anas رضي الله عنه (about the Prophet's *'Umra*) and he replied, "The Prophet صلى الله عليه وسلم performed *'Umra* when the pagans made him return and *'Umra* of Al-Ḥudaibîya (the next year), and another *'Umra* in Dhil-Qa'da, and another *'Umra* in combination with his *Ḥajj*." *[3:7-O.B]*

٨٦٧:وفي رواية أَنَّهُ قَالَ: ٱعْتَمَرَ النَّبِيُّ ﷺ حَيْثُ رَدُّوهُ، وَمِنَ الْقَابِلِ عُمْرَةَ الحُدَيْبِيَةِ، وَعُمْرَةً فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ.

868. Narrated Al-Barâ' bin 'Âzib رضي الله عنهما : "Allâh's Messenger صلى الله عليه وسلم had performed *'Umra* in Dhil-Qa'da twice before he performed *Ḥajj*." *[3:9-O.B]*

٨٦٨ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: ٱعْتَمَرَ رَسُولُ ٱللهِ ﷺ فِي ذِي الْقَعْدَةِ قَبْلَ أَنْ يَحُجَّ مَرَّتَيْنِ.

CHAPTER 4. *'Umra* from At-Tan'îm.

٤ ـ باب: عُمْرَةِ التَّنْعِيمِ

869. Narrated 'Abdur-Raḥmân bin Abû Bakr رضي الله عنهما that the Prophet صلى الله عليه وسلم had ordered him to let 'Âisha ride behind him and to make her perform *'Umra* from At-Tan'îm. *[3:12-O.B]*

٨٦٩ : عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ وَيُعْمِرَهَا مِنَ التَّنْعِيمِ.

Surâqa bin Mâlik bin Ju'shum met the Prophet صلى الله عليه وسلم at *Al-'Aqaba (Jamrat-ul-'Aqaba)* while the latter was stoning it and said, "O Allâh's Messenger! Is this permissible only for you?" The Prophet replied, "No, it is

وَأَنَّ سُرَاقَةَ بْنَ مَالِكِ بْنِ جُعْشُمٍ لَقِيَ النَّبِيَّ ﷺ وَهُوَ بِالْعَقَبَةِ وَهُوَ يَرْمِيهَا،

forever (i.e. it is permissible for all Muslims to perform *'Umra* before *Hajj*".[1] *[3:13-O.B]*

فَقَالَ: أَلَكُمْ هٰذِهِ خَاصَّةً يَا رَسُولَ ٱللهِ؟ قَالَ: (لاَ، بَلْ لِلأَبَدِ).

CHAPTER 5. The performance of *'Umra* after performing *Hajj* without having a *Hady*.

٥ - باب: الاعْتِمَارِ بَعْدَ الحَجِّ بِغَيرِ هَدْيٍ

870. The *Hadîth* of 'Āisha رضي الله عنها about *Hajj* repeated many times. See *Ahâdîth* Nos. 791, 792, 869. *[3:14-O.B]*

٨٧٠ :حَدِيثُ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا فِي الحَجِّ، تَكَرَّرَ كَثِيراً، وَقَدْ تَقَدَّمَ بِتَمامِهِ:

CHAPTER 6. The reward of *'Umra* is according to the hardship which one encounters in performing it.

٦ - باب: أَجْرُ الْعُمْرَةِ عَلَى قَدْرِ النَّصَبِ

871. Narrated 'Āisha رضي الله عنها in another quotation that the Prophet صلى الله عليه وسلم said to her in respect of *'Umra* that the reward of *'Umra* is according to your expenses or the hardship (which you encounter while performing it). *[3:15-O.B]*

٨٧١ :وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا فِي رِوايَةٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا فِي العُمْرَةِ: (وَلٰكِنَّهَا عَلَى قَدْرِ نَفَقَتِكِ أَوْ نَصَبِكِ).

CHAPTER 7. When should a person performing *'Umra* finish his *Ihrâm*?

٧ - باب: مَتَى يَحِلُّ المُعْتَمِرُ

872. Narrated 'Abdullâh, the slave of Asmâ' bint Abû Bakr رضي الله عنهما : Whenever Asmâ' passed by Al-Hajûn, he used to hear her saying, "May Allâh bless His Messenger Muhammad صلى الله عليه وسلم . Once we dismounted here with him, and at that time we were travelling with light luggage; we had a few riding animals and a little food ration. I, my sister, 'Āisha, Az-Zubair and such and such persons performed *'Umra*, and when we had passed our hands over the Ka'ba (i.e. performed *Tawâf* round the Ka'ba and between As-Safa and Al-Marwa) we finished our *Ihrâm*. Later on we assumed *Ihrâm* for *Hajj* the same evening." *[3:22-O.B]*

٨٧٢ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهَا كَانَتْ كُلَّمَا مَرَّتْ بِالحَجُونِ تَقُولُ: صَلَّى ٱللهُ عَلَى مُحَمَّدٍ، لَقَدْ نَزَلْنَا مَعَهُ هَا هُنَا وَنَحْنُ يَوْمَئِذٍ خِفَافٌ. قَلِيلٌ ظَهْرُنَا قَلِيلَةٌ أَزْوَادُنَا، فَٱعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ وَفُلاَنٌ وَفُلاَنٌ، فَلَمَّا مَسَحْنَا الْبَيْتَ أَحْلَلْنَا، ثُمَّ أَهْلَلْنَا مِنَ الْعَشِيِّ بِالحَجِّ.

[1] This may also mean that the performance of *'Umra* during the months of *Hajj* was permissible, contrary to what the pagans of the pre-Islâmic period believed. (*Fath Al-Bâri*, Vol. 4, Page 358).

CHAPTER 8. What should one say on returning from *Hajj*, *'Umra* and *Ghazwa*.

٨ - باب: مَا يَقُول إِذَا رَجَعَ مِنَ الحَجِّ أَوِ الْعُمْرَةِ أَوِ الْغَزْوِ

873. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Whenever Allâh's Messenger صلى الله عليه وسلم returned from a *Ghazwa*, *Hajj* or *'Umra*, he used to say *Takbîr* (*Allâhu-Akbar*) thrice at every elevation of the ground and then would say, *Lâ ilâha ill-Allâhu, Wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Âyibûn, tâ'ibûn, 'âbidûn, sâjidûn, lirabbina hâmidûn. Sadaqal-lâhu, wa'dahu, wa nasara 'abdahu, wahazamal-ahzâba Wahdahu* [none has the right to be worshipped but Allâh; He is One and has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His Promise and made His slave victorious, and He Alone defeated all the confederates of (disbelievers]." *[3:23-O.B]*

٨٧٣ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ رَسُولَ ٱللهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاَثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ: (لاَ إِلَهَ إِلاَّ ٱللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ ٱللهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ).

CHAPTER 9. Reception of the returning pilgrims; and the riding of three persons on one animal.

٩ - باب: اسْتِقْبَالِ الحَاجِّ القَادِمِيْنَ وَالثَّلاثَةِ عَلَى الدَّابَّةِ

874. Narrated Ibn 'Abbâs رضي الله عنهما : When the Prophet صلى الله عليه وسلم arrived at Makka, some boys of the tribe of Banî 'Abdul Muttalib went to receive him, and the Prophet صلى الله عليه وسلم made one of them ride in front of him and the other behind him. *[3:24-O.B]*

٨٧٤ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، ٱسْتَقْبَلَتْهُ أُغَيْلِمَةُ بَنِي عَبْدِ المُطَّلِبِ، فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ وَآخَرَ خَلْفَهُ.

CHAPTER 10. Returning (home) at *Al-'Ashî* (after midday till sunset).

١٠ - باب: الدُّخُولِ بِالعَشِيِّ

875. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم never returned to his family from a journey at night. He used to return either in the morning or in the afternoon. *[3:26-O.B]*

٨٧٥ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَطْرُقُ أَهْلَهُ، كَانَ لاَ يَدْخُلُ إِلاَّ غُدْوَةً أَوْ عَشِيَّةً.

876. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم forbade going to one's family at night (on arrival from a journey). *[3:27-O.B]*

٨٧٦ : عَنْ جابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَطْرُقَ أَهْلَهُ لَيْلاً.

CHAPTER 11. Whoever made his she-camel proceed faster on reaching his destination (town). [See *Fath Al-Bâri,* Vol. 4, Page 369].

١١ - باب: مَنْ أَسْرَعَ نَاقَتَهُ إِذَا بَلَغَ المَدِينَة

877. (Narrated Humaid) : Anas رضى الله عنه said, "Whenever Allâh's Messenger صلى الله عليه وسلم returned from a journey, he, on seeing the high places of Al-Madîna, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster". In another quotation it is added that the (Prophet صلى الله عليه وسلم used to make it proceed faster out of) his love for Al-Madîna. *[3:28-O.B]*

٨٧٧ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ، فَأَبْصَرَ دَرَجَاتِ المَدِينَةِ، أَوْضَعَ نَاقَتَهُ، وَإِنْ كَانَتْ دَابَّةً حَرَّكَهَا. وَزَادَ فِي رواية: مِنْ حُبِّهَا.

CHAPTER 12. Travelling is a kind of torture.

١٢ - باب: السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ

878. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Travelling is a kind of torture as it prevents one from eating, drinking and sleeping (properly). So, when one's needs are fulfilled, one should return quickly to one's family." *[3:31-O.B]*

٨٧٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ).

28. THE BOOK OF THE *MUHSAR*[1] AND THE PENALTY FOR HUNTING

٢٨ ـ كتاب المَحْصَر وَجزَاءِ الصَّيد

CHAPTER 1. If one, intending to perform *'Umra*, is prevented from performing it.

١ ـ باب: إِذَا أُحصِرَ المُعتَمِرُ

879. Narrated Ibn 'Abbâs رضي الله عنهما: Allah's Messenger صلى الله عليه وسلم was prevented from performing (*'Umra*). Therefore, he shaved his head and had sexual relations with his wives and slaughtered his *Hady* and performed *'Umra* in the following year. *[3:36-O.B]*

٨٧٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَدْ أُحْصِرَ رَسُولُ ٱللهِ ﷺ، فَحَلَقَ رَأْسَهُ، وَجَامَعَ نِسَاءَهُ، وَنَحَرَ هَدْيَهُ، حَتَّى ٱعْتَمَرَ عَامًا قَابِلًا.

CHAPTER 2. One who is prevented from performing the *Hajj*.

٢ ـ باب: الإِحْصَارِ فِي الحَجِّ

880. (Narrated Sâlim): Ibn 'Umar رضي الله عنهما used to say, "Is not (the following of) the *Sunna* (legal ways) of Allâh's Messenger صلى الله عليه وسلم sufficient for you? If anyone of you is prevented from performing *Hajj*, he should perform the *Tawâf* of the Ka'ba and *Sa'y* (going) between Aṣ-Ṣafa and Al-Marwa and then finish the *Ihrâm* and everything will become legal for him which was illegal for him (during the state of *Ihrâm*) and he can perform *Hajj* in a following year and he should slaughter a *Hady* or observe *Saum* (fast) in case he cannot afford the *Hady*." *[3:37-O.B]*

٨٨٠ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا أَنَّهُ كَانَ يَقُولُ: أَلَيْسَ حَسْبُكُمْ سُنَّةَ رَسُولِ ٱللهِ ﷺ؟ إِنْ حُبِسَ أَحَدُكُمْ عَنِ الحَجِّ طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالمَرْوَةِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ، حَتَّى يَحُجَّ عَامًا قَابِلًا، فَيُهْدِي أَوْ يَصُومُ إِنْ لَمْ يَجِدْ هَدْيًا.

CHAPTER 3. The slaughtering (of *Hady*) before shaving the head (in case) one is prevented from performing (*Hajj* or *'Umra*).

٣ ـ باب: النَّحْرِ قَبْلَ الحَلْقِ فِي الحَصْرِ

881. Narrated Al-Miswar رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم slaughtered (the *Hady*) before he had

٨٨١ : عَنِ المِسْوَرِ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ نَحَرَ قَبْلَ أَنْ يَحْلِقَ،

[1] *Al-Muhsar* is a *Muhrim* who intends to perform *Hajj* or *'Umra* but is prevented from performing it because of some obstacle.

his head shaved and then he ordered his companions to do the same. *[3:38-O.B]*

وَأَمَرَ أَصْحَابَهُ بِذٰلِكَ.

CHAPTER 4. The Saying of Allâh تعالى: "Or giving *Ṣadaqa*" (V.2:196). Here *Ṣadaqa* is in the form of feeding six poor persons.

٤ - باب: قول الله تعالى: ﴿أَوْ صَدَقَةٍ﴾ وَهِيَ إِطْعَامُ سِتَّةِ مَسَاكِينَ

882. Narrated Ka'b bin 'Ujra رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم stood beside me at Al-Ḥudaibîya and the lice were falling from my head in great number. He asked me, "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka'b added, "This Holy Verse:- 'And whosoever of you is ill, or has an ailment in his scalp (V.2:196), etc.' was revealed regarding me." The Prophet صلى الله عليه وسلم then ordered me either to observe *Ṣaum* (fast) for three days, or to feed six poor persons with one *Faraq* (three *Ṣâ'*) (of dates), or to slaughter a sheep, etc. (sacrifice) whatever was available. *[3:42-O.B]*

٨٨٢ : عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ ٱللّٰهُ عَنْهُ قَالَ: وَقَفَ عَلَيَّ رَسُولُ ٱللّٰهِ ﷺ بِالْحُدَيْبِيَةِ وَرَأْسِي يَتَهَافَتُ قَمْلاً، فَقَالَ: (يُؤْذِيكَ هَوَامُّكَ؟). قُلْتُ: نَعَمْ، قَالَ: (فَٱحْلِقْ رَأْسَكَ، أَوْ قَالَ: ٱحْلِقْ). قَالَ: فِيَّ نَزَلَتْ هٰذِهِ الآيَةُ: **﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ﴾** إِلَى آخِرِهَا، فَقَالَ النَّبِيُّ ﷺ: (صُمْ ثَلاَثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةٍ، أَوِ ٱنْسُكْ بِمَا تَيَسَّرَ).

CHAPTER 5. The *Fidya* (compensation for a missed or wrongly practiced religious ceremony) in the form of feeding (six persons) each with half a *Ṣâ'* (of food).

٥ - باب: الإِطْعَامُ فِي الفِدْيَةِ نِصْفُ صَاعٍ

883. Narrated (K'ab bin 'Ujra) رضى الله عنه (see *Ḥadîth* No. 882) but in this quotation he added: This was revealed especially for me, but it is also for you in general. *[3:43-O.B]*

٨٨٣ : وَعَنْهُ رَضِيَ ٱللّٰهُ عَنْهُ فِي رواية قَالَ: نَزَلَتْ فِيَّ خَاصَّةً، وَهِيَ لَكُمْ عَامَّةً.

29. THE BOOK OF PENALTY FOR HUNTING (BY A *MUHRIM*) AND SIMILAR THINGS

٢٩ ـ كِتَابُ جَزَاءِ الصَّيْدِ وَنَحْوِهِ

CHAPTER 1. If a non-*Muhrim* hunts (an animal) and gives it as a present to a *Muhrim* (it is permissible for) the latter to eat it.

١ ـ باب: إِذَا صَادَ الحَلَالُ فَأَهْدَى لِلْمُحْرِمِ الصَّيْدَ، أَكَلَه

884. Narrated Abû Qatâda رضي الله عنه: "We proceeded with the Prophet صلى الله عليه وسلم in the year of Al-Hudaibîya and his companions assumed *Ihrâm* but I did not. We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it with my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e. its meat). Then I followed Allâh's Messenger صلى الله عليه وسلم lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Banî Ghifâr at midnight. I asked him where he had left Allâh's Messenger صلى الله عليه وسلم. The man replied that he had left the Prophet صلى الله عليه وسلم at a place called Ta'hin and he had the intention of having the midday rest at As-Suqya. So, I followed Allâh's Messenger صلى الله عليه وسلم till I reached him and said, "O Allâh's Messenger! I have been sent by my companions who send you their greetings and compliments and ask for Allâh's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said, "O Allâh's Messenger! We have hunted an onager

٨٨٤ : عَنْ أَبِي قَتَادَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

انْطَلَقْنَا مَعَ النَّبِيِّ ﷺ عَامَ الحُدَيْبِيَةِ، فَأَحْرَمَ أَصْحَابُهُ وَلَمْ أُحْرِمْ أَنَا فَأُنْبِئْنَا بِعَدُوٍّ بِغَيْقَةَ، فَتَوَجَّهْنَا نَحْوَهُمْ، فَبَصُرَ أَصْحَابِي بِحِمَارِ وَحْشٍ، فَجَعَلَ بَعْضُهُمْ يَضْحَكُ إِلَى بَعْضٍ، فَنَظَرْتُ فَرَأَيْتُهُ، فَحَمَلْتُ عَلَيْهِ الْفَرَسَ فَطَعَنْتُهُ فَأَثْبَتُّهُ، فَٱسْتَعَنْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْهُ، ثُمَّ لَحِقْتُ بِرَسُولِ ٱللهِ ﷺ، وَخَشِينَا أَنْ نُقْتَطَعَ، أَرْفَعُ فَرَسِي شَأْوًا وأَسِيرُ عَلَيْهِ شَأْوًا، فَلَقِيتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ، فَقُلْتُ: أَيْنَ تَرَكْتَ رَسُولَ ٱللهِ ﷺ؟. فَقَالَ: تَرَكْتُهُ بِتَعْهِنَ، وَهُوَ قَائِلٌ السُّقْيَا، فَلَحِقْتُ بِرَسُولِ ٱللهِ ﷺ حَتَّى أَتَيْتُهُ، فَقُلْتُ: يَا رَسُولَ ٱللهِ، إِنَّ أَصْحَابَكَ أَرْسَلُوا يَقْرَؤُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ ٱللهِ، وَإِنَّهُمْ قَدْ خَشُوا أَنْ يَقْتَطِعَهُمُ الْعَدُوُّ دُونَكَ فَٱنْظُرْهُمْ، فَفَعَلَ، فَقُلْتُ: يَا رَسُولَ ٱللهِ، إِنَّا أَصَدْنَا حِمَارَ وَحْشٍ، وَإِنَّ عِنْدَنَا مِنْهُ

and have some of it (i.e. its meat) left over." Allâh's Messenger صلى الله عليه وسلم told his companions to eat the meat although all of them were in a state of *Ihrâm*. *[3:48-O.B]*

فَاضِلَةً؟ فَقَالَ رَسُولُ ٱللهِ ﷺ لِأَصْحَابِهِ: (كُلُوا). وَهُمْ مُحْرِمُونَ.

CHAPTER 2. A *Muhrim* should not help a non-*Muhrim* in the hunting of a game.

٢ - باب: لَا يُعِينُ الْمُحْرِمُ الحَلَالَ فِي قَتْلِ الصَّيْدِ

885. Narrated (Abû Qatâda) رضي الله عنه in another quotation and added: We were in the company of the Prophet صلى الله عليه وسلم at a place called Al-Qâha which is at a distance of three stages of journey from Al-Madîna. Some of us had assumed *Ihrâm* while the others had not, then he narrated the *Hadîth* (as above *Hadîth* No. 884). *[3:49-O.B]*

٨٨٥: وَعَنْهُ فِي رِوَايَةٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالْقَاحَةِ، مِنَ الْمَدِينَةِ عَلَى ثَلَاثٍ، وَمِنَّا الْمُحْرِمُ وَمِنَّا غَيْرُ الْمُحْرِمِ، فَذَكَرَ الحَدِيثَ..

CHAPTER 3. A *Muhrim* should not point at game with the intention that a non-*Muhrim* may hunt it.

٣ - باب: لا يُشِيرُ الْمُحْرِمُ إِلَى الصَّيْدِ لِكَيْ يَصْطَادَهُ الحَلَالُ

886. Narrated (Abû Qatâda) رضي الله عنه in another quotation: When they came to the Prophet صلى الله عليه وسلم he asked, "Did anyone of you order (Abû Qatâda) to attack it or point at it?" They replied in the negative. He said, "Then eat what is left of its meat." *[3:50-O.B]*

٨٨٦ : وَعَنْهُ فِي رِوَايَةٍ:

أَنَّهُم لَمَّا أَتَوْا رَسُولَ ٱللهِ ﷺ قَالَ: (أَمِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا؟). قَالُوا: لَا، قَالَ: (فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا).

CHAPTER 4. If any person gave a living onager as a present to a *Muhrim* then he should not accept it.

٤ - باب: إِذَا أَهْدَي لِلْمُحْرِمِ حِمَاراً وَحْشِيًّا لَمْ يَقْبَلْ

887. Narrated 'Abdullâh bin 'Abbâs رضي الله عنهما : As-Sa'b bin Jaththâma Al-Laithî presented an onager to Allâh's Messenger صلى الله عليه وسلم while he was at Al-Abwâ' or at Waddân, and he refused to accept it. On noticing the signs of some unpleasant feeling of disappointment on his (As-Sa'b's) face, the Prophet صلى الله عليه وسلم said to him, "I have only returned it because I am *Muhrim*." *[3:51-O.B]*

٨٨٧ : عَنْ عَبْدِ ٱللهِ بْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ اللَّيْثِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ أَهْدَى لِرَسُولِ ٱللهِ ﷺ حِمَارًا وَحْشِيًّا، وَهُوَ بِالأَبْوَاءِ أَوْ بِوَدَّانَ، فَرَدَّهُ عَلَيْهِ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ قَالَ: (إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلاَّ أَنَّا حُرُمٌ).

CHAPTER 5. (What kind of) animals can be killed by a *Muhrim*, in the *Haram* territory (sanctuary).

٥ - باب: مَا يَقْتُلُ الْمُحْرِمُ فِي الْحَرَمِ

888. Narrated 'Āisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم said, "Five kinds of animals are harmful and could be killed in the *Haram* (sanctuary). These are: a crow, a kite, a scorpion, a mouse and a rabid dog." *[3:55-O.B]*

٨٨٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا : أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (خَمْسٌ مِنَ ٱلدَّوَابِّ، كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحَرَمِ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ).

889. Narrated 'Abdullâh رضي الله عنه : While we were in the company of the Prophet صلى الله عليه وسلم in a cave at Mina, when *Sûrat Al-Mursalât* were revealed and he recited it and I heard it (directly) from his mouth as soon as he recited it, then suddenly a snake sprang at us and the Prophet صلى الله عليه وسلم said (ordered us): "Kill it." We ran to kill it but it escaped quickly. The Prophet صلى الله عليه وسلم said, "It has escaped your evil and you too have escaped its evil." *[3:56-O.B]*

٨٨٩ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: بَيْنَما نَحْنُ مَعَ النَّبِيِّ ﷺ فِي غَارٍ بِمِنًى، إِذْ نَزَلَ عَلَيْهِ: ﴿وَالْمُرْسَلاتِ﴾ وَإِنَّهُ لَيَتْلُوهَا، وَإِنِّي لأَتَلَقَّاهَا مِنْ فِيهِ، وَإِنَّ فَاهُ لَرَطْبٌ بِهَا، إِذْ وَثَبَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ النَّبِيُّ ﷺ: (ٱقْتُلُوهَا). فَٱبْتَدَرْنَاهَا فَذَهَبَتْ، فَقَالَ النَّبِيُّ ﷺ: (وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا).

890. Narrated 'Āisha رضي الله عنها , the wife of the Prophet صلى الله عليه وسلم : Allah's Messenger صلى الله عليه وسلم called a house-lizard a bad animal, but I did not hear him ordering it to be killed. *[3:57-O.B]*

٨٩٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ لِلْوَزَغِ: (فُوَيْسِقٌ). وَلَمْ أَسْمَعْهُ يَأْمُرُنا بِقَتْلِهِ.

CHAPTER 6. Fighting is prohibited in Makka.

٦ - باب: لَا يَحِلُّ الْقِتَالُ بِمَكَّةَ

891. Narrated Ibn 'Abbâs رضي الله عنهما : On the day of the conquest of Makka the Prophet صلى الله عليه وسلم said, "There is no (more) emigration (from Makka) but *Jihâd* and intentions[1] , and whenever you are called for (*Jihâd*) you should go immediately." *[3:60-O.B]*

٨٩١ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ ٱفْتَتَحَ مَكَّةَ: (لاَ هِجْرَةَ وَلٰكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا ٱسْتُنْفِرْتُمْ فَٱنْفِرُوا).

[1] i.e. you must have intention to participate in *Jihâd* when there is a call for it.

CHAPTER 7. Cupping (i.e. letting out of the blood medically) for a *Muhrim*.

٧ - باب: الحِجَامَةِ لِلْمُحْرِمِ

892. Narrated Ibn Buhaina رضي الله عنه: The Prophet صلى الله عليه وسلم, while in the state of *Ihrâm*, was cupped at the middle of his head at Lahye-Jamal. *[3:62-O.B]*

٨٩٢ : عَنِ ابْنِ بُحَيْنَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: ٱحْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ، بِلَحْيِ جَمَلٍ، فِي وَسَطِ رَأْسِهِ.

CHAPTER 8. The marrying of a *Muhrim*.

٨ - باب: تَزْوِيجِ الْمُحْرِمِ

893. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم married Maimûna while he was in the state of *Ihrâm*, (only the ceremonies of marriage were held). *[3:63-O.B]*

٨٩٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

CHAPTER 9. The taking of a bath by a *Muhrim*.

٩ - باب: الاغْتِسَالِ لِلْمُحْرِمِ

894. Narrated Abû Ayûb Al-Ansârî رضي الله عنه that he was asked (while he was taking a bath) as to how Allâh's Messenger صلى الله عليه وسلم used to wash his head while in the state of *Ihrâm*. (The subnarrator 'Abdullâh bin Hunain added:) Abû Ayûb Al-Ansârî caught hold of the sheet of cloth (with which he was screening himself during his bath) and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abû Ayûb) rubbed his head with his hands by bringing them from back to front and from front to back and said, "I saw the Prophet صلى الله عليه وسلم doing like this." *[3:66-O.B]*

٨٩٤ : عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ قِيلَ لَهُ: كَيْفَ كَانَ رَسُولُ ٱللهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟. فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَأْطَأَهُ حَتَّى بَدَا لِي رَأْسُهُ، ثُمَّ قَالَ لإِنْسَانٍ يَصُبُّ عَلَيْهِ: ٱصْبُبْ، فَصَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، وَقَالَ: هٰكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

CHAPTER 10. Entering the *Haram* and Makka without assuming *Ihrâm*.

١٠ - باب: دُخُولِ الحَرَمِ وَمَكَّةَ بِغَيْرِ إِحْرَامٍ

895. Narrated Anas bin Mâlik رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم entered Makka in the year of its conquest wearing an Arabian helmet on his

٨٩٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ

head[1] and when the Prophet صلى الله عليه وسلم took it off, a person came and said, "Ibn Khaṭal is holding the covering of the Ka'ba (taking refuge in the Ka'ba)." The Prophet صلى الله عليه وسلم said, "Kill him."[2] *[3:72-O.B]*

رَجُلٌ فَقَالَ: إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: (اقْتُلُوهُ).

CHAPTER 11. To perform *Ḥajj* on behalf of a dead person and to fulfil his vows. A man can perform *Ḥajj* on behalf of a woman.

١١ - باب: الحج والنذور عن الميت والرجل يحج عن المرأة

896. Narrated Ibn 'Abbâs رضي الله عنهما: A woman from the tribe of Juhaina came to the Prophet صلى الله عليه وسلم and said, "My mother had vowed to perform *Ḥajj* but she died before performing it. May I perform *Ḥajj* on my mother's behalf?" The Prophet صلى الله عليه وسلم replied, "Perform *Ḥajj* on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allâh's debt as He has more right to be paid." *[3:77-O.B]*

٨٩٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا:
أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ، جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ، فَلَمْ تَحُجَّ حَتَّى مَاتَتْ، أَفَأَحُجُّ عَنْهَا؟. قَالَ: (نَعَمْ، حُجِّي عَنْهَا، أَرَأَيْتِ لَو كانَ عَلَى أُمِّكِ دَيْنٌ أَكُنْتِ قَاضِيَةً عَنْهَا؟. اقْضُوا اللهَ، فَاللهُ أَحَقُّ بِالْوَفَاءِ).

CHAPTER 12. The *Ḥajj* of boys, children etc.

١٢ - باب: حج الصبيان

897. Narrated As-Sâ'ib bin Yazîd رضى الله عنه: (while in the company of my parents) I was made to perform *Ḥajj* with Allâh's Messenger صلى الله عليه وسلم and I was a seven years old boy then. *[3:82-O.B]*

٨٩٧ : عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللهُ عَنْهُ قَالَ: حُجَّ بِي مَعَ رَسُولِ اللهِ ﷺ وَأَنَا ابْنُ سَبْعِ سِنِينَ.

CHAPTER 13. The *Ḥajj* of women.

١٣ - باب: حج النساء

898. Narrated Ibn 'Abbâs رضى الله عنهما: When the Prophet صلى الله عليه وسلم returned after performing his *Ḥajj*, he asked 'Umm Sinân Al-Ansârîah, "What did forbid you to perform *Ḥajj*?" She

٨٩٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنْ حَجَّتِهِ، قَالَ لِأُمِّ سِنَانٍ الأَنْصَارِيَّةِ: (مَا

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[1] *Muḥrim* is not allowed to cover his head. The fact that the Prophet's head was covered while entering Makka indicates that he had entered Makka as a non-*Muḥrim*.

[2] Allâh's Messenger صلى الله عليه وسلم, on conquering Makka, forgave all the people of Makka except some persons who had committed nasty crimes against Islâm and Muslims.

replied. "Father of so-and-so (i.e. her husband) had two camels and he performed *Hajj* on one of them, and the second is used for the irrigation of our land." The Prophet صلى الله عليه وسلم said (to her), "Perform *'Umra* in the month of Ramadân, (as it) is equivalent to *Hajj* with me (in reward)." *[3:86-O.B]*

مَنَعَكِ مِنَ الحَجِّ؟). قَالَتْ: أَبُو فُلاَنٍ، تَعْنِي زَوْجَهَا، كَانَ لَهُ نَاضِحَانِ حَجَّ عَلَى أَحَدِهِما، وَالآخَرُ يَسْقِي أَرْضًا لَنَا. قَالَ: (فَإِنَّ عُمْرَةً فِي رَمَضَانَ تَقْضِي حَجَّةً مَعِي).

899. Narrated (Qaza'a, the slave of Ziyâd): Abû Sa'îd رضي الله عنه who participated in twelve *Ghazwât* with the Prophet صلى الله عليه وسلم said, "I heard four things from Allâh's Messenger صلى الله عليه وسلم (or I narrate them on the authority of the Prophet صلى الله عليه وسلم) which won my admiration and appreciation. They are:

1. "No lady should travel without her husband or without a *Dhû-Mahram* for a two-days' journey.
2. No observance of *Saum* (fasting) is permissible on two days of *'Eid-ul-Fitr,* and *'Eid-ul-Adha.*
3. No *Salât* (prayer) (may be offered) after two *Salât* (prayers): After the *'Asr* prayer till the sunset and after the morning prayer till the sun rises.
4. Not to travel (for visiting) except for three mosques: Masjid-al-Harâm (in Makka), my Mosque (in Al-Madîna), and Masjid-al-Aqsa (in Jerusalem)." *[3:87-O.B]*

٨٩٩ : عَنْ أَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ، وَقَدْ غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ غَزْوَةً، قَالَ: أَرْبَعٌ سَمِعْتُهُنَّ مِنْ رَسُولِ ٱللهِ ﷺ، فَأَعْجَبْنَنِي وَآنَقْنَنِي: (أَنْ لاَ تُسَافِرَ ٱمْرَأَةٌ مَسِيرَةَ يَوْمَيْنِ لَيْسَ مَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلاَ صَوْمَ يَوْمَيْنِ: الْفِطْرِ وَالأَضْحى، وَلاَ صَلاَةَ بَعْدَ صَلاَتَيْنِ: بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِ الحَرَامِ، وَمَسْجِدِي، وَمَسْجِدِ الأَقْصى).

CHAPTER 14. Whoever vowed to go on foot to the Ka'ba.

١٤ - باب: مَنْ نَذَرَ المَشْيَ إِلَى الْكَعْبَةِ

900. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka'ba). He said, "Allâh is not in need of this old man's

٩٠٠ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى شَيْخًا يُهَادَى بَيْنَ ٱبْنَيْهِ، قَالَ: (مَا بَالُ هٰذَا؟). قَالُوا: نَذَرَ أَنْ يَمْشِيَ. قَالَ: (إِنَّ ٱللهَ عَنْ تَعْذِيبِ هٰذَا نَفْسَهُ لَغَنِيٌّ). وَأَمَرَهُ أَنْ يَرْكَبَ.

torturing himself," and ordered him to ride. *[3:88-O.B]*

901. Narrated 'Uqba bin 'Aamir رضي الله عنه : My sister vowed to go on foot to the Ka'ba, and she asked me to take the verdict of the Prophet صلى الله عليه وسلم about it. So, I did and the Prophet صلى الله عليه وسلم said, "She should walk and also should ride." *[3:89-O.B]*

٩٠١ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ ٱللهِ، وَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ فَٱسْتَفْتَيْتُ لَها، فَقَالَ ﷺ: (لِتَمْشِ وَلْتَرْكَبْ).

30. THE BOOK ABOUT THE VIRTUES OF AL-MADĪNA

٣٠ ـ كِتَابُ فَضَائِلِ المَدِينَة

CHAPTER 1. *Ḥaram* (Sanctuary) of Al-Madîna.

١ ـ باب: حَرَمِ المَدِينَةِ

902. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Al-Madîna is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the curse of Allâh, the angels, and all the people." *[3:91-O.B]*

٩٠٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (المَدِينَةُ حَرَمٌ مِنْ كَذَا إِلَى كَذَا، لاَ يُقْطَعُ شَجَرُهَا، وَلاَ يُحْدَثُ فِيهَا حَدَثٌ، مَنْ أَحْدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ ٱللهِ والمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ).

903. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "I have made Al-Madîna a sanctuary between its two (*Ḥarra*) mountains." The Prophet صلى الله عليه وسلم went to the tribe of Banî Ḥâritha and said (to them), "I see that you have gone out of the sanctuary," but looking around, he added, "No, you are inside the sanctuary." *[3:93-O.B]*

٩٠٣ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ ٱللهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قَالَ: (حُرِّمَ ما بَيْنَ لاَبَتَي المَدِينَةِ عَلَى لِسَانِي). قَالَ: وَأَتَى النَّبِيُّ ﷺ بَنِي حَارِثَةَ، فَقَالَ: (أَرَاكُمْ يَا بَنِي حَارِثَةَ قَدْ خَرَجْتُمْ مِنَ الحَرَمِ). ثُمَّ الْتَفَتَ فَقَالَ: (بَلْ أَنْتُمْ فِيهِ).

904. Narrated 'Alî رضى الله عنه : We have nothing except the Book of Allâh and this written paper from the Prophet صلى الله عليه وسلم (wherein is written): Al-Madîna is a sanctuary from the 'Āer Mountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator or sinner in it will incur the curse of Allâh, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allâh, the angels, and all the people; and none of his compulsory or optional

٩٠٤ : عَنْ عَلِيٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ: مَا عِنْدَنَا شَيْءٌ إِلاَّ كِتَابُ ٱللهِ وَهٰذِهِ الصَّحِيفَةُ، عَنِ النَّبِيِّ صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ: (المَدِينَةُ حَرَمٌ، مَا بَيْنَ عَائِرٍ إِلَى كَذَا، مَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ ٱللهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ. وَقَالَ: ذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ ٱللهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ. وَمَنْ تَوَلَّى قَوْمًا

good deeds of worship will be accepted, and whoever (freed slave) takes as masters other than his manumitters without their permission incurs the curse of Allâh, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted. *[3:94-O.B]*

بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ ٱللهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ).

CHAPTER 2. Superiority of Al-Madîna. And that it expels (evil, vicious) persons.

٢ - باب: فَضْلِ المَدِينَةِ وَأَنَّهَا تَنْفِي النَّاسَ

905. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Al-Madîna, and it turns out (bad) persons as a furnace removes the impurities of iron." *[3:95-O.B]*

٩٠٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى، يَقُولُونَ يَثْرِبُ، وَهِيَ المَدِينَةُ، تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الحَدِيدِ).

CHAPTER 3. Al-Madîna is also called Ṭâba.

٣ - باب: المَدِينَةُ طَابَةٌ

906. Narrated Abû Ḥumaid رضي الله عنه : We came with the Prophet صلى الله عليه وسلم from Tabûk, and when we reached near Al-Madîna, the Prophet صلى الله عليه وسلم said, "This is Ṭâba." *[3:96-O.B]*

٩٠٦ : عَنْ أَبِي حُمَيْدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ تَبُوكَ. حَتَّى أَشْرَفْنَا عَلَى المَدِينَةِ، فَقَالَ: (هَذِهِ طَابَةٌ).

CHAPTER 4. (What about) the one who avoids (runs away) from living in Al-Madîna?

٤ - باب: مَنْ رَغِبَ عَنِ المَدِينَةِ

907. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "The people will leave Al-Madîna in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Al-Madîna, but will find nobody in it, and when they reach the valley of Thanîya-tal-Wadâ', they will

٩٠٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (يَتْرُكُونَ المَدِينَةَ عَلَى خَيْرِ مَا كَانَتْ، لاَ يَغْشَاهَا إِلاَّ الْعَوَافِ - يُرِيدُ عَوَافِيَ السِّبَاعِ وَالطَّيْرِ - وَآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مِنْ مُزَيْنَةَ، يُرِيدَانِ المَدِينَةَ، يَنْعِقَانِ بِغَنَمِهِمَا فَيَجِدَانِهَا وُحُوشًا، حَتَّى

fall down on their faces, dead." *[3:98-O.B]*

إِذَا بَلَغَا ثَنِيَّةَ الْوَدَاعِ خَرَّا عَلَى وُجُوهِهِمَا).

908. Narrated Sufyân bin Abû Zuhair رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Yemen will be conquered and some people will migrate (from Al-Madîna) and will urge their families, and those who will obey them to migrate (to Yemen) although Al-Madîna will be better for them; if they but knew. Shâm will also be conquered and some people will migrate (from Al-Madîna) and will urge their families and those who will obey them to migrate (to Shâm) although Al-Madîna will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Al-Madîna) and will urge their families and those who will obey them to migrate (to Iraq) although Al-Madîna will be better for them; if they but knew." *[3:99-O.B]*

٩٠٨ : عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (تُفْتَحُ الْيَمَنُ، فَيَأْتِي قَوْمٌ يَبِسُّونَ، فَيَتَحَمَّلونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كانُوا يَعْلَمُونَ. وَتُفْتَحُ الشَّأْمُ، فَيَأْتِي قَوْمٌ يَبِسُّونَ، فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ. وَتُفْتَحُ الْعِرَاقُ، فَيَأْتِي قَوْمٌ يَبِسُّونَ، فَيَتَحَمَّلُون بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ).

CHAPTER 5. *Imân* (Belief) returns and goes back to Al-Madîna.

٥ - باب: الإِيمَانُ يَأْرِزُ إِلَى الْمَدِينَةِ

909. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Verily, Belief returns and goes back to Al-Madîna as a snake returns and goes back to its hole (when in danger)." *[3:100-O.B]*

٩٠٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ، كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا).

CHAPTER 6. Sin of that person who betrays and harms the people of Al-Madîna.

٦ - باب: إِثْمِ مَنْ كَادَ أَهْلَ الْمَدِينَةِ

910. Narrated Sa'd رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "None plots against the people of Al-Madîna but that he will be dissolved (destroyed) like the salt is dissolved in water." *[3:101-O.B]*

٩١٠ : عَنْ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لاَ يَكِيدُ أَهْلَ الْمَدِينَةِ أَحَدٌ إِلاَّ انْمَاعَ، كَمَا يَنْماعُ الْمِلْحُ فِي الْمَاءِ).

CHAPTER 7. The high buildings of Al-Madîna.

٧ - باب: آطَامِ الْمَدِينَةِ

911. Narrated Usâma رضى الله عنه: Once the Prophet صلى الله عليه وسلم stood at the top of a castle amongst the castles (or the high buildings) of Al-Madîna and said, "Do you see what I see? (No doubt) I see the spots where *Al-Fitan* (trials and afflictions etc.) will take place among your houses [and these *Fitan* (trials and afflictions etc.) will be] as numerous as the spots where rain-drops fall." *[3:102-O.B]*

٩١١ : عَنْ أُسَامَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ، فَقَالَ: (هَلْ تَرَوْنَ مَا أَرَى؟، إِنِّي لأَرَى مَوَاقِعَ الْفِتَنِ خِلاَلَ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ).

CHAPTER 8. *Ad-Dajjâl* will not be able to enter Al-Madîna.

٨ - باب: لاَ يَدْخُلُ الدَّجَّالُ الْمَدِينَةَ

912. Narrated Abû Bakra رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The terror caused by *Al-Masîḥ Ad-Dajjâl* will not enter Al-Madîna and at that time Al-Madîna will have seven gates and there will be two angels at each gate (guarding Al-Madîna)." *[3:103-O.B]*

٩١٢ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لاَ يَدْخُلُ الْمَدِينَةَ رُعْبُ الْمَسِيحِ الدَّجَّالِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ بَابٍ مَلَكَانِ).

913. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "There are angels guarding the entrances (or roads) of Al-Madîna, neither plague nor *Ad-Dajjâl* enter it." *[3:104-O.B]*

٩١٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (عَلَى أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ، لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ).

914. Narrated Anas bin Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم said, "There will be no town in which *Ad-Dajjâl* will not enter except Makka and Al-Madîna, and there will be no entrance (road) (of both Makka and Al-Madîna) but the angels will be standing in rows guarding it against him, and then Al-Madîna will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allâh will expel all the disbelievers and the hypocrites from it." *[3:105-O.B]*

٩١٤ : عَنْ أَنَسِ بْنِ مالِكٍ، رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَيْسَ مِنْ بَلَدٍ إِلاَّ سَيَطَؤُهُ ٱلدَّجَّالُ، إِلاَّ مَكَّةَ وَالْمَدِينَةَ، لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ إِلاَّ عَلَيْهِ الْمَلاَئِكَةُ صَافِّينَ يَحْرُسُونَهَا، ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلاَثَ رَجَفَاتٍ، فَيُخْرِجُ إِلَيْهِ كُلُّ كَافِرٍ وَمُنَافِقٍ).

915. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم

٩١٥ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ

told us a long narration about *Ad-Dajjâl*, and among the many things he mentioned, was his saying, "*Ad-Dajjâl* will come and it will be forbidden for him to pass through the entrances of Al-Madîna. He will land in some of the salty barren areas (outside) Al-Madîna; on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same *Dajjâl* whose description was given to us by Allâh's Messenger صلى الله عليه وسلم.' *Ad-Dajjâl* will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then *Ad-Dajjâl* will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' *Ad-Dajjâl* will say, 'I want to kill him (again) but I cannot.' " *[3:106-O.B]*

ٱللهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ ٱللهِ ﷺ حَدِيثًا طَوِيلًا عَنِ ٱلدَّجَّالِ، فَكَانَ فِيمَا حَدَّثَنَا بِهِ أَنْ قَالَ: (يَأْتِي ٱلدَّجَّالُ، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ المَدِينَةِ، يَنْزِلُ بَعْضَ السِّبَاخِ التِي بِالمَدِينَةِ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ، أَوْ مِنْ خَيْرِ النَّاسِ، فَيَقُولُ: أَشْهَدُ أَنَّكَ ٱلدَّجَّالُ، الَّذِي حَدَّثَنَا عَنْكَ رَسُولُ ٱللهِ ﷺ حَدِيثَهُ. فَيَقُولُ ٱلدَّجَّالُ: أَرَأَيْتَ إِنْ قَتَلْتُ هٰذَا ثُمَّ أَحْيَيْتُهُ هَلْ تَشُكُّونَ فِي الأَمْرِ؟. فَيَقُولُونَ: لاَ، فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ، فَيَقُولُ حِينَ يُحْيِيهِ: وَٱللهِ مَا كُنْتُ قَطُّ أَشَدَّ مِنِّي بَصِيرَةً الْيَوْمَ، فَيَقُولُ ٱلدَّجَّالُ: أَقْتُلُهُ. فَلاَ يُسَلَّطُ عَلَيْهِ).

CHAPTER 9. Al-Madîna expels *Al-Khabath* (all the evil and bad persons, etc.)

٩ - باب: المَدِينَةُ تَنْفِي الخَبَثَ

916. Narrated Jâbir رضي الله عنه : A bedouin came to the Prophet صلى الله عليه وسلم and gave the *Bai'a* (pledge) for embracing Islâm. The next day he came with fever and said (to the Prophet صلى الله عليه وسلم), "Please cancel my pledge (of emigrating to Al-Madîna)." The Prophet صلى الله عليه وسلم refused (that request) three times and said, "Al-Madîna is like a furnace, it expels out its Khabath (impurities, evil and bad persons etc.) and selects the good ones and makes them perfect." *[3:107-O.B]*

٩١٦ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلى النَّبِيِّ ﷺ فَبَايَعَهُ عَلَى الإِسْلاَمِ، فَجَاءَ مِنَ الْغَدِ مَحْمُومًا، فَقَالَ: أَقِلْنِي، فَأَبَى ثَلاَثَ مِرَارٍ، فَقَالَ: (المَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا، وَيَنْصَعُ طَيِّبُهَا).

CHAPTER 10.

١٠ - «باب»

917. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "O Allâh!

٩١٧ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ

Bestow on Al-Madîna twice the blessings You bestowed on Makka." *[3:109-O.B]*

CHAPTER 11.

918. Narrated 'Āisha رضي الله عنها: When Allâh's Messenger صلى الله عليه وسلم reached Al-Madîna, Abû Bakr and Bilâl became ill. When Abû Bakr's fever got worse, he would recite (this poetic verse):-

"Everybody is staying alive with his people, yet death is nearer to him than his shoe laces."

And Bilâl, when his fever deserted him, would recite:

"Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhir* and *Jalîl* (kinds of good-smelling grass).

Would that one day I could drink the water of the Majinna, would that (the two mountains) Shâma and Ṭafeel would appear to me!"

The Prophet صلى الله عليه وسلم said, "O Allâh.! Curse Shaiba bin Rabî'a and 'Utba bin Rabî'a and Umaiyya bin Khalaf as they turned us out of our land to the land of epidemics." Allâh's Messenger صلى الله عليه وسلم then said, "O Allâh! Make us love Al-Madîna as we love Makka or even more than that. O Allâh! Give blessings in our *Ṣâ'* and our *Mûdd* (measures symbolising food) and make the climate of Al-Madîna suitable for us, and divert its fever owards Al-Juhfa." ('Āisha رضي الله عنها ıdded). When we reached Al-Madîna, t was the most unhealthy of Allâh's ands, and the valley of Buṭhân (the 'alley of Al-Madîna) used to flow with mpure coloured water. *[3:113-O.B]*

النَّبِيِّ ﷺ قَالَ: (اللَّهُمَّ ٱجْعَلْ بِالْمَدِينَةِ ضِعْفَيْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ).

١١ - «باب»

٩١٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ:

لَمَّا قَدِمَ رَسُولُ ٱللهِ صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وُعِكَ أَبُو بَكْرٍ وَبِلالٌ، فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَّى يَقُولُ:

كُلُّ ٱمْرِئٍ مُصَبَّحٌ فِي أَهْلِهْ
وَالمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهْ

وَكَانَ بِلاَلٌ إِذَا أُقْلِعَ عَنْهُ الْحُمَّى يَرْفَعُ عَقِيرَتَهُ يَقُولُ:

أَلاَ لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً
بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ؟
وَهَلْ أَرِدَنْ يَوْمًا مِيَاهَ مَجِنَّةٍ؟
وَهَلْ يَبْدُوَنْ لِي شَامَةٌ وَطَفِيلُ؟

قَالَ: اللَّهُمَّ الْعَنْ شَيْبَةَ بْنَ رَبِيعَةَ، وَعُتْبَةَ بْنَ رَبِيعَةَ، وَأُمَيَّةَ بْنَ خَلَفٍ، كَمَا أَخْرَجُونَا مِنْ أَرْضِنَا إِلَى أَرْضِ الْوَبَاءِ. ثُمَّ قَالَ رَسُولُ ٱللهِ ﷺ: (اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، ٱللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَفِي مُدِّنَا، وَصَحِّحْهَا لَنَا، وَٱنْقُلْ حُمَّاهَا إِلَى الْجُحْفَةِ). قَالَتْ: وَقَدِمْنَا الْمَدِينَةَ وَهِيَ أَوْبَأُ أَرْضِ ٱللهِ، قَالَتْ: فَكَانَ بُطْحَانُ يَجْرِي نَجْلًا، تَعْنِي مَاءً آجِنًا.

31. THE BOOK OF *AṢ-ṢAUM* (THE FASTING)

٣١ ـ كِتَابُ الصَّوْمِ

CHAPTER 1. The superiority of *Aṣ-Ṣaum* (the fasting).

١ ـ باب: فَضْلِ الصَّوْمِ

919. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "*Ṣaum* (fasting) is a shield (or a screen or a shelter from the Hell-fire[1]). So, the person observing *Ṣaum* (fast) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am observing *Ṣaum* (fast) .' " The Prophet صلى الله عليه وسلم added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a person observing *Ṣaum* (fast) is better with Allâh تعالى than the smell of musk. (Allâh says about the fasting person), 'He has left his food, drink and desires for My sake. The *Ṣaum* (fast) is for Me.[2] So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.' " *[3:118-O.B]*

٩١٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ : أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (الصِّيامُ جُنَّةٌ، فَلاَ يَرْفُثْ وَلاَ يَجْهَلْ، وَإِنِ ٱمْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ، فَلْيَقُلْ إِنِّي صَائِمٌ - مَرَّتَيْنِ - وَالَّذِي نَفْسِي بِيَدِهِ، لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ ٱللهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ، يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيامُ لِي وَأَنَا أَجْزِي بِهِ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا).

CHAPTER 2. *Ar-Raiyân* (one of the gates of Paradise) is for the people observing *Ṣaum* (fast).

٢ ـ باب: الرَّيَّانُ لِلصَّائِمِينَ

920. Narrated Sahl رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There is a gate in Paradise called *Ar-Raiyân*, and those who observe *Ṣaum* (fasts) will enter through it on the Day of Resurrection and none except them will

٩٢٠ : عَنْ سَهْلٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ فِي الجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيامَةِ، لاَ يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ أَيْنَ الصَّائِمُون، فَيَقُومونَ لاَ يَدْخُلُ

[1] See *Fatḥ Al-Bâri,* Vol. 5, Page 5.

[2] Although all practices of worshipping are for Allâh عز و جل, here Allâh تعالى singles out *Ṣaum* (fasting), because *Ṣaum* (fasting) cannot be practiced for the sake of showing off as nobody can know whether one is observing *Ṣaum* (fast) or not, except Allâh. Therefore, *Ṣaum* (fasting) is a pure performance that cannot be blemished with hypocrisy. (*Fatḥ Al-Bâri,* Vol. 5, Page 10).

enter through it. It will be said, 'Where are those who used to observe *Ṣaum* (fasts)?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it." *[3:120-O.B]*

مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ).

921. 'Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever gives two kinds (of things or property) in charity for Allâh's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allâh! Here is prosperity.' So, whoever was amongst the people who used to offer their *Ṣalât* (prayers) will be called from the gate of the *Ṣalât* (prayer); and whoever was amongst the people who used to participate in *Jihâd*, will be called from the gate of *Jihâd*; and whoever was amongst those who used to observe *Ṣaum* (fasts), will be called from the gate of *Ar-Raiyân*; whoever was amongst those who used to give *Aṣ-Ṣadaqa* (charity), will be called from the gate of *Aṣ-Ṣadaqa* (charity)." Abû Bakr رضي الله عنه said, "Let my parents be sacrificed for you, O Allâh's Messenger! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet صلى الله عليه وسلم replied, "Yes, and I hope you will be one of them." *[3:121-O.B]*

٩٢١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ ٱللهِ، نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ: يَا عَبْدَ ٱللهِ هٰذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ دُعِيَ مِنْ بَابِ الصَّلاَةِ، وَمَنْ كَانَ مِنْ أَهْلِ ٱلْجِهَادِ دُعِيَ مِنْ بَابِ ٱلْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ). فَقَالَ أَبُو بَكْرٍ رَضِيَ ٱللهُ عَنْهُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ ٱللهِ، مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا؟ قَالَ: (نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ).

922. Narrated (Abû Huraira) رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said: "When (the month of) Ramaḍân begins, the gates of Paradise are opened." *[3:122-O.B]*

٩٢٢ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الجَنَّةِ).

923. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When the month of Ramaḍân starts, the gates of the heaven are opened and

٩٢٣ :وَفي رواية عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا دَخَلَ شَهْرُ رَمَضَانَ فُتِّحَتْ

the gates of Hell are closed and the devils are chained." *[3:123-O.B]*

أَبْوَابُ السَّمَاءِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ).

CHAPTER 3. Should it be said "Ramadân" or "The month of Ramadân?" And whoever thinks that both are permissible.

٣ - باب: هَلْ يُقَالُ رَمَضَانُ أَو شَهْرُ رَمَضَانَ وَمَن رَأَى ذلك كُلَّهُ

924. Narrated Ibn 'Umar رضي الله عنهما: I heard Allâh's Messenger صلى الله عليه وسلم saying, "When you see the crescent (of the month of Ramadân), start observing *Saum* (fast), and when you see the crescent (of the month of Shawwâl), stop observing *Saum* (fast); and if the sky is overcast (and you can't see it) then regard the crescent (month) of Ramadân (as of 30 days)." *[3:124-O.B]*

٩٢٤ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ). يَعْنِي: هِلاَلَ رَمَضَانَ.

CHAPTER 4. Whoever does not give up lying speech (false statements — i.e. telling lies etc.) and acting on those lies and evil actions etc. in Ramadân.

٤ - باب: مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالعَمَلَ بِهِ فِي رَمَضَانَ

925. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever does not give up lying speech (false statements) and acting on those lies and evil actions etc., Allâh is not in need of his leaving his food and drink [i.e. Allâh will not accept his *Saum* (fasting)]." [*See Fath Al-Bâri,* Vol. 5, Page 18] *[3:127-O.B]*

٩٢٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، فَلَيْسَ لِلهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ).

CHAPTER 5. Should one say, "I am observing *Saum* (fast)" on being abused?

٥ - باب: هَلْ يَقُولُ إِنِّي صَائِمٌ إِذَا شُتِمَ

926. Narrated Abû Huraira رضي الله عنه: See the *Hadîth* No. 925 with the addition: 'All the deeds of Âdam's sons (people) are for them, except *Saum* (fasting) which is for Me, and I will give the reward for it.' There are two pleasures for the person observing *Saum* (fast), one at the time of *Iftâr*

٩٢٦ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ الحَدِيثُ المُتَقَدِّمُ: (كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ). وَقَالَ فِي آخِرِهِ: (لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا:

[breaking his *Ṣaum* (fast)], and the other at the time when he will meet his Lord; then he will be pleased because of his *Ṣaum* (fasting). *[3:128-O.B]*

إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ).

CHAPTER 6. *Aṣ-Ṣaum* (the fasting) (is recommended) for those who fear committing illegal sexual acts, i.e. those who are unmarried.

٦ - باب: الصَّوْمِ لِمَنْ خَافَ عَلَى نَفْسِهِ الْعُزُوبَةَ

927. (Narrated 'Alqama: While I was walking with) 'Abdullâh رضي الله عنه he said, "We were in the company of the Prophet صلى الله عليه وسلم and he said, 'He who can afford to marry should marry, because it will help him to lower his gaze (from looking at forbidden things and other women), and save his private parts (from committing illegal sexual acts etc.) and he who cannot afford to marry is advised to observe *Aṣ-Ṣaum* (the fasts), as *Ṣaum* (fasting) will diminish his sexual power.' " *[3:129-O.B]*

٩٢٧ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَقَالَ: (مَنِ ٱسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ).

CHAPTER 7. The statement of the Prophet صلى الله عليه وسلم : 'Start observing *Ṣaum* (fasts) on seeing the crescent-moon of Ramaḍân, and stop observing *Ṣaum* (fasts) on seeing the crescent-moon (of Shawwâl).'

٧ - باب: قَوْلِ النَّبِيِّ ﷺ: «إِذَا رَأَيْتُمُ الهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ، فَأَفْطِرُوا»

928. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "The month (can be) 29 nights (i.e. days), and do not observe *Ṣaum* (fast) till you see the crescent, and if the sky is overcast, then complete (Sha'bân) as 30 days." *[3:131-O.B]*

٩٢٨ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً، فَلاَ تَصُومُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلاَثِينَ).

929. Narrated Umm Salama رضي الله عنها : The Prophet صلى الله عليه وسلم vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him "You vowed that you

٩٢٩ : عَنْ أُمِّ سَلَمَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ آلَى مِنْ نِسَائِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْمًا غَدَا، أَوْ رَاحَ، فَقِيلَ لَهُ: إِنَّكَ حَلَفْتَ أَنْ لاَ تَدْخُلَ

would not go to your wives for one month." He replied, "The month is of 29 days." *[3:134-O.B]*

شَهْرًا؟. فَقَالَ: (إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا).

CHAPTER 8. The two months of *'Eid* do not decrease. [Narrated Abû 'Abdullâh: Isḥâq said that if Ramaḍân is of 29 days, even then it is complete (in its superiority); Muḥammad صلى الله عليه وسلم said, 'It will not happen that there will be any decrease in their number and superiority.']

٨ - باب: شَهْرَا عِيدٍ لاَ يَنْقُصَانِ

930. Narrated Abû Bakra رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The two months of *'Eid* i.e. Ramaḍân and Dhul-Ḥijja, do not decrease (in superiority)."[1] *[3:136-O.B]*

٩٣٠ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (شَهْرَانِ لاَ يَنْقُصَانِ، شَهْرَا عِيدٍ: رَمَضَانُ وَذُو الحِجَّةِ).

CHAPTER 9. The statement of the Prophet صلى الله عليه وسلم: 'We neither write nor know accounts.'

٩ - باب: قَوْلِ النَّبِيِّ ﷺ: «لاَ نَكْتُبُ وَلاَ نَحْسُبُ»

931. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of 30 days." *[3:137-O.B]*

٩٣١ : عَنِ ابْنِ عُمَرَ، رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (إِنَّا أُمَّةٌ أُمِّيَّةٌ، لاَ نَكْتُبُ وَلاَ نَحْسُبُ، الشَّهْرُ هٰكَذَا وَهٰكَذَا). يَعْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ، وَمَرَّةً ثَلاَثِينَ.

CHAPTER 10. Not to observe *Ṣaum* (fast) for a day or two ahead of Ramaḍân.

١٠ - باب: لاَ يَتَقَدَّمَنَّ رَمَضَانَ بِصَوْمِ يَوْمٍ وَلاَ يَوْمَيْنِ

932. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None of

٩٣٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لاَ يَتَقَدَّمَنَّ أَحَدُكُمْ

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[1] There are many interpretations of this *Ḥadîth*, but the most common one is this: The good deeds done in these two months are rewarded fully whether these months are of 29 or 30 days. There is no harm if Muslims unknowingly start observing *Ṣaum* (fast) on a wrong day, or stay at 'Arafât during *Ḥajj* on a day other than the prescribed one, on condition that the crescent-moon should be watched carefully. For example, if two persons witness that they have seen the crescent-moon and the people observe *Ṣaum* (fast) or stay at 'Arafât accordingly, and later the two witnesses turn to be liars, the acts of worshipping performed by the Muslims will not be rejected by Allâh. (*Fatḥ Al-Bâri*, Vol. 5, Pages 26,27).

you should observe *Ṣaum* (fast) for a day or two ahead of Ramadân unless he has the habit of observing *Ṣaum* (fasts) (*Nawâfil*) (and if his fasting coincides with that day) then he can observe *Aṣ-Ṣaum* (the fast) that day." *[3:138-O.B]*

رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلاَّ أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْماً، فَلْيَصُمْ ذٰلِكَ الْيَوْمَ).

CHAPTER 11. The Statement of Allâh: "It is made lawful for you to have sexual relations with your wives on the night of the fasts. They are *Libâs* [i.e. body-cover or screen or *Sakan* (i.e. you enjoy the pleasure of living with her — as in Verse 7: 189, *Tafsîr-aṭ-Ṭabarî*)] for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring)" (V.2:187)

١١ - باب: قَوْلِ الله جَلَّ ذِكْرُهُ: ﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ...﴾

933. Narrated Al-Barâ' رضي الله عنه : It was the custom among the companions of Muḥammad صلى الله عليه وسلم that if any of them was observing *Ṣaum* (fast) and the food was presented [for *Iftâr* — breaking his *Ṣaum* (fast)], but he slept before eating, he would not eat that night and the following day till sunset. Qais bin Ṣirma-Al-Anṣârî was observing *Ṣaum* (fast) and came to his wife at the time of *Iftâr* [breaking one's *Ṣaum* (fast)] and asked her whether she had anything to eat. She replied, "No, but I would go and bring some for you." He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, "Disappointment for you." When it was midday on the following day, he fainted and the Prophet صلى الله عليه وسلم was informed about the whole matter and the following Verses were revealed:-

٩٣٣ : عَنِ الْبَرَاءِ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ إِذَا كَانَ الرَّجُلُ صَائِمًا، فَحَضَرَ الإِفْطَارُ، فَنَامَ قَبْلَ أَنْ يُفْطِرَ، لَمْ يَأْكُلْ لَيْلَتَهُ وَلاَ يَوْمَهُ حَتَّى يُمْسِيَ، وَإِنَّ قَيْسَ بْنَ صِرْمَةَ الأَنْصَارِيَّ كَانَ صَائِمًا، فَلَمَّا حَضَرَ الإِفْطَارُ أَتَى ٱمْرَأَتَهُ فَقَالَ لَهَا: أَعِنْدَكِ طَعَامٌ؟. قَالَتْ: لاَ، وَلٰكِنْ أَنْطَلِقُ فَأَطْلُبُ لَكَ، وَكَانَ يَوْمَهُ يَعْمَلُ، فَغَلَبَتْهُ عَيْنَاهُ، فَجَاءَتْهُ ٱمْرَأَتُهُ، فَلَمَّا رَأَتْهُ قَالَتْ: خَيْبَةً لَكَ. فَلَمَّا ٱنْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ، فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَنَزَلَتْ هٰذِهِ الآيَةُ: **﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ**

"It is made lawful for you to have sexual relations with your wives on the night of the fasts. They are *Libâs* [i.e. body-cover or screen or *Sakan* (i.e. you enjoy the pleasure of living with her — as in Verse 7: 189). *Tafsîr-aṭ-Ṭabarî*] for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring)." So they were rejoiced greatly by it. And then Allâh also revealed, "And eat and drink, until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Ṣaum* (fast) till the nightfall". (V.2: 187). *[3:139-O.B]*

إِلَى نِسَائِكُمْ﴾. فَفَرِحُوا بِهَا فَرَحًا شَدِيدًا، وَنَزَلَتْ: ﴿وَكُلُوا وَٱشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ﴾.

CHAPTER 12. The Statement of Allâh تعالى :- "And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)....." (V.2: 187)

١٢ - باب: قَوْلِ اللهِ تَعَالَى: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُم الخَيْطُ الأَبْيَضُ مِنَ الخَيْطِ الأَسْوَدِ مِنَ الفَجْرِ﴾

934. Narrated 'Adî bin Ḥâtim رضي الله عنه : When the above Verses were revealed: "Until the white thread appears to you, distinct from the black thread," I took two (hair) strings one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allâh's Messenger صلى الله عليه وسلم and told him the whole story. He explained to me, "That Verse means the darkness of night and the whiteness of dawn." *[3:140-O.B]*

٩٣٤ : عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ﴾. عَمَدْتُ إِلَى عِقَالٍ أَسْوَدَ وَإِلَى عِقَالٍ أَبْيَضَ، فَجَعَلْتُهُمَا تَحْتَ وِسَادَتِي، فَجَعَلْتُ أَنْظُرُ فِي ٱللَّيْلِ فَلاَ يَسْتَبِينُ لِي، فَغَدَوْتُ عَلَى رَسُولِ ٱللهِ ﷺ فَذَكَرْتُ لَهُ ذٰلِكَ، فَقَالَ: (إِنَّمَا ذٰلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ).

CHAPTER 13. What is the interval between the (end of) *Saḥûr* and the *Fajr* prayer?

١٣ - باب: قَدْرِ كَمْ بَيْنَ السَّحُورِ وَصَلاةِ الْفَجْرِ

935. (Narrated Anas رضي الله عنه): Zaid bin Thâbit رضي الله عنه said, "We took the *Saḥûr* with the Prophet صلى الله عليه وسلم. Then he stood for *Aṣ-Ṣalât* (the prayer)." I asked, "What was the interval between the *Saḥûr* and the *Adhân*?" He replied, "The interval was sufficient to recite fifty Verses of the Qur'ân." *[3:144-O.B]*

٩٣٥ : عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: تَسَحَّرْنَا مَعَ النَّبِيِّ ﷺ، ثُمَّ قَامَ إِلَى الصَّلاَةِ، فَقِيلَ لَهُ: كَمْ كَانَ بَيْنَ الأَذَانِ والسَّحُورِ؟ . قَالَ: قَدْرُ خَمْسِينَ آيَةً .

CHAPTER 14. The *Saḥûr* is a blessing but it is not compulsory.

١٤ - باب: بَرَكَةِ السَّحُورِ مِنْ غَيْرِ إِيجَابٍ

936. Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Take *Saḥûr* as there is a blessing in it." *[3:146-O.B]*

٩٣٦ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (تَسَحَّرُوا، فَإِنَّ فِي السَّحُورِ بَرَكَةً).

CHAPTER 15. If the intention of observing *Ṣaum* (fast) was made in the daytime.

١٥ - باب: إِذَا نَوَى بِالنَّهَارِ صَوْماً

937. Narrated Salama bin Al-Akwa' رضي الله عنه: Once the Prophet صلى الله عليه وسلم ordered a person on *'Âshûra'* (the tenth of Muḥarram) to announce, "Whoever has eaten, should not eat any more, but observe *Ṣaum* (fast), and who has not eaten should not eat, but complete his *Ṣaum* (fast) (till the end of the day)." *[3:147-O.B]*

٩٣٧ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا يُنَادِي فِي النَّاسِ يَوْمَ عَاشُورَاءَ: (إِنَّ مَنْ أَكَلَ فَلْيُتِمَّ، أَوْ فَلْيَصُمْ، وَمَنْ لَمْ يَأْكُلْ فَلاَ يَأْكُلْ).

CHAPTER 16. If a person observing *Ṣaum* (fast) gets up in the morning in the state of *Janâba* [will his *Ṣaum* (fast) be valid?]

١٦ - باب: الصَّائِمِ يُصْبِحُ جُنُباً

938. Narrated 'Âisha and Umm Salama رضي الله عنهما: At times Allâh's Messenger صلى الله عليه وسلم used to get up in the morning in the state of *Janâba* after having sexual relations with his wives. He would then take a bath and observe *Ṣaum* (fast). *[3:148-O.B]*

٩٣٨ : عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ كَانَ يُدْرِكُهُ الْفَجْرُ، وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ.

CHAPTER 17. To embrace while one is observing *Ṣaum* (fast).

١٧ - باب: المُبَاشَرَةِ للصَّائِمِ

939. Narrated 'Āisha رضي الله عنها : The Prophet صلى الله عليه وسلم used to kiss and embrace (his wives) while he was observing *Ṣaum* (fast), and he had more power to control his desires than any of you. *[3:149-O.B]*

٩٣٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لإِرْبِهِ.

CHAPTER 18. If a person observing *Ṣaum* (fast) ate or drank forgetfully [should he observe *Ṣaum* (fast) another day in lieu of that day]?

١٨ - باب: الصَّائِمِ إِذَا أَكَلَ أَو شَرِبَ نَاسِياً

940. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If somebody eats or drinks forgetfully then he should complete his *Ṣaum* (fast), for what he has eaten or drunk, has been given to him by Allâh." *[3:154-O.B]*

٩٤٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ فَلْيُتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ ٱللهُ وَسَقَاهُ).

CHAPTER 19. If somebody had a sexual intercourse with his wife in Ramaḍân and has got nothing, then if he is given something in charity, he should give the expiation of that sinful act.

١٩ - باب: إِذَا جَامَعَ فِي رَمَضَانَ وَلَم يَكُن لَهُ شَيءٌ فَتُصُدِّقَ عَلَيهِ فَلْيُكَفِّر

941. (Narrated Abû Huraira) رضي الله عنه : While we were sitting with the Prophet صلى الله عليه وسلم a man came and said, "O Allâh's Messenger! I have been ruined." Allâh's Messenger صلى الله عليه وسلم asked what was the matter with him. He replied, "I had sexual intercourse with my wife while I was observing *Ṣaum* (fast)." Allâh's Messenger صلى الله عليه وسلم asked him, "Can you afford to manumit a slave?" He replied in the negative. Allâh's Messenger صلى الله عليه وسلم asked him, "Can you observe *Ṣaum* (fast) for two successive months?" He replied in the negative. The Prophet صلى الله عليه وسلم asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet صلى الله عليه وسلم

٩٤١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ ٱللهِ، هَلَكْتُ. قَالَ: (مَا لَكَ؟). قَالَ: وَقَعْتُ عَلَى ٱمْرَأَتِي فِي رَمَضَانَ وَأَنَا صَائِمٌ فَقَالَ رَسُولُ ٱللهِ ﷺ: (هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا؟). قَالَ: لاَ. قَالَ: (فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟). قَالَ: لاَ. فَقَالَ: (فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا؟). قَالَ: لاَ. قَالَ: فَمَكَثَ عِنْدَ النَّبِيِّ ﷺ. فَبَيْنَا نَحْنُ عَلَى ذٰلِكَ أُتِيَ

kept silent and while we were in that state, a big basket full of dates was brought to the Prophet صلى الله عليه وسلم. He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet صلى الله عليه وسلم said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allâh; there is no family between its (i.e. Al-Madîna's) two mountains who are poorer than I." The Prophet صلى الله عليه وسلم smiled till his premolar teeth became visible and then said, "Feed your family with it." *[3:157-O.B]*

النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، وَالْعَرَقُ الْمِكْتَلُ، قَالَ: (أَيْنَ السَّائِلُ؟). فَقَالَ: أَنَا. قَالَ: (خُذْ هٰذَا فَتَصَدَّقْ بِهِ). فَقَالَ لَهُ الرَّجُلُ: أَعَلَى أَفْقَرَ مِنِّي يَا رَسُولَ ٱللهِ؟. فَوَٱللهِ مَا بَيْنَ لَابَتَيْهَا، يُرِيدُ الْحَرَّتَيْنِ، أَهْلُ بَيْتٍ أَفْقَرَ مِنْ أَهْلِ بَيْتِي. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ: (أَطْعِمْهُ أَهْلَكَ).

CHAPTER 20. Cupping (letting out blood medically) and vomiting of a person observing *Ṣaum* (fast).

٢٠ - باب: الحِجَامَةِ وَالقَيْءِ لِلصَّائِمِ

942. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم was cupped while he was in the state of *Iḥrâm*, and also while he was observing a *Ṣaum* (fast).[1] *[3:159-O.B]*

٩٤٢ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ ٱحْتَجَمَ وَهُوَ مُحْرِمٌ، وَٱحْتَجَمَ وَهُوَ صَائِمٌ.

CHAPTER 21. To observe *Ṣaum* (fast) or not to observe *Ṣaum* (fast) during journeys.

٢١ - باب: الصَّوْمِ فِي السَّفَرِ وَالإِفْطَارِ

943. Narrated 'Abdullâh bin Abî Aufa رضي الله عنهما: We were in the company of Allâh's Messenger صلى الله عليه وسلم on a journey. He said to a man, "Get down and mix *Sawîq*[2] (powdered roasted barley) with water for me." The man

٩٤٣ : عَنِ ابْنِ أَبِي أَوْفَى رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ ٱللهِ ﷺ فِي سَفَرٍ، فَقَالَ لِرَجُلٍ: (ٱنْزِلْ فَٱجْدَحْ لِي) قَالَ: يَا رَسُولَ ٱللهِ، الشَّمْسُ؟. قَالَ:

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[1] *Ḥadîth* No. 159 contradicts the *Ḥadîth* of Al-Ḥasan. Apparently the Muslim jurists have given various interpretations to discard this contradiction: Ash-Shâfi'i says, "Both *Aḥâdîth* are correct, but the one narrated by Ibn 'Abbâs is stronger as regards its series of narrators; yet it is better to avoid cupping while observing *Ṣaum* (fast). But the verdict is to be taken from the *Ḥadîth* of Ibn 'Abbâs. I have the knowledge that the Prophet's companions and their followers and all Muslim scholars think that cupping does not break one's *Ṣaum* (fast)." Ibn Ḥazm thinks that Al-Ḥasan's *Ḥadîth* is invalidated by another authentic *Ḥadîth* narrated by Abû Sa'îd which goes: "The Prophet صلى الله عليه وسلم permitted cupping for a person observing *Ṣaum* (fast)." (*Fatḥ Al-Bârî,* Vol. 5, Pages 79-81).

[2] *Sawîq:* See the glossary.

said, "The sun (has not set yet)[1], O Allâh's Messenger." The Prophet صلى الله عليه وسلم again said to him, "Get down and mix *Sawîq* with water for me." The man again said, "O Allâh's Messenger! The sun!" The Prophet صلى الله عليه وسلم said to him (for the third time), "Get down and mix *Sawîq* with water for me." The man dismounted and mixed *Sawîq* with water for him. The Prophet صلى الله عليه وسلم drank it and then beckoned with his hand (towards the east) and said, "When you see the night falling from this side, then a person observing *Ṣaum* (fast) should break his *Ṣaum* (fast)." *[3:162-O.B]*

(ٱنْزِلْ فَٱجْدَحْ لِي). قَالَ: يَا رَسُولَ ٱللهِ الشَّمْسُ؟. قَالَ: (ٱنْزِلْ فَٱجْدَحْ لِي). فَنَزَلَ فَجَدَحَ لَهُ فَشَرِبَ، ثُمَّ رَمَى بِيَدِهِ هَا هُنَا، ثُمَّ قَالَ: (إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَا هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ).

944. Narrated 'Āisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم: Ḥamza bin 'Amr Al-Aslamî, as he used to observe *Ṣaum* (fast) often, asked the Prophet صلى الله عليه وسلم, "Should I observe *Ṣaum* (fast) while travelling?" The Prophet صلى الله عليه وسلم replied, "You may observe *Ṣaum* (fast) if you wish, and you may not observe *Ṣaum* (fast) if you wish." *[3:164-O.B]*

٩٤٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّ حَمْزَةَ بْنَ عَمْرٍو الأَسْلَمِيَّ، قَالَ لِلنَّبِيِّ ﷺ: أَأَصُومُ فِي السَّفَرِ؟. وَكَانَ كَثِيرَ الصِّيَامِ، فَقَالَ: (إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ).

CHAPTER 22. If a person observed *Ṣaum* (fast) on some days of Ramaḍân and then went on a journey [is it permissible for him to break his *Ṣaum* (fast)].

٢٢ - باب: إِذَا صَامَ أَيَّاماً مِن رَمَضَانَ ثُمَّ سَافَرَ

945. Narrated Ibn 'Abbâs رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم set out for Makka in Ramaḍân and he observed *Ṣaum* (fast), and when he reached Al-Kadîd, he broke his *Ṣaum* (fast) and the people (with him) broke their *Ṣaum* (fast) too. (Abû 'Abdullâh said, "Al-Kadîd is a land covered with water

٩٤٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ خَرَجَ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ، حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ فَأَفْطَرَ النَّاسُ.

[1] His saying: "The sun (has not set yet)" indicates that the Prophet صلى الله عليه وسلم was observing *Ṣaum* (fast) and the man meant that the time of *Ifṭâr* [breaking the *Ṣaum* (fast)] was not due.

between 'Usfân and Qudaid.") *[3:165-O.B]*

CHAPTER 23.

٢٣ - «باب»

946. Narrated Abû Ad-Dardâ' رضى الله عنه: We set out with Allâh's Messenger صلى الله عليه وسلم on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was observing *Ṣaum* (fast) except the Prophet صلى الله عليه وسلم and Ibn Rawâḥa. *[3:166-O.B]*

٩٤٦ : عَنْ أَبِي ٱلدَّرْدَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ:

خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ فِي يَوْمٍ حَارٍّ، حَتَّى يَضَعَ الرَّجُلُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الحَرِّ، وَمَا فِينَا صَائِمٌ إِلاَّ مَا كَانَ مِنَ النَّبِيِّ ﷺ وَٱبْنِ رَوَاحَةَ.

CHAPTER 24. The saying of the Prophet صلى الله عليه وسلم (to the person observing *Ṣaum* (fast) who was being shaded on a very hot day) "It is not from *Al-Birr* (righteousness) to observe *Aṣ-Ṣaum* (the fast) on a journey."

٢٤ - باب: قَوْلِ النَّبِيِّ ﷺ: «لَيْسَ مِنَ البِرِّ الصَّوْمُ فِي السَّفَرِ»

947. Narrated Jâbir bin 'Abdullâh رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is observing *Ṣaum* (fast)." The Prophet صلى الله عليه وسلم said, "It is not from *Al-Birr* (righteousness) to observe *Aṣ-Ṣaum* (the fast) on a journey."[1] *[3:167-O.B]*

٩٤٧ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ فِي سَفَرٍ، فَرَأَى زِحَامًا وَرَجُلًا قَدْ ظُلِّلَ عَلَيْهِ، فَقَالَ: (مَا هٰذَا؟). فَقَالُوا: صَائِمٌ، فَقَالَ: (لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ).

CHAPTER 25. The companions of the Prophet صلى الله عليه وسلم did not criticize each other for observing

٢٥ - باب: لَمْ يَعِبْ أَصْحَابُ النَّبِيِّ ﷺ بَعْضُهُمْ بَعْضاً فِي الصَّوْمِ وَالإِفْطَارِ

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[1] The *Aḥâdîth* of this chapter show that it is permissible for one to observe *Ṣaum* (fast) or to break his *Ṣaum* (fast) while travelling. But it is recommended for a healthy strong person to observe *Ṣaum* (fast), whereas a weak or sick person is recommended not to observe *Ṣaum* (fast). The saying of the Prophet صلى الله عليه وسلم, "It is not from *Al-Birr* (righteousness) to observe *Ṣaum* (fast) on a journey," is applicable to a particular case, i.e. when one is so weak or sick that observing *Ṣaum* (fast) would harm him. In such case one has to break his *Ṣaum* (fast), for Allâh does not like His devotees to harm themselves needlessly.

Ṣaum (fast) or not observing Ṣaum (fast) on journeys.

948. Narrated Anas bin Mâlik رضي الله عنه: We used to travel with the Prophet صلى الله عليه وسلم and neither did the persons observing *Ṣaum* (fast) criticize those who were not observing *Ṣaum* (fast), nor did those who were not observing *Ṣaum* (fast) criticize the observing *Ṣaum* (fast) ones. *[3:168-O.B]*

٩٤٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

كُنَّا نُسَافِرُ مَعَ النَّبِيِّ ﷺ، فَلَمْ يَعِبِ الصَّائِمُ عَلَى المُفْطِرِ، وَلاَ المُفْطِرُ عَلَى الصَّائِمِ.

CHAPTER 26. Whoever died and he ought to have observed *Ṣaum* (fast).

٢٦ - باب: مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ

949. Narrated 'Āisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم said, "Whoever died and he ought to have observed *Ṣaum* (fast) (the missed days of Ramaḍân) then his guardians must observe *Ṣaum* (fast) on his behalf." *[3:173-O.B]*

٩٤٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ).

950. Narrated Ibn 'Abbâs رضي الله عنهما: A man came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! My mother died and she ought to have observed *Ṣaum* (fast) one month (for her missed Ramaḍân). Shall I observe *Ṣaum* (fast) on her behalf?" The Prophet صلى الله عليه وسلم replied in the affirmative and said, "Allâh's debts have more right to be paid." *[3:174-O.B]*

٩٥٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ ٱللهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟. قَالَ: (نَعَمْ، فَدَيْنُ ٱللهِ أَحَقُّ أَنْ يُقْضَى).

CHAPTER 27. When should the person observing *Ṣaum* (fast) break his *Ṣaum* (fast)?

٢٧ - باب: مَتَى يَحِلُّ فِطْرُ الصَّائِمِ

951. Narrated Ibn Abî Aufa رضي الله عنهما the saying of the Prophet صلى الله عليه وسلم to him (or to someone else), "Get down and mix *Sawîq* with water for us." Almost the same *Ḥadîth* (No. 943) is repeated with the addition: The Prophet صلى الله عليه وسلم then said, "When you see night falling from this side, the person observing *Ṣaum* (fast) should break his *Ṣaum* (fast)," and he beckoned with his

٩٥١ : حَدِيثُ ابْنِ أَبِي أَوْفَى وَقَوْلُ النَّبِيِّ ﷺ لَهُ: (انْزِلْ فَاجْدَحْ لَنَا). تَقَدَّمَ قَرِيباً، وَقَالَ فِي هٰذِهِ الرِّوَايَةِ: (إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَا هُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ). وَأَشَارَ بِإِصْبَعِهِ قِبَلَ المَشْرِقِ.

finger towards the east. [See *Fatḥ Al-Bâri*, Vol. 5, Page 101].*[3:177-O.B]*

CHAPTER 28. To hasten the *Ifṭâr* [breaking of the *Ṣaum* (fast)].

952. Narrated Sahl bin Sa'd رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The people will remain on the right path as long as they hasten the *Ifṭâr* [breaking of the *Ṣaum* (fast)]." *[3:178-O.B]*

CHAPTER 29. If somebody *Afṭara* [breaks the *Ṣaum* (fast)], thinking that the sun has set and then sees the sun still visible. [Should he make up for that *Ṣaum* (fast)].

953. (Narrated Abû Usâma: Hishâm bin 'Urwa said on the authority of Fâṭima). Asmâ' bint Abî Bakr رضي الله عنهما said, "We broke our fast (*Ifṭâr*) during the lifetime of the Prophet صلى الله عليه وسلم on a cloudy day and then the sun appeared." [According to the majority of the religious scholars one has to observe *Ṣaum* (fast) to make up for that day. (*Fatḥ Al-Bâri,* Vol. 5, Page 103)]. *[3:180-O.B]*

CHAPTER 30. *Ṣaum* (fasting) of boys (children etc.).

954. Narrated Ar-Rubaî' bint Mu'awwidh رضي الله عنها, "The Prophet صلى الله عليه وسلم sent a messenger to the village of the *Anṣâr* in the morning of the day of *'Âshurâ'* (10th of Muḥarram) to announce: 'Whoever has eaten something should not eat but complete the *Ṣaum* (fast), and whoever is observing the *Ṣaum* (fast) should complete it.' " She further said, "Since then we used to observe *Ṣaum* (fast) on that day regularly and also make our boys (children etc.) observe *Ṣaum* (fast). We used to make toys of wool for the boys and if anyone of them

٢٨ - باب: تَعْجِيلِ الإِفْطَارِ

٩٥٢ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ).

٢٩ - باب: إِذَا أَفْطَرَ فِي رَمَضَانَ ثُمَّ طَلَعَتِ الشَّمْسُ

٩٥٣ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَتْ: أَفْطَرْنَا عَلَى عَهْدِ النَّبِيِّ ﷺ يَوْمَ غَيْمٍ، ثُمَّ طَلَعَتِ الشَّمْسُ.

٣٠ - باب: صَوْمِ الصِّبْيَانِ

٩٥٤ : عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ رَضِيَ ٱللهُ عَنْهَا قَالَتْ:

أَرْسَلَ النَّبِيُّ صَلَّى ٱللهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الأَنْصَارِ: (مَنْ أَصْبَحَ مُفْطِرًا فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ، وَمَنْ أَصْبَحَ صَائِمًا فَلْيَصُمْ). قَالَتْ: فَكُنَّا نَصُومُهُ بَعْدُ، وَنُصَوِّمُ صِبْيَانَنَا، وَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ

cried for food, he was given those toys till it was the time of the *Ifṭâr* [breaking of the *Ṣaum* (fast)]." *[3:181-O.B]*

عَلَى الطَّعَامِ أَعْطَيْنَاهُ ذَاكَ حَتَّى يَكُونَ عِنْدَ الإِفْطَارِ.

CHAPTER 31. *Al-Wiṣâl* is only allowed till the *Saḥar* [*Al-Wiṣâl* (i.e. to observe *Ṣaum* (fast) continuously without eating or drinking anything by day or night, may be for a day or two or more)].

٣١ - باب: الْوِصَالِ إِلَى السَّحَرِ

955. Narrated Abû Sa'îd رضي الله عنه that he had heard the Prophet صلى الله عليه وسلم saying, "Do not observe *Ṣaum* (fast) continuously (practise *Al-Wiṣâl*), and if you intend to lengthen your *Ṣaum* (fast), then carry it on only till the *Saḥar* (before the following dawn)." The people said to him, "But you practise (*Al-Wiṣâl*), O Allâh's Messenger!" He replied, "I am not similar to you, for during night I have One Who makes me eat and drink." *[3:184-O.B]*

٩٥٥ : عَنْ أَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (لاَ تُوَاصِلُوا، فَأَيُّكُمْ إِذَا أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ).

CHAPTER 32. The punishment for the person who practises *Al-Wiṣâl* very often.

٣٢ - باب: التَّنْكِيلِ لِمَنْ أَكْثَرَ الوِصَالَ

956. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم forbade *Al-Wiṣâl* in observing *Aṣ-Ṣaum* (the fasts). So, one of the Muslims said to him, "But you practise *Al-Wiṣâl*. O Allâh's Messenger!" The Prophet صلى الله عليه وسلم replied, "Who amongst you is similar to me? I am given food and drink during night by my Lord." So, when the people refused to stop *Al-Wiṣâl* [observe *Ṣaum* (fast) continuously], the Prophet صلى الله عليه وسلم observed *Ṣaum* (fast) day and night continously along with them for a day and then another day and then they saw the crescent-moon (of the month of Shawwâl). The Prophet صلى الله عليه وسلم said to them (angrily), "If it (the crescent) had not appeared, I would have made

٩٥٦ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْوِصَالِ فِي الصَّوْمِ، فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ: إِنَّكَ تُوَاصِلُ يَا رَسُولَ ٱللهِ، قَالَ: (وَأَيُّكُمْ مِثْلِي، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ). فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ، وَاصَلَ بِهِمْ يَوْمًا، ثُمَّ يَوْمًا، ثُمَّ رَأَوُا الْهِلاَلَ، فَقَالَ: (لَوْ تَأَخَّرَ لَزِدْتُكُمْ). كَالتَّنْكِيلِ لَهُمْ حِينَ أَبَوا أَنْ يَنْتَهُوا.

وَفِي رِوايَةٍ عَنْهُ قَالَ لَهُمْ: (فَاكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ).

you observe *Ṣaum* (fast) for a longer period." That was as a punishment for them when they refused to stop (practising *Al-Wiṣâl*). In another quotation it was said to them "Do that much of deeds which is within your ability." [See *Fatḥ Al-Bâri,* Vol. 5, Pages 110, 111].*[3:186-O.B]*

CHAPTER 33. If someone forces his Muslim brother to break his (*Nawâfil*) fast by swearing.

٣٣ - باب: مَنْ أَقْسَمَ عَلَى أَخِيهِ لِيُفطِرَ فِي التَّطَوُّعِ

957. Narrated Abû Juḥaifa رضي الله عنه: The Prophet صلى الله عليه وسلم made a bond of brotherhood between Salmân and Abû Ad-Dardâ.' Salmân paid a visit to Abû Ad-Dardâ' and found Umm Ad-Dardâ' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abû Ad-Dardâ' is not interested in (the luxuries of) this world." In the meantime Abû Ad-Dardâ' came and prepared a meal for Salmân. Salmân requested Abû Ad-Dardâ' to eat (with him), but Abû Ad-Dardâ' said, "I am observing *Ṣaum* (fast)." Salmân said, "I am not going to eat unless you eat." So, Abû Ad-Dardâ' ate (with Salmân). When it was night and (a part of the night passed), Abû Ad-Dardâ' got up (to offer the night prayer), but Salmân told him to sleep and Abû Ad-Dardâ' slept. After sometime Abû Ad-Dardâ' again got up but Salmân told him to sleep. When it was the last hours of the night, Salmân told him to get up then, and both of them offered the *Ṣalât* (prayer). Salmân told Abû Ad-Dardâ', "Your Lord has a right on you, your ownself has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you." Abû Ad-Dardâ' came to the Prophet صلى الله عليه وسلم and narrated the whole story. The

٩٥٧ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي ٱلدَّرْدَاءِ، فَزَارَ سَلْمَانُ أَبَا ٱلدَّرْدَاءِ، فَرَأَى أُمَّ ٱلدَّرْدَاءِ مُتَبَذِّلَةً، فَقَالَ لَهَا: مَا شَأْنُكِ؟. قَالَتْ: أَخُوكَ أَبُو ٱلدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي ٱلدُّنْيَا. فَجَاءَ أَبُو ٱلدَّرْدَاءِ، فَصَنَعَ لَهُ طَعَامًا، فَقَالَ: كُلْ، قَالَ: فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ، قَالَ: فَأَكَلَ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو ٱلدَّرْدَاءِ يَقُومُ، قَالَ: نَمْ، فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ، فَقَالَ: نَمْ، فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ، قَالَ سَلْمَانُ: قُمِ الآنَ، فَصَلَّيَا، فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: (صَدَقَ سَلْمَانُ).

Prophet صلى الله عليه وسلم said, "Salmân has spoken the truth." *[3:189-O.B]*

CHAPTER 34. *Ṣaum* (fasting) in the month of Sha'bân.

٣٤ - باب: صَوْمِ شَعْبَانَ

958. Narrated 'Āisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم used to observe *Ṣaum* (fast) till one would say that he would never stop observing *Ṣaum* (fast), and he would abandon observing *Ṣaum* (fast) till one would say that he would never observe *Ṣaum* (fast). I never saw Allâh's Messenger صلى الله عليه وسلم observing *Ṣaum* (fast) for a whole month except the month of Ramaḍân, and did not see him observing *Ṣaum* (fast) in any month more than in the month of Sha'bân. *[3:190-O.B]*

٩٥٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ ٱللهِ ﷺ يَصُومُ حَتَّى نَقُولَ لاَ يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ لاَ يَصُومُ، فَمَا رَأَيْتُ رَسُولَ ٱللهِ ﷺ ٱسْتَكْمَلَ صِيَامَ شَهْرٍ إِلاَّ رَمَضَانَ، وَمَا رَأَيْتُهُ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ.

959. (Narrated 'Āisha) رضى الله عنها as in the *Ḥadîth* (No. 958) with the addition that the Prophet صلى الله عليه وسلم said: "Do those deeds which you can do easily, as Allâh will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds)." She added: "The most beloved *Ṣalât* (prayer) to the Prophet صلى الله عليه وسلم was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet صلى الله عليه وسلم offered a *Ṣalât* (prayer) he used to offer it regularly". *[3:191-O.B]*

٩٥٩ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا فِي رِوَايَةِ زِيادَةٍ وَكانَ يَقُولُ: (خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ ٱللهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا). وَأَحَبُّ الصَّلاَةِ إِلَى النَّبِيِّ ﷺ مَا دُووِمَ عَلَيْهِ وَإِن قَلَّتْ، وَكانَ إِذَا صَلَّى صَلاَةً دَاوَمَ عَلَيْهَا.

CHAPTER 35. What is said about the fasting and non-fasting (periods) of the Prophet صلى الله عليه وسلم.

٣٥ - باب: مَا يُذْكَرُ مِنْ صَوْمِ النَّبِيِّ ﷺ وَإِفْطَارِهِ

960. Narrated Anas رضى الله عنه that he was asked about the *Ṣaum* (fasting) of the Prophet صلى الله عليه وسلم. Anas replied (saying): "Whenever I liked to see the Prophet صلى الله عليه وسلم observing *Ṣaum* (fast) in any month, I could see that, and whenever I liked to see him not observing *Ṣaum* (fast), I could see that too, and if I liked to see him offering

٩٦٠ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ، وَقَدْ سُئِلَ عَنْ صِيَامِ النَّبِيِّ ﷺ فَقَالَ: مَا كُنْتُ أُحِبُّ أَنْ أَرَاهُ مِنَ الشَّهْرِ صَائِمًا إِلاَّ رَأَيْتُهُ، وَلاَ مُفْطِرًا إِلاَّ رَأَيْتُهُ، وَلاَ مِنَ اللَّيْلِ قَائِمًا إِلاَّ رَأَيْتُهُ، وَلاَ نَائِمًا إِلاَّ

Aṣ-Ṣalât (the prayer) in any night, I could see that, and if I liked to see him sleeping, I could see that, too." Anas further said, "I never touched silk or velvet softer than the hand of Allâh's Messenger صلى الله عليه وسلم, and never smelled musk or perfume more pleasant than the smell of Allâh's Messenger صلى الله عليه وسلم." *[3:194-O.B]*

رَأَيْتُهُ، وَلاَ مَسِسْتُ خَزَّةً وَلاَ حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ ٱللهِ ﷺ، وَلاَ شَمِمْتُ مِسْكَةً وَلاَ عَبِيرَةً أَطْيَبَ رَائِحَةً مِنْ رَائِحَةِ رَسُولِ ٱللهِ ﷺ.

961. *Ḥadîth* of 'Abdullâh bin 'Amr bin Al-'Aaṣ رضي الله عنهما. (See *Aḥâdîth* No. 962 & 963). *[3:196-O.B]*

٩٦١ : حَدِيث عَبْدِ ٱللهِ بْنِ عَمْرِو بْنِ العَاصِ رَضِيَ ٱللهُ عَنْهُمَا تَقَدَّمَ،

CHAPTER 36. The right of the body in observing *Aṣ-Ṣaum* (the fast).

٣٦ ـ باب: حَقِّ الجِسْمِ فِي الصَّوْمِ

962. Narration of 'Abdullâh bin 'Amr bin Al-'Aaṣ رضي الله عنهما with some addition: (Afterwards when 'Abdullâh became old) he used to say, "It would have been better for me if I had accepted the permission of the Prophet صلى الله عليه وسلم (which he gave me i.e. to observe *Ṣaum* (fast) only three days a month)." *[3:196-O.B]*

٩٦٢ : وَقَالَ فِي هٰذِهِ الرِّوَايَة : فَكَانَ عَبْدُ ٱللهِ يَقُولُ بَعْدَمَا كَبِرَ : يَا لَيْتَنِي قَبِلْتُ رُخْصَةَ النَّبِيِّ ﷺ.

CHAPTER 37. The right of the family (wife) in observing *Aṣ-Ṣaum* (the fast).

٣٧ ـ باب: حَقِّ الأَهْلِ فِي الصَّوْمِ

963. Narrated ('Abdullâh bin 'Amr) in another quotation when he mentioned about the *Ṣaum* (fasting) of Dâ'ûd (David) عليه السلام, he صلى الله عليه وسلم added: "He [Dâ'ûd (David)] used not to flee on meeting the (enemy)." 'Abdullâh said, "From where can I get that chance, O Allâh's Prophet". The Prophet صلى الله عليه وسلم then said twice, "Whoever observes *Ṣaum* (fast) daily (throughout his life) is just as the one who does not observe *Ṣaum* (fast) at all". *[3:198-O.B]*

٩٦٣ : وَفِي رِوايَةٍ عَنْهُ : أَنَّه لَمَّا ذَكَرَ صِيامَ داودَ قَالَ : (. . . وكَانَ لاَ يَفِرُّ إِذَا لاَقَى). قَالَ : مَنْ لِي بِهٰذِهِ يَا نَبِيَّ ٱللهِ؟ قَالَ : وَقَالَ النَّبِيُّ ﷺ : (لاَ صَامَ مَنْ صَامَ الأَبَدَ). مَرَّتَيْنِ.

CHAPTER 38. Whoever visited some people and did not break his (optional) *Ṣaum* (fast) with them.

٣٨ ـ باب: مَنْ زَارَ قَوْماً فَلَمْ يُفْطِرْ عِنْدَهُمْ

964. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم paid a visit to Umm Sulaim and she placed before him dates and ghee. The Prophet صلى الله عليه وسلم said, "Replace the ghee and dates in their respective containers for I am observing *Ṣaum* (fast)." Then he stood somewhere in her house and offered an optional *Ṣalât* (prayer) and then he invoked Allâh to bless Umm Sulaim and her family. Then Umm Sulaim said, "O Allâh's Messenger! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So Allâh's Messenger صلى الله عليه وسلم did not leave anything good in the world or the Hereafter which he did not invoke (Allâh to bestow) on me and said, "O Allâh! Give him (i.e. Anas) property and children and bless him." Thus I am one of the richest among the *Anṣâr* and my daughter Umaina told me that when Al-Ḥajjâj came to Baṣra, more than 120 of my offspring had been buried. *[3:203-O.B]*

٩٦٤ : عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَى أُمِّ سُلَيْمٍ، فَأَتَتْهُ بِتَمْرٍ وَسَمْنٍ، قَالَ: (أَعِيدُوا سَمْنَكُمْ فِي سِقَائِهِ، وَتَمْرَكُمْ فِي وِعَائِهِ، فَإِنِّي صَائِمٌ). ثُمَّ قَامَ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ فَصَلَّى غَيْرَ الْمَكْتُوبَةِ، فَدَعَا لأُمِّ سُلَيْمٍ وَأَهْلِ بَيْتِهَا، فَقَالَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ اللهِ إِنَّ لِي خُوَيْصَةً، قَالَ: (مَا هِيَ؟). قَالَتْ: خَادِمُكَ أَنَسٌ، فَمَا تَرَكَ خَيْرَ آخِرَةٍ وَلاَ دُنْيَا إِلاَّ دَعَا لِي بِهِ، (اللَّهُمَّ ارْزُقْهُ مَالاً، وَوَلَدًا، وَبَارِكْ لَهُ). فَإِنِّي لَمِنْ أَكْثَرِ الأَنْصَارِ مَالاً. وَحَدَّثَتْنِي ابْنَتِي أُمَيْنَةُ: أَنَّهُ دُفِنَ لِصُلْبِي مَقْدَمَ حَجَّاجٍ الْبَصْرَةَ بِضْعٌ وَعِشْرُونَ وَمِائَةٌ.

CHAPTER 39. Observing *Aṣ-Ṣaum* (the fasts) on the last days of the month.

٣٩ ـ باب: الصَّوْمِ آخِرَ الشَّهْرِ

965. Narrated 'Imrân bin Ḥuṣain رضي الله عنهما that the Prophet صلى الله عليه وسلم asked a man, "O Abû so-and-so! Have you observed *Ṣaum* (fasts) on the last days of this month?" The man replied, "No, O Allâh's Messenger!" The Prophet صلى الله عليه وسلم said to him, "When you finish your *Ṣaum* (fasting) (of Ramaḍân) observe *Ṣaum* (fast) for two days (in Shawwâl)." Through another series of narrators 'Imrân said, "The Prophet صلى الله عليه وسلم said, '[Have you observed *Ṣaum*

٩٦٥ : عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا، سَأَلَ النَّبِيُّ ﷺ رَجُلاً، فَقَالَ: (يَا أَبَا فُلاَنٍ، أَمَا صُمْتَ سَرَرَ هٰذَا الشَّهْرِ). قَالَ الرَّجُلُ: لاَ يَا رَسُولَ اللهِ، قَالَ: (فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ). وَفِي رِوَايَةٍ قَالَ: (مِنْ سَرَرِ شَعْبَانَ).

(fasts) on the last days of Sha'bân?' "[1] *[3:204-O.B]*

CHAPTER 40. Observing *Ṣaum* (fast) on Friday.

٤٠ - باب: صَوْمِ يَوْمِ الْجُمُعَةِ

966. Narrated Jâbir رضي الله عنه that he was asked, "Did the Prophet صلى الله عليه وسلم forbid observing *Ṣaum* (fast) on Friday?" He replied, "Yes." [In another quotation it is added, "If he intends to observe *Ṣaum* (fast) only that day." *[3:205-O.B]*

٩٦٦ : عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قِيلَ لَهُ: أَنَهَى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ؟. قَالَ: نَعَمْ.

967. (Narrated Abû Ayûb): The Prophet صلى الله عليه وسلم visited Juwairiya bint Al-Ḥârith رضي الله عنها on a Friday and she was observing *Ṣaum* (fast). He asked her, "Did you observe *Ṣaum* (fast) yesterday?" She said, "No." He said, "Do you intend to observe *Ṣaum* (fast) tomorrow?" She said, "No." He said, "Then break your *Ṣaum* (fast)." *[3:207-O.B]*

٩٦٧ : عَنْ جُوَيْرِيَةَ بِنْتِ الحَارِثِ، رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ، وَهِيَ صَائِمَةٌ، فَقَالَ: (أَصُمْتِ أَمْسِ؟). قَالَتْ: لاَ، قَالَ: (تُرِيدِينَ أَنْ تَصُومِي غَدًا؟). قَالَتْ: لاَ، قَالَ: (فَأَفْطِرِي).

CHAPTER 41. Can one select some special days [for observing *Ṣaum* (fast)]?

٤١ - باب: هَلْ يَخُصُّ مِنَ الأَيَّامِ شَيْئاً

968. (Narrated 'Alqama): I asked 'Āisha رضي الله عنها : "Did Allâh's Messenger صلى الله عليه وسلم use to do extra deeds of worship on special days?" She replied, "No, but his deeds were regular and constant. Who amongst you can endure what Allâh's Messenger صلى الله عليه وسلم used to endure.?" *[3:208-O.B]*

٩٦٨ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا سُئِلَتْ: هَلْ كَانَ رَسُولُ اللهِ ﷺ يَخْتَصُّ مِنَ الأَيَّامِ شَيْئًا؟. قَالَتْ: لاَ، كَانَ عَمَلُهُ دِيمَةً، وَأَيُّكُمْ يُطِيقُ مَا كَانَ رَسُولُ اللهِ ﷺ يُطِيقُ.

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[1] The man whom the Prophet صلى الله عليه وسلم asked seemed to have had the habit of observing *Ṣaum* (fast) on the last days of every month, but he did not carry on this habit in the month of Sha'bân, for Allâh's Messenger صلى الله عليه وسلم had forbidden the *Ṣaum* (fasting) of the day preceding Ramaḍân immediately. In this narration the Prophet صلى الله عليه وسلم orders the man to make up for the days of Sha'bân which he missed by observing *Ṣaum* (fast) on some days in Shawwâl, and that indicates that one should keep his habits of worshipping, and there is no harm if one observes *Ṣaum* (fast) on the last days of Sha'bân if it is his habit to observe *Ṣaum* (fasts) on the last days of every month. (*Fatḥ Al-Bâri,* Vol. 5, Page 134,135).

CHAPTER 42. Observing *Ṣaum* (fast) on *Tashrîq* days (eleventh, twelfth and thirteenth of Dhul-Ḥijja).

٤٢ - باب: صِيَامِ أَيَّامِ التَّشْرِيقِ

969. Narrated 'Āisha and Ibn 'Umar رضي الله عنهم : Nobody was allowed to observe *Ṣaum* (fast) on the days of *Tashrîq* except those who could not afford the *Hady* (animal for sacrifice). *[3:216-O.B]*

٩٦٩ : عَنْ عَائِشَةَ وَابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمْ قَالاَ:
لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصَمْنَ، إِلاَّ لِمَن لَمْ يَجِدِ الْهَدْيَ.

CHAPTER 43. Observing *Ṣaum* (fast) on the day of *'Āshûra'* (tenth of Muḥarram).

٤٣ - باب: صَومِ يَوْمِ عَاشُورَاءَ

970. Narrated 'Āisha رضي الله عنها : Quraish used to fast on the day of *'Āshûra'* in the Pre-Islâmic Ignorance Period, and Allâh's Messenger صلى الله عليه وسلم too, used to observe *Ṣaum* (fast) on that day. When he came to Al-Madîna, he observed *Ṣaum* (fast) on that day and ordered others to observe *Ṣaum* (fast), too. Later when the fasting of the month of Ramaḍân was prescribed, he gave up fasting on the day of *'Āshûra'* and it became optional for one to observe *Ṣaum* (fast) on it or to leave its *Ṣaum* (fast). *[3:220-O.B]*

٩٧٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ يَوْمُ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الجَاهِلِيَّةِ، وَكَانَ رَسُولُ ٱللهِ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ المَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ يَوْمَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

971. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم came to Al-Madîna and saw the Jews fasting on the day of *'Āshûra'*. He asked them about that. They replied, "This is a good day, the day on which Allâh rescued Banî Israel from their enemy. So, Mûsa (Moses) observed *Ṣaum* (fast) on this day." The Prophet صلى الله عليه وسلم said, "We have more claim over Mûsa (Moses) than you." So, the Prophet صلى الله عليه وسلم observed *Ṣaum* (fast) on that day and ordered (the Muslims) to observe *Ṣaum* (fast) (on that day). *[3:222-O.B]*

٩٧١ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ المَدِينَةَ، فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ: (مَا هٰذَا؟). قَالُوا: يَوْمٌ صَالِحٌ، هٰذَا يَوْمٌ نَجَّى ٱللهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى. قَالَ: (فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ). فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

32. THE BOOK OF *TARĀWIḤ* PRAYERS [Praying at night in Ramaḍân]

٣٢ ـ كتابُ صَلاةِ التَّراويح

CHAPTER 1. The superiority of praying (*Nawâfil*) at night in Ramaḍân.

١ ـ باب: فَضْلِ مَنْ قَامَ رَمَضَانَ

972. Narrated 'Āisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم went out in the middle of the night and offered *Ṣalât* (prayer) in the mosque and some men offered *Ṣalât* (prayer) behind him. This *Ḥadîth* is repeated. (Please see *Aḥâdîth* Nos. 423 and 424). So Allâh's Messenger صلى الله عليه وسلم died and the situation remained like that [i.e. people offered *Ṣalât* (prayer) individually]. *[3:229-O.B]*

٩٧٢ : عَنْ عَائِشَةَ، رَضِيَ ٱللهُ عَنْهَا: أَنَّ رَسُولَ ٱللهِ ﷺ خَرَجَ لَيْلَةً فِي جَوْفِ اللَّيْلِ، فَصَلَّى فِي المَسْجِدِ، وَصَلَّى رِجَالٌ بِصَلاَتِهِ. تَقَدَّم هٰذا الحَديث فِي كِتابِ الصَّلاة، وبَيْنَهُما مُخالَفَة فِي اللَّفْظِ، وقَالَ فِي آخِرِ هٰذِهِ الرِّوايَة: فَتُوُفِّيَ رَسُولُ ٱللهِ ﷺ وَالأَمْرُ عَلَى ذٰلِكَ.

CHAPTER 2. To look for the Night of *Qadr* in the last seven nights (of Ramaḍân).

٢ ـ باب: الْتِماسِ لَيْلَةِ الْقَدْرِ فِي السَّبْعِ الأَوَاخِرِ

973. Narrated Ibn 'Umar رضي الله عنهما: Some men amongst the companions of the Prophet صلى الله عليه وسلم were shown in their dreams that the night of *Qadr* was in the last seven nights of Ramaḍân. Allâh's Messenger صلى الله عليه وسلم said, "It seems that all your dreams agree that (the Night of *Qadr*) is in the last seven nights, and whoever wants to search for it (i.e. the Night of *Qadr*) should search in the last seven (nights of Ramaḍân)." *[3:232-O.B]*

٩٧٣ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رِجالًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرُوا لَيْلَةَ الْقَدْرِ فِي المَنَامِ فِي السَّبْعِ الأَوَاخِرِ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الأَوَاخِرِ، فَمَنْ كانَ مُتَحَرِّيَهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الأَوَاخِرِ).

974. (Narrated Abû Salama): I asked Abû Sa'îd رضي الله عنه (about the Night of *Qadr*) and he said, "We practised *I'tikâf* (seclusion in the mosque) in the middle third of the month of Ramaḍân with the Prophet صلى الله عليه وسلم. In the morning of the 20th of Ramaḍân, the Prophet صلى الله عليه وسلم came and addressed us and said, 'I was informed of (the

٩٧٤ : عَنْ أَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

اعْتَكَفْنَا مَعَ النَّبِيِّ ﷺ الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ، فَخَرَجَ صَبِيحَةَ عِشْرِينَ فَخَطَبَنَا، وَقَالَ: (إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ،

date of the Night of *Qadr*) but I was caused to forget it; (or I forgot), so search for it in the odd nights of the last ten nights of the month of Ramaḍân. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in *I'tikâf* with me (Allâh's Messenger صلى الله عليه وسلم) should return to it with me (for another 10 day's period)', and we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the *Ṣalât* (prayer) was established and I saw Allâh's Messenger صلى الله عليه وسلم prostrating in mud and water and I saw the traces of mud on his forehead." *[3:233-O.B]*

ثُمَّ أُنْسِيتُهَا، أَوْ: نُسِّيتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ فِي الْوِتْرِ، وَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللهِ ﷺ فَلْيَرْجِعْ). فَرَجَعْنَا وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً، فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ سَقْفُ الْمَسْجِدِ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ، وَأُقِيمَتِ الصَّلاَةُ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ، حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ ﷺ.

CHAPTER 3. To search for the Night of *Qadr* in the odd nights of the last ten nights (of Ramaḍân) [This narration has come from 'Ubâda (bin Aṣ-Ṣâmit) on the authority of the Prophet صلى الله عليه وسلم].

٣ - باب: تَحَرِّي لَيْلَةِ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الأَوَاخِرِ فِي عِبَادَة

975. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Look for the Night of *Qadr* in the last ten nights of Ramaḍân on the night when nine or seven or five nights remain out of the last ten nights of Ramaḍân [(i.e. 21, 23, 25, (27, 29,) respectively]." *[3:238-O.B]*

٩٧٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، لَيْلَةَ الْقَدْرِ، فِي تَاسِعَةٍ تَبْقَى، فِي سَابِعَةٍ تَبْقَى، فِي خَامِسَةٍ تَبْقَى).

976. (Narrated Ibn 'Abbâs) رضي الله عنهما in this quotation: Allâh's Messenger صلى الله عليه وسلم said, ("The Night of *Qadr*) is in the last ten nights of the month (Ramaḍân), either on the first nine or in the last (remaining) seven nights (of Ramaḍân)." *[3:239-O.B]*

٩٧٦ : وَعَنْهُ رَضِيَ اللهُ عَنْهُ، فِي رِوايةٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (هِيَ فِي الْعَشْرِ الآوَاخِرِ فِي تِسْعٍ يَمْضِينَ، أَوْ فِي سَبْعٍ يَبْقَيْنَ). يَعْنِي لَيْلَةَ الْقَدْرِ.

CHAPTER 4. The doing of good deeds in the last ten days of Ramaḍân.

٤ - باب: العَمَلِ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ

977. Narrated 'Āisha رضي الله عنها : With the start of the last ten days of Ramaḍân, the Prophet صلى الله عليه وسلم used to tighten his waist-belt (i.e. work hard) and used to offer *Ṣalât* (prayer) all the night, and used to keep his family awake for the *Ṣalât* (prayers). *[3:241-O.B]*

٩٧٧ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ، وَأَحْيَا لَيْلَهُ، وَأَيْقَظَ أَهْلَهُ.

٣٣ ـ كتابُ الاعتكاف

33. THE BOOK OF *I'TIKĀF*
[i.e. to confine oneself in a mosque for *Ṣalât* (prayers) and invocations leaving the worldly jobs for a limited number of days]

١ ـ باب: الاعْتِكَافِ فِي العَشْرِ الأَوَاخِرِ والاعْتِكَافِ فِي المَسَاجِدِ كُلِّهَا

CHAPTER 1. The *I'tikâf* in the last ten days of Ramaḍân. And *I'tikâf* may be practised in any mosque.

٩٧٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ ٱللهُ، ثُمَّ ٱعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

978. Narrated 'Āisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: The Prophet صلى الله عليه وسلم used to practise *I'tikâf* in the last ten days of Ramaḍân till he died and then his wives used to practise *I'tikâf* after him. *[3:243-O.B]*

٢ ـ باب: لَا يَدْخُلُ البَيْتَ إِلَّا لِحَاجَةٍ

CHAPTER 2. (A *Mu'takif* is) not (allowed) to enter the house except for a need.

٩٧٩ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا قَالَتْ: وَإِنْ كَانَ رَسُولُ ٱللهِ ﷺ لَيُدْخِلُ عَلَيَّ رَأْسَهُ، وَهُوَ فِي الْمَسْجِدِ، فَأُرَجِّلُهُ، وَكَانَ لاَ يَدْخُلُ الْبَيْتَ إِلاَّ لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفًا.

979. Narrated ('Āisha) رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in *I'tikâf* he used not to enter the house except for a need.[1] *[3:246-O.B]*

٣ ـ باب: الاعْتِكَافِ لَيْلًا

CHAPTER 3. The *I'tikâf* at night (only).

٩٨٠ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ قَالَ: كُنْتُ نَذَرْتُ فِي الجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي المَسْجِدِ الحَرَامِ؟. قَالَ: (فَأَوْفِ بِنَذْرِكَ).

980. (Narrated Ibn 'Umar رضي الله عنهما): 'Umar رضي الله عنه asked the Prophet صلى الله عليه وسلم, "I vowed in the Pre-Islâmic Period of Ignorance to stay in *I'tikâf* for one night in Al-Masjid-al-Ḥarâm." The Prophet صلى الله عليه وسلم said to him, "Fulfil your vow." *[3:248-O.B]*

٤ ـ باب: الأَخْبِيَةِ فِي المَسْجِدِ

CHAPTER 4. The tents in the mosque.

٩٨١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ أَرَادَ أَنْ يَعْتَكِفَ، فَلَمَّا ٱنْصَرَفَ

981. Narrated 'Āisha رضي الله عنها: The Prophet صلى الله عليه وسلم intended to practise

[1] Such need may be to answer the call of nature and performing ablution. Scholars differ as to whether it is permissible also for a *Mu'takif* to eat or drink outside the mosque. (*Fatḥ Al-Bâri,* Vol. 5, Page 178).

I'tikâf and when he reached the place where he intended to perform *I'tikâf*, he saw some tents, the tents of 'Āisha, Ḥafṣa and Zainab. So, he said, "Do you consider that they intended to do *Al-Birr* (righteousness) by doing this?" And then he went away and did not perform *I'tikâf* (in Ramaḍân) but performed it in the month of Shawwâl for ten days. *[3:250-O.B]*

CHAPTER 5. Can a *Mu'takif* go to the gate of the mosque for a need?

982. (Narrated 'Alî bin Al-Ḥusain رضى الله عنهما): Ṣafiya رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم told me that she went to Allâh's Messenger صلى الله عليه وسلم to visit him in the mosque while he was in *I'tikâf* in the last ten days of Ramaḍân. She had a talk with him for a while, then she got up in order to return home. The Prophet صلى الله عليه وسلم accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two *Anṣâri* men were passing by and they greeted Allâh's Messenger صلى الله عليه وسلم. He told them: Do not run away! And said, "She is (my wife) Ṣafiya bint Ḥuyai." Both of them said, "*Subḥân Allâh,* (How dare we think of any evil) O Allâh's Messenger!" And they felt it. The Prophet صلى الله عليه وسلم said (to them), "Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds." *[3:251-O.B]*

CHAPTER 6. *I'tikâf* in the middle ten days of Ramaḍân.

983. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم used to perform *I'tikâf* every year in the month of Ramaḍân for ten days, and when it was the year of his death, he stayed in *I'tikâf* for twenty days. *[3:260-O.B]*

إِلَى الْمَكَانِ الَّذِي أَرَادَ أَنْ يَعْتَكِفَ فِيهِ، إِذَا أَخْبِيَةٌ: خِبَاءُ عَائِشَةَ، وَخِبَاءُ حَفْصَةَ، وَخِبَاءُ زَيْنَبَ، فَقَالَ: (آلْبِرَّ تَقُولُونَ بِهِنَّ). ثُمَّ انْصَرَفَ فَلَمْ يَعْتَكِفْ، حَتَّى اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

٥ - باب: هَلْ يَخْرُجُ الْمُعْتَكِفُ لِحَوَائِجِهِ إِلَى بَابِ الْمَسْجِدِ

٩٨٢ : عَنْ صَفِيَّةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا جَاءَتْ رَسُولَ اللهِ ﷺ تَزُورُهُ فِي اعْتِكَافِهِ فِي الْمَسْجِدِ، فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ النَّبِيُّ ﷺ مَعَهَا يَقْلِبُهَا، حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ، مَرَّ رَجُلَانِ مِنَ الأَنْصَارِ، فَسَلَّمَا عَلَى رَسُولِ اللهِ ﷺ، فَقَالَ لَهُمَا النَّبِيُّ ﷺ: (عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ). فَقَالَا: سُبْحَانَ اللهِ يَا رَسُولَ اللهِ، وَكَبُرَ عَلَيْهِمَا، فَقَالَ النَّبِيُّ ﷺ: (إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الإِنْسَانِ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا).

٦ - باب: الاعْتِكَافِ فِي الْعَشْرِ الأَوْسَطِ مِنْ رَمَضَانَ

٩٨٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ عَشَرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْمًا.

34. THE BOOK OF SALES (BARGAINS)

٣٤ ـ كتاب البُيُوع

CHAPTER 1. What has come in the Statement of Allâh تعالى: "Then when the (*Jumu'a*) *Salât* (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh (by working etc.), and remember Allâh much, that you may be successful" (V.62:10)

١ ـ باب: مَا جَاءَ فِي قَوْلِ اللهِ تعالى: ﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الأَرْضِ...﴾ الآية

984. Narrated Abdur Rahmân bin 'Auf رضي الله عنه: "When we came to Al-Madîna as emigrants, Allâh's Messenger صلى الله عليه وسلم established a bond of brotherhood between me and Sa'd bin Ar-Rabî'. Sa'd bin Ar-Rabî' said (to me), 'I am the richest among the *Ansâr*, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.' " Abdur Rahmân replied, "I am not in need of all that. Is there any market-place where trade is practised?" He replied, "The market of Qainuqâ'," Abdur Rahmân went to that market the following day and brought some dried butter-milk (yoghurt) and ghee, and then he continued going there regularly. Few days later, Abdur Rahmân came having traces of yellow (scent) on his body. Allâh's Messenger صلى الله عليه وسلم asked him whether he had got married, he replied in the affirmative. The Prophet صلى الله عليه وسلم said, "Whom have you married?" He replied, "A woman from the *Ansâr*." Then the Prophet صلى الله عليه وسلم asked, "How much did you pay her?" He replied, "(I gave her) a gold piece equal in weight to a date stone (or a date stone of gold)!" The Prophet صلى الله عليه وسلم said, "Give a *Walîma* (wedding

٩٨٤ : عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا قَدِمْنَا المَدِينَةَ آخَى رَسُولُ اللهِ ﷺ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ، فَقَالَ سَعْدُ بْنُ الرَّبِيعِ: إِنِّي أَكْثَرُ الأَنْصَارِ مَالًا، فَأَقْسِمُ لَكَ نِصْفَ مَالِي، وَانْظُرْ أَيَّ زَوْجَتَيَّ هَوِيتَ نَزَلْتُ لَكَ عَنْهَا، فَإِذَا حَلَّتْ تَزَوَّجْتَهَا، قَالَ: فَقَالَ عَبْدُ الرَّحْمٰنِ: لَا حَاجَةَ لِي فِي ذٰلِكَ، هَلْ مِنْ سُوقٍ فِيهِ تِجَارَةٌ؟. قَالَ: سُوقُ قَيْنُقَاعَ، قَالَ: فَغَدَا إِلَيْهِ عَبْدُ الرَّحْمٰنِ، فَأَتَى بِأَقِطٍ وَسَمْنٍ، ثُمَّ تَابَعَ الْغُدُوَّ، فَمَا لَبِثَ أَنْ جَاءَ عَبْدُ الرَّحْمٰنِ عَلَيْهِ أَثَرُ الصُّفْرَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: (تَزَوَّجْتَ؟). قَالَ: نَعَمْ، قَالَ: (وَمَنْ؟). قَالَ: امْرَأَةً مِنَ الأَنْصَارِ، قَالَ: (كَمْ سُقْتَ إِلَيْهَا؟). قَالَ: زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ، أَوْ نَوَاةً مِنْ ذَهَبٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ: (أَوْلِمْ وَلَوْ بِشَاةٍ).

banquet) even if with one sheep." *[3:264-O.B]*

CHAPTER 2. Legal and illegal things are clearly defined, and in between them are some doubtful (unclear) things.

٢ - باب: الحَلالُ بَيِّنٌ وَالحَرامُ بَيِّن وَبَيْنَهُما مُشَبَّهاتٌ

985. Narrated An-Nu'mân bin Bashîr رضى الله عنهما : The Prophet صلى الله عليه وسلم said: "Both legal and illegal things are obvious, and in between them are (unclear) doubtful matters. So whoever forsakes those doubtful (unclear) things lest he may commit a sin, will definitely avoid what is clearly illegal and whoever indulges in these (unclear) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allâh's *Hima* (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment."[1] *[3:267-O.B]*

٩٨٥ : عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ ٱللهُ عَنْهُما قَالَ: قَالَ النَّبِيُّ ﷺ: (الحَلالُ بَيِّنٌ وَالحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ، فَمَنْ تَرَكَ مَا شُبِّهَ عَلَيْهِ مِنَ الإِثْمِ كَانَ لِمَا ٱسْتَبَانَ أَتْرَكَ، وَمَنِ ٱجْتَرَأَ عَلَى مَا يَشُكُّ فِيهِ مِنَ الإِثْمِ أَوْشَكَ أَنْ يُوَاقِعَ مَا ٱسْتَبَانَ، وَالمَعَاصِي حِمَى ٱللهِ، مَنْ يَرْتَعْ حَوْلَ الحِمَى يُوشِكْ أَنْ يُوَاقِعَهُ).

CHAPTER 3. Explanation of doubtful things.

٣ - باب: تَفْسِيرِ المُشَبَّهَاتِ

986. Narrated 'Âisha رضى الله عنها : 'Utba bin Abû Waqqâs took a firm promise from his brother Sa'd bin Abû Waqqâs to take the son of the slave-girl of Zam'a into his custody as he was his (i.e. 'Utba's) son. In the year of the Conquest (of Makka) Sa'd bin Abû Waqqâs took him, and said that he was his brother's son, and his brother took a promise from him to that effect. 'Abd bin Zam'a got up and said, "He is my brother and the son of my father's slave-girl and was born on my father's bed." Then they both went to the Prophet صلى الله عليه وسلم . Sa'd said, "O

٩٨٦ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ:

كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ، عَهِدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي فَٱقْبِضْهُ، قَالَتْ: فَلَمَّا كَانَ عَامُ الْفَتْحِ أَخَذَهُ سَعْدُ ابْنُ أَبِي وَقَّاصٍ رَضِيَ ٱللهُ عَنْهُ وَقَالَ: ابْنُ أَخِي، قَدْ عَهِدَ إِلَيَّ فِيهِ، فَقَامَ عَبْدُ بْنُ زَمْعَةَ فَقَالَ: أَخِي وَٱبْنُ وَلِيدَةِ أَبِي،

[1] Man, here is compared to a shepherd; his desires, to a flock of sheep; sins, to a private pasture of somebody else; doubtful matters, to the region surrounding the pasture and indulgence in doubtful matters to pasture in that region. To pasture there will probably lead the sheep to enter the private pasture, and the shepherd would be punished for grazing his sheep near the private pasture which led to such an obvious transgression.

Allâh's Messenger صلى الله عليه وسلم ! He is the son of my brother and he has taken a promise from me that I will take him." 'Abd bin Zam'a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allâh's Messenger صلى الله عليه وسلم said, "The boy is for you. O 'Abd bin Zam'a." Then the Prophet صلى الله عليه وسلم said, "The son is for the bed (i.e. the man on whose bed he was born) and stones (despair, i.e. to be stoned to death) for the one who has done illegal sexual intercourse." The Prophet صلى الله عليه وسلم told his wife Sauda bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and 'Utba. So, the boy did not see her till he died. *[3:269-O.B]*

وُلِدَ عَلَى فِرَاشِهِ، فَتَسَاوَقَا إِلَى النَّبِيِّ ﷺ، فَقَالَ سَعْدٌ: يَا رَسُولَ ٱللهِ، ابْنُ أَخِي، كَانَ قَدْ عَهِدَ إِلَيَّ فِيهِ. فَقَالَ عَبْدُ ابْنُ زَمْعَةَ: أَخِي وَٱبْنُ وَلِيدَةِ أَبِي، وُلِدَ عَلَى فِرَاشِهِ. فَقَالَ رَسُولُ ٱللهِ ﷺ: (هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ). ثُمَّ قَالَ النَّبِيُّ ﷺ: (الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الحَجَرُ). ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ، زَوْجِ النَّبِيِّ ﷺ: (ٱحْتَجِبِي مِنْهُ يَا سَوْدَةُ). لِمَا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، فَمَا رَآهَا حَتَّى لَقِيَ ٱللهَ.

CHAPTER 4. Whoever does not consider dark suggestions by one's ownself or similar things as doubtful (unclear) things.

٤ ـ باب: مَنْ لَم يَرَ الوَسَاوِسَ وَنَحوَهَا مِنَ المُشَبَّهَاتِ

987. (Narrated 'Āisha) رضي الله عنها : Some people said, "O Allâh's Messenger! Meat is brought to us by some people and we are not sure whether the Name of Allâh has been mentioned on it or not (at the time of slaughtering the animals)." Allâh's Messenger صلى الله عليه وسلم said (to them), "Mention the Name of Allâh and eat it." *[3:273-O.B]*

٩٨٧ : وعَنْها رَضِيَ ٱللهُ عَنْهَا قَالَتْ: إِنَّ قَوْمًا قَالُوا: يَا رَسُولَ ٱللهِ، إِنَّ قَوْمًا يَأْتُونَنَا بِٱللَّحْمِ لاَ نَدْرِي: أَذَكَرُوا ٱسْمَ ٱللهِ عَلَيْهِ أَمْ لاَ؟. فَقَالَ رَسُولُ ٱللهِ ﷺ: (سَمُّوا ٱللهَ عَلَيْهِ وَكُلُوهُ).

CHAPTER 5. The one who does not care from where he earns his money (i.e. whether through legal or illegal ways).

٥ ـ باب: مَنْ لَمْ يُبَالِ مِن حَيْثُ كَسَبَ المَال

988. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A time will come upon the people when one will not care how one gains one's money, legally or illegally." *[3:275-O.B]*

٩٨٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَأْتِي عَلَى النَّاسِ زَمَانٌ، لاَ يُبَالِي المَرْءُ مَا أَخَذَ مِنْهُ، أَمِنَ الحَلاَلِ أَمْ مِنَ الحَرَامِ).

CHAPTER 6. Trade of cloth.	**٦ - باب: التِّجَارَةِ فِي الْبَزِّ**
989. Narrated Zaid bin Arqam and Al-Barâ' bin 'Âzib رضي الله عنهما (who were traders in the lifetime of Allâh's Messenger): "We asked Allâh's Messenger صلى الله عليه وسلم about money exchange. He replied, 'If it is from hand to hand, there is no harm in it; otherwise it is not permissible.' " *[3:276-O.B]*	**٩٨٩** : عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَزَيْدِ بْنِ أَرْقَمَ رَضِيَ ٱللهُ عَنْهُمَا قَالاَ: كُنَّا تَاجِرَيْنِ عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ، فَسَأَلْنَا رَسُولَ ٱللهِ ﷺ عَنِ الصَّرْفِ؟ فَقَالَ: (إِنْ كَانَ يَدًا بِيَدٍ فَلاَ بَأْسَ، وَإِنْ كَانَ نَسَاءً فَلاَ يَصْلُحُ).
CHAPTER 7. Going out for trading.	**٧ - باب: الْخُرُوجِ فِي التِّجَارَةِ**
990. (Narrated 'Ubaid bin 'Umair): Abû Mûsa asked 'Umar رضي الله عنه to admit him but he was not admitted as 'Umar was busy, so Abû Mûsa went back. When 'Umar finished his job he said, "Didn't I hear the voice of 'Abdullâh bin Qais? Let him come in." 'Umar was told that he had left. So, he sent for him and on his arrival, he (Abû Mûsa) said, "We were ordered to do so (i.e. to leave if not admitted after asking permission thrice). 'Umar told him, "Bring witness in proof of your statement." Abû Mûsa went to the *Anṣâr's* meeting places and asked them. They said, "None amongst us will give this witness except the youngest of us, Abû Sa'îd Al-Khudrî. Abû Mûsa then took Abû Sa'îd Al-Khudrî (to 'Umar) and 'Umar said, surprisingly, "Has this order of Allâh's Messenger صلى الله عليه وسلم been hidden from me?" (Then he added), "I used to be busy trading in markets i.e. going out for trading." *[3:277-O.B]*	**٩٩٠** : عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: ٱسْتَأْذَنْتُ عَلَى عُمَرَ ابْنِ الْخَطَّابِ رَضِيَ ٱللهُ عَنْهُ فَلَمْ يُؤْذَنْ لِي، وَكَأَنَّهُ كَانَ مَشْغُولاً، فَرَجَعْتُ فَفَرَغَ عُمَرُ فَقَالَ: أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ ٱللهِ بْنِ قَيْسٍ، ٱئْذَنُوا لَهُ. قِيلَ: قَدْ رَجَعَ، فَدَعَانِي، فَقُلْتُ: كُنَّا نُؤْمَرُ بِذٰلِكَ. فَقَالَ: تَأْتِينِي عَلَى ذٰلِكَ بِالْبَيِّنَةِ، فَٱنْطَلَقْتُ إِلَى مَجْلِسِ الأَنْصَارِ فَسَأَلْتُهُمْ، فَقَالُوا: لاَ يَشْهَدُ لَكَ عَلَى هٰذَا إِلاَّ أَصْغَرُنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، فَذَهَبْتُ بِأَبِي سَعِيدٍ الْخُدْرِيِّ، فَقَالَ عُمَرُ: أَخَفِيَ هٰذَا عَلَيَّ مِنْ أَمْرِ رَسُولِ ٱللهِ ﷺ؟ أَلْهَانِي الصَّفْقُ بِالأَسْوَاقِ. يَعْنِي الْخُرُوجَ إِلَى التِّجَارَةِ.
CHAPTER 8. Whoever liked to enlarge his sustenance.	**٨ - باب: مَنْ أَحَبَّ الْبَسْطَ فِي الرِّزْقِ**
991. Narrated Anas bin Mâlik رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Whoever desires an expansion in his sustenance and age, should keep	**٩٩١** : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، أَوْ يُنْسَأَ

good relations with his kith and kin." *[3:281-O.B]*

لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ).

CHAPTER 9. The Prophet صلى الله عليه وسلم purchased (food grains) on credit.

٩ - باب: شِرَاءِ النَّبِيِّ ﷺ بِالنَّسِيئَةِ

992. (Narrated Qatâda) : Anas رضي الله عنه went to the Prophet صلى الله عليه وسلم with barley bread having some dissolved fat on it. The Prophet صلى الله عليه وسلم had mortgaged his armour to a Jew in Al-Madîna and took from him some barley for his family. (Anas heard) him saying "The household of Muḥammad صلى الله عليه وسلم did not possess even a single *Ṣâ'* of wheat or food grains for the evening meal, although he has nine wives (to look after)." *[3:283-O.B]*

٩٩٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ مَشَى إِلَى النَّبِيِّ ﷺ بِخُبْزِ شَعِيرٍ، وَإِهَالَةٍ سَنِخَةٍ، وَلَقَدْ رَهَنَ النَّبِيُّ ﷺ دِرْعًا لَهُ بِالمَدِينَةِ عِنْدَ يَهُودِيٍّ، وَأَخَذَ مِنْهُ شَعِيرًا لِأَهْلِهِ، وَلَقَدْ سَمِعْتُهُ يَقُولُ: (مَا أَمْسَى عِنْدَ آلِ مُحَمَّدٍ ﷺ صَاعُ بُرٍّ، وَلاَ صَاعُ حَبٍّ، وَإِنَّ عِنْدَهُ لَتِسْعَ نِسْوَةٍ).

CHAPTER 10. The earnings of a person and his manual labour.

١٠ - باب: كَسْبِ الرَّجُلِ وَعَمَلِهِ بِيَدِهِ

993. Narrated Al-Miqdâm رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allâh, Dâ'ûd (David) عليه السلام, used to eat from the earnings of his manual labour." *[3:286-O.B]*

٩٩٣ : عَنِ المِقْدَامِ رَضِيَ ٱللهُ عَنْهُ، عَنْ رَسُولِ ٱللهِ ﷺ قَالَ: (مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ، خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ ٱللهِ دَاوُدَ عَلَيْهِ السَّلاَمُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ).

CHAPTER 11. One should be lenient and generous in bargaining.

١١ - باب: السُّهُولَةِ وَالسَّمَاحَةِ فِي الشِّرَاءِ وَالْبَيعِ

994. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "May Allâh's Mercy be on him who is lenient in his buying, selling, and in demanding back his money." *[3:290-O.B]*

٩٩٤ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (رَحِمَ ٱللهُ رَجُلًا، سَمْحًا إِذَا بَاعَ، وَإِذَا ٱشْتَرَى، وَإِذَا ٱقْتَضَى).

CHAPTER 12. Whoever gave time to a rich person to pay at his convenience.

١٢ - باب: مَنْ أَنْظَرَ مُوسِراً

995. Narrated Ḥudhaifa رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Before your time the angels took the soul of a man and asked him, 'Did you do any good deeds (in your life)?' He replied, 'I

٩٩٥ : عَنْ حُذَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (تَلَقَّتِ المَلاَئِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ، قَالُوا: أَعَمِلْتَ

used to order my employees to grant time to the rich person to pay his debts at his convenience and excuse the one in hard circumstances'. So Allâh said to the angels; 'Excuse him.' "*[3:291-O.B]*

مِنَ الخَيْرِ شَيْئًا؟. قَالَ: كُنْتُ آمُرُ فِتْيَانِي أَنْ يُنْظِرُوا المُعْسِرَ وَيَتَجَاوَزُوا عَنِ المُوسِرِ، فَتَجَاوَزَ ٱللهُ عَنْهُ).

CHAPTER 13. If both the seller and the buyer explain the good and bad points concerning the transaction and hide nothing and give sincere advice.

١٣ - باب: إِذَا بَيَّنَ البَيِّعَانِ وَلَم يَكتُمَا وَنَصَحَا

996. Narrated Ḥakîm bin Ḥizâm رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost." *[3:293-O.B]*

٩٩٦ : عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ قَالَ: حَتَّى يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا).

CHAPTER 14. Selling of mixed dates.

١٤ - باب: بَيْعِ الخِلْطِ مِنَ التَّمْرِ

997. Narrated Abû Sa'îd رضى الله عنه : We used to be given mixed dates (from the booty) and used to sell (barter) two *Ṣâ'* (of those dates) for one *Ṣâ'* (of good dates). The Prophet صلى الله عليه وسلم said (to us), "No (bartering of) two *Ṣâ'* for one *Ṣâ'* nor two Dirhams for one Dirham is permissible", [as that is a kind of *Riba* (usury)]. *[3:294-O.B]*

٩٩٧ : عَنْ أَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا نُرْزَقُ تَمْرَ الجَمْعِ، وَهُوَ الْخِلْطُ مِنَ التَّمْرِ، وَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ. فَقَالَ النَّبِيُّ ﷺ: (لاَ صَاعَيْنِ بِصَاعٍ، وَلاَ دِرْهَمَيْنِ بِدِرْهَمٍ).

CHAPTER 15. (The sin of) the *Riba*-giver.

١٥ - باب: مُوكِلِ الرِّبَا

998. Narrated ('Aun bin) Abû Juḥaifa رضى الله عنه : My father bought a slave who practised the profession of cupping. My father asked for the instruments and broke it (slave's instruments of cupping). (I asked my father why he had done so). He replied, "The Prophet صلى الله عليه وسلم forbade the acceptance of the

٩٩٨ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَأَيْتُ أَبِي ٱشْتَرَى عَبْدًا حَجَّامًا فَأَمَرَ بِمَحَاجِمِهِ فَكُسِرَتْ، فَسَأَلْتُهُ فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ ثَمَنِ الْكَلْبِ، وَثَمَنِ ٱلدَّمِ، وَنَهَى عَنِ الْوَاشِمَةِ وَالْمَوْشُومَةِ،

price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and the eater of *Riba* (usury) and also the one who gives it, and cursed the picture-makers." *[3:299-O.B]*

وَآكِلِ الرِّبَا وَمُوكِلِهِ، وَلَعَنَ الْمُصَوِّرَ.

CHAPTER 16. "Allâh will destroy *Riba* (usury) and will give increase for *Şadaqât* (deeds of charity, alms etc.)" (V.2:276).

١٦ - باب: يَمْحَقُ اللهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ

999. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allâh's Blessing."[1] *[3:300-O.B]*

٩٩٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: (الحَلِفُ مُنَفِّقَةٌ لِلسِّلْعَةِ، مُمْحِقَةٌ لِلْبَرَكَةِ).

CHAPTER 17. The mentioning of blacksmith.

١٧ - باب: ذِكْرِ الْقَيْنِ وَالحَدَّادِ

1000. Narrated Khabbâb رضي الله عنه : I was a blacksmith in the Pre-Islâmic Period of Ignorance, and 'Aaş bin Wâ'il owed me some money, so I went to him to demand it. He said (to me), "I will not pay you unless you disbelieve Muhammad صلى الله عليه وسلم." I said, "I will not disbelieve (Muhammad) till Allâh kills you and then you get resurrected." He said, "Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt". On that occasion it was revealed to the Prophet صلى الله عليه وسلم : "Have you seen him who disbelieved in Our *Ayât* (this Qur'ân and Muhammad صلى الله عليه وسلم) and (yet) says: 'I shall be certainly given wealth and children [if I will be alive (again)]' Has he known the unseen, or has he taken a covenant

١٠٠٠ : عَنْ خَبَّابٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ قَيْنًا فِي الجَاهِلِيَّةِ، وَكَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَتَقَاضَاهُ، قَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ. فَقُلْتُ: لَا أَكْفُرُ حَتَّى يُمِيتَكَ اللهُ ثُمَّ تُبْعَثَ. قَالَ: دَعْنِي حَتَّى أَمُوتَ وَأُبْعَثَ، فَسَأُوتَى مَالًا وَوَلَدًا فَأَقْضِيَكَ. فَنَزَلَتْ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا. أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا﴾.

[1] *Hadîth* No. 999 confirms the fact that what you earn illegally, decreases ultimately for it will be deprived of Allâh's Blessing and it will result in bringing about punishment in the Hereafter while what you give in charity will be compensated for by the Blessing of Allâh many times, and you will be rewarded for it in the Hereafter as well.

from the Most Beneficent (Allâh)?" (V.19:77,78) *[3:304-O.B]*

CHAPTER 18. The mentioning of the tailor.

١٨ - باب: ذِكْرِ الخَيَّاطِ

1001. Narrated Anas bin Mâlik رضي الله عنه : "A tailor invited Allâh's Messenger صلى الله عليه وسلم to a meal which he had prepared." Anas bin Mâlik said, "I accompanied Allâh's Messenger صلى الله عليه وسلم to that meal. He served the Prophet صلى الله عليه وسلم with bread and soup made with gourd and dried meat. I saw the Prophet صلى الله عليه وسلم taking the pieces of gourd from the dish." Anas added, "Since that day I have continued to like gourd." *[3:305-O.B]*

١٠٠١ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: إِنَّ خَيَّاطًا دَعَا رَسُولَ ٱللهِ لِطَعَامٍ صَنَعَهُ، قَالَ أَنَسُ بْنُ مَالِكٍ: فَذَهَبْتُ مَعَ رَسُولِ ٱللهِ ﷺ إِلَى ذٰلِكَ الطَّعَامِ، فَقَرَّبَ إِلَى رَسُولِ ٱللهِ ﷺ خُبْزًا وَمَرَقًا، فِيهِ دُبَّاءٌ وَقَدِيدٌ، فَرَأَيْتُ النَّبِيَّ ﷺ يَتَتَبَّعُ ٱلدُّبَّاءَ مِنْ حَوَالِي القَصْعَةِ، قَالَ: فَلَمْ أَزَلْ أُحِبُّ ٱلدُّبَّاءَ مِنْ يَوْمِئِذٍ.

CHAPTER 19. The purchase of animals and donkeys.

١٩ - باب: شِراءِ الدَّوابِ وَالحَمِيرِ

1002. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : I was with the Prophet صلى الله عليه وسلم in a *Ghazwa* (military expedition) and my camel was slow and exhausted. The Prophet صلى الله عليه وسلم came up to me and said, "O Jâbir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allâh's Messenger صلى الله عليه وسلم . He then asked me, "Have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet صلى الله عليه وسلم said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jâbir replied, "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after

١٠٠٢ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَأَبْطَأَ بِي جَمَلِي وَأَعْيَا، فَأَتَى عَلَيَّ النَّبِيُّ ﷺ، فَقَالَ: (جَابِرٌ؟). فَقُلْتُ: نَعَمْ، قَالَ: (مَا شَأْنُكَ؟). قُلْتُ: أَبْطَأَ عَلَيَّ جَمَلِي وَأَعْيَا فَتَخَلَّفْتُ، فَنَزَلَ يَحْجُنُهُ بِمِحْجَنِهِ، ثُمَّ قَالَ: (ٱرْكَبْ). فَرَكِبْتُ، فَلَقَدْ رَأَيْتُهُ أَكُفُّهُ عَنْ رَسُولِ ٱللهِ ﷺ، قَالَ: (تَزَوَّجْتَ؟). قُلْتُ: نَعَمْ، قَالَ: (بِكْرًا أَمْ ثَيِّبًا؟). قُلْتُ: بَلْ ثَيِّبًا، قَالَ: (أَفَلاَ جَارِيَةً تُلاَعِبُهَا وَتُلاَعِبُكَ؟). قُلْتُ: إِنَّ لِي أَخَوَاتٍ، فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ ٱمْرَأَةً تَجْمَعُهُنَّ وَتَمْشُطُهُنَّ، وتَقُومُ عَلَيْهِنَّ،

them." The Prophet صلى الله عليه وسلم said, "You will reach, so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." Then he asked me, "Would you like to sell your camel?" I replied in the affirmative and the Prophet صلى الله عليه وسلم purchased it for one *Uqîya* of gold. Allâh's Messenger صلى الله عليه وسلم reached before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and pray two *Rak'at.*" I entered and offered the *Ṣalât* (prayer). He told Bilâl to weigh and give me one *Uqîya* of gold. So Bilâl weighed for me fairly and I went away. The Prophet صلى الله عليه وسلم sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet صلى الله عليه وسلم said to me, "Take your camel as well as its price." *[3:310-O.B]*

قَالَ: (أَمَّا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ). ثُمَّ قَالَ: (أَتَبِيعُ جَمَلَكَ؟). قُلْتُ: نَعَمْ، فَاشْتَرَاهُ مِنِّي بِأُوقِيَّةٍ، ثُمَّ قَدِمَ رَسُولُ ٱللهِ ﷺ قَبْلِي، وَقَدِمْتُ بِالْغَدَاةِ، فَجِئْنَا إِلَى الْمَسْجِدِ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ، قَالَ: (الآنَ قَدِمْتَ؟). قُلْتُ: نَعَمْ، قَالَ: (فَدَعْ جَمَلَكَ، فَادْخُلْ، فَصَلِّ رَكْعَتَيْنِ). فَدَخَلْتُ فَصَلَّيْتُ، فَأَمَرَ بِلالاً أَنْ يَزِنَ لِي أُوقِيَّةً، فَوَزَنَ لِي بِلالٌ فَأَرْجَحَ فِي الْمِيزَانِ، فَانْطَلَقْتُ حَتَّى وَلَّيْتُ، فَقَالَ: (ادْعُ لِي جَابِرًا). قُلْتُ: الآنَ يَرُدُّ عَلَيَّ الجَمَلَ، وَلَمْ يَكُنْ شَيْءٌ أَبْغَضَ إِلَيَّ مِنْهُ، قَالَ: (خُذْ جَمَلَكَ وَلَكَ ثَمَنُهُ).

CHAPTER 20. Purchasing of camel suffering from a disease, causing severe thirst.

٢٠ ـ باب: شِرَاءِ الإِبِلِ الهِيمِ

1003. Narrated Ibn 'Umar رضي الله عنهما that he purchased a camel, suffering from a disease causing excessive and unquenchable thirst, from a man who had a partner (in business). His partner came to me (Ibn'Umar) and said, "My partner has sold you the camel suffering from excessive and unquenchable thirst and he had not known you." (Ibn 'Umar) told him to take it back. When he went to take it (Ibn 'Umar) said (to him), "Leave it as I am happy with the decision of Allâh's Messenger صلى الله عليه وسلم that there is no *'Adwa* (i.e. no contagious disease is

١٠٠٣ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ بْنِ الخَطَّابِ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ ٱشْتَرَى إِبِلًا هِيماً مِنْ رَجُلٍ وَلَهُ فِيهَا شَرِيكٌ، فَجاءَ شَرِيكُهُ إِلى ابْنِ عُمَرَ، فَقَالَ لَهُ: إِنَّ شَرِيكِي بَاعَكَ إِبِلًا هِيمًا وَلَمْ يَعْرِفْكَ. قَالَ: فَاسْتَقْهَا، قَالَ: فَلَمَّا ذَهَبَ يَسْتَاقُهَا، فَقَالَ: دَعْهَا، رَضِينَا بِقَضَاءِ رَسُولِ ٱللهِ ﷺ: (لاَ عَدْوَى).

conveyed to others without Allâh's Permission)". *[3:312-O.B]* ·

٢١ - باب: ذِكْرِ الحَجَّامِ

CHAPTER 21. The mentioning of *Al-Ḥajjâm* (i.e. the one who practises cupping).

١٠٠٤ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: حَجَمَ أَبُو طَيْبَةَ رَسُولَ ٱللهِ ﷺ، فَأَمَرَ لَهُ بِصَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يُخَفِّفُوا مِنْ خَرَاجِهِ.

1004. Narrated Anas bin Mâlik رضي الله عنه : Abû Ṭaiba cupped Allâh's Messenger صلى الله عليه وسلم . So he ordered that he be paid one *Ṣâ'* of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them). *[3:315-O.B]*

١٠٠٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: ٱحْتَجَمَ النَّبِيُّ ﷺ وَأَعْطَى الَّذِي حَجَمَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ.

1005. (Narrated Ibn 'Abbâs) رضي الله عنهما : Once the Prophet صلى الله عليه وسلم got his blood out (medically) and paid that person who had done it. If it had been illegal, the Prophet صلى الله عليه وسلم would not have paid him. *[3:316-O.B]*

٢٢ - باب: التِّجَارَةِ فِيما يُكْرَهُ كَسْبُه

CHAPTER 22. The trade of a thing the earnings of which is considered undesirable.

١٠٠٦ : عَنْ عَائِشَةَ أُمِّ المُؤْمِنِينَ رَضِيَ ٱللهُ عَنْهَا: أَنَّهَا ٱشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَآهَا رَسُولُ ٱللهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْهُ، قَالَتْ فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهَةَ، فَقُلْتُ: يَا رَسُولَ ٱللهِ، أَتُوبُ إِلَى ٱللهِ وَإِلَى رَسُولِهِ ﷺ، مَاذَا أَذْنَبْتُ؟. فَقَالَ رَسُولُ ٱللهِ ﷺ: (مَا بَالُ هٰذِهِ النُّمْرُقَةِ؟). قُلْتُ: ٱشْتَرَيْتُهَا لَكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا، فَقَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ يَوْمَ الْقِيَامَةِ يُعَذَّبُونَ، فَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ). وَقَالَ: (إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّوَرُ لاَ تَدْخُلُهُ المَلاَئِكَةُ).

1006. Narrated 'Āisha, رضي الله عنها : I bought a cushion with pictures on it. When Allâh's Messenger صلى الله عليه وسلم saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, "O Allâh's Messenger! I repent to Allâh and His Messenger. (Please let me know) what sin I have done." Allâh's Messenger صلى الله عليه وسلم said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." Allâh's Messenger صلى الله عليه وسلم said, "The painters (i.e. owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Put life in what you have created (i.e. painted).'" The Prophet صلى الله عليه وسلم added, "The angels do not enter a house in which there are pictures." *[3:318-O.B]*

CHAPTER 23. What is said if somebody buys a thing and gives it as a present to someone else at that very moment before separating from the seller.

٢٣ ـ باب: إِذَا اشْتَرَى شَيْئاً فَوَهَبَ مِن سَاعَتِهِ قَبْلَ أَنْ يَتفرَّقا

1007. Narrated Ibn 'Umar رضى الله عنهما : We were accompanying the Prophet صلى الله عليه وسلم on a journey and I was riding an unmanageable camel belonging to 'Umar, and I could not bring it under my control. So, it used to go ahead of the party and 'Umar would check it and force it to retreat, and again it went ahead and again 'Umar forced it to retreat. The Prophet صلى الله عليه وسلم asked 'Umar to sell that camel to him. 'Umar replied, "It is for you O Allâh's Messenger!" Allâh's Messenger صلى الله عليه وسلم told 'Umar to sell that camel to him (not to give it as a gift). So, 'Umar sold it to Allâh's Messenger صلى الله عليه وسلم . Then the Prophet صلى الله عليه وسلم said to 'Abdullâh bin 'Umar, "The camel is for you O 'Abdullâh (as a present) and you could do with it whatever you like." *[3: Chap. 48 (after Hadîth 327)-O.B.]*

١٠٠٧ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَكُنْتُ عَلَى بَكْرٍ صَعْبٍ لِعُمَرَ، فَكَانَ يَغْلِبُنِي فَيَتَقَدَّمُ أَمَامَ الْقَوْمِ، فَيَزْجُرُهُ عُمَرُ وَيَرُدُّهُ، ثُمَّ يَتَقَدَّمُ، فَيَزْجُرُهُ عُمَرُ وَيَرُدُّهُ، فَقَالَ النَّبِيُّ ﷺ لِعُمَرَ: (بِعْنِيهِ). قَالَ: هُوَ لَكَ يَا رَسُولَ ٱللهِ، قَالَ: (بِعْنِيهِ). فَبَاعَهُ مِنْ رَسُولِ ٱللهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: (هُوَ لَكَ يَا عَبْدَ ٱللهِ بْنَ عُمَرَ، تَصْنَعُ بِهِ مَا شِئْتَ).

CHAPTER 24. What is disliked as regards cheating in business.

٢٤ ـ باب: مَا يُكْرَهُ مِنَ الخِدَاعِ فِي الْبَيْعِ

1008. Narrated ('Abdullâh bin 'Umar) رضى الله عنهما : A person came to the Prophet صلى الله عليه وسلم and told him that he was always betrayed in purchasing. The Prophet صلى الله عليه وسلم told him to say at the time of buying, "No cheating." (i.e. he has the right to return it if found undesirable). *[3:328-O.B]*

١٠٠٨ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَجُلًا ذَكَرَ لِلنَّبِيِّ ﷺ أَنَّهُ يُخْدَعُ فِي الْبُيُوعِ، فَقَالَ: (إِذَا بَايَعْتَ فَقُلْ: لاَ خِلاَبَةَ).

CHAPTER 25. What is said about markets.

٢٥ ـ باب: مَا ذُكِرَ فِي الأَسْوَاقِ

1009. Narrated 'Āisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم said, "An army will invade the Ka'ba and when the invaders reach Al-Baidâ', all

١٠٠٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ ٱللهِ ﷺ: (يَغْزُو جَيْشٌ

the ground will sink and swallow the whole army." I said, "O Allâh's Messenger! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet صلى الله عليه وسلم replied, "All of those people will sink but they will be resurrected and judged according to their intentions." *[3:329-O.B]*

الْكَعْبَةَ، فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ). قَالَتْ: قُلْتُ: يَا رَسُولَ ٱللهِ، كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، وَفِيهِمْ أَسْوَاقُهُمْ، وَمَنْ لَيْسَ مِنْهُمْ؟. قَالَ: (يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ).

1010. Narrated Anas bin Mâlik رضى الله عنه : While the Prophet صلى الله عليه وسلم was in the market, somebody called, "O Abul-Qâsim." The Prophet صلى الله عليه وسلم turned to him. The man said, "I have called to this (i.e. another man)." The Prophet صلى الله عليه وسلم said, "Name yourselves by my name but not by my *Kuniya* (name)."[1] (In Arabic world it is the custom to call the man as the father of his eldest son, e.g. Abul-Qâsim.). *[3:331-O.B]*

١٠١٠ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ فِي السُّوقِ، فَقَالَ رَجُلٌ: يَا أَبَا الْقَاسِمِ، فَٱلْتَفَتَ إِلَيْهِ النَّبِيُّ ﷺ، فَقَالَ: إِنَّمَا دَعَوْتُ هٰذَا، فَقَالَ النَّبِيُّ ﷺ: (سَمُّوا بِٱسْمِي، وَلاَ تَكَنَّوْا بِكُنْيَتِي).

1011. Narrated Abû Huraira رضى الله عنه : Once the Prophet صلى الله عليه وسلم went out during the day. Neither did he talk to me nor I to him till he reached the market of Banî Qainuqâ', and then he sat in the compound of Fâṭima's house and asked about the small boy (his grandson Al-Ḥasan رضى الله عنه) but Fâṭima رضى الله عنها kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet صلى الله عليه وسلم embraced and kissed him and then said, "O Allâh! Love him, and love whoever loves him." *[3:333-O.B]*

١٠١١ : عَنْ أَبِي هُرَيْرَةَ ٱلدَّوْسِيِّ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِنَ النَّهَارِ، لاَ يُكَلِّمُنِي وَلاَ أُكَلِّمُهُ، حَتَّى أَتَى سُوقَ بَنِي قَيْنُقَاعَ، فَجَلَسَ بِفِنَاءِ بَيْتِ فَاطِمَةَ، فَقَالَ: (أَثَمَّ لُكَعُ، أَثَمَّ لُكَعُ؟). فَحَبَسَتْهُ شَيْئًا، فَظَنَنْتُ أَنَّهَا تُلْبِسُهُ سِخَابًا أَوْ تُغَسِّلُه، فَجَاءَ يَشْتَدُّ حَتَّى عَانَقَهُ وَقَبَّلَهُ، وَقَالَ: (اللَّهُمَّ أَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ).

1012. (Narrated Nâfi'): Ibn 'Umar رضى الله عنهما told us that the people used to

١٠١٢ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُمْ كَانُوا يَشْتَرُونَ طَعَاماً مِنَ الرُّكْبَانِ

[1] *Kuniya*: Means calling a man: O father of so-and-so! Or calling a woman: O mother of so-and-so and this is a custom of Arabs.

buy food from the caravans in the lifetime of the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم used to forbid them to sell it at the very place where they had purchased it (but they were to wait) till they carried it to the market where foodstuff was sold. Ibn 'Umar رضي الله عنهما said, "The Prophet صلى الله عليه وسلم also forbade the reselling of foodstuff by somebody who had bought it unless he had received it (all the measure which he has bought) in full measure." *[3:334-O.B]*

عَلَى عَهْدِ النَّبِيِّ ﷺ، فَيَبْعَثُ إِلَيْهِمْ مَنْ يَمْنَعُهُمْ أَنْ يَبِيعُوهُ حَيْثُ اشْتَرَوْهُ، حَتَّى يَنْقُلُوه حَيْثُ يُبَاعُ الطَّعَامُ. وَقَالَ ابْنُ عُمَرَ: نَهَى النَّبِيُّ ﷺ أَنْ يُبَاعَ الطَّعَامُ إِذَا اشْتَرَاهُ حَتَّى يَسْتَوْفِيَهُ.

CHAPTER 26. The dislike of raising voices in the market.

٢٦ - باب: كَرَاهِيَةِ السَّخَبِ فِي السُّوقِ

1013. Narrated 'Abdullâh bin 'Amr bin Al-'Aaṣ رضي الله عنهما: that he was asked about the description of Allâh's Messenger صلى الله عليه وسلم which is mentioned in the Torah (i.e. the Old Testament). He replied, "Yes. By Allâh, he is described in the Torah with some of the qualities attributed to him in the Qur'ân as follows:

'O Prophet! We have sent you as a witness (for Allâh's True Religion) and a giver of glad tidings (to the faithful believers), and a warner (to the disbelievers), and guardian of the illiterates. You are My slave and My Messenger. I have named you *Al-Mutawakkil* (who depends upon Allâh). You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allâh will not let him (the Prophet صلى الله عليه وسلم) die till he makes straight the crooked people by making them say: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh,) with which will be opened blind eyes, deaf

١٠١٣ : عَنْ عَبْدِاللهِ بْنَ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سُئِلَ عَنْ صِفَةِ رَسُولِ اللهِ ﷺ فِي التَّوْرَاةِ، قَالَ: أَجَلْ، وَاللهِ إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَاةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ: ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾. وَحِرْزًا لِلأُمِّيِّينَ، أَنْتَ عَبْدِي وَرَسُولِي، سَمَّيْتُكَ الْمُتَوَكِّلَ، لَيْسَ بِفَظٍّ وَلاَ غَلِيظٍ، وَلاَ سَخَّابٍ فِي الأَسْوَاقِ، وَلاَ يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ، وَلٰكِنْ يَعْفُو وَيَغْفِرُ، وَلَنْ يَقْبِضَهُ اللهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ، بِأَنْ يَقُولُوا: لاَ إِلٰهَ إِلاَّ اللهُ، وَيَفْتَحُ بِهَا أَعْيُنًا عُمْيًا، وَآذَانًا صُمًّا، وَقُلُوبًا غُلْفًا.

ears, and enveloped hearts.' " *[3:335-O.B]*

CHAPTER 27. Weighing or measuring goods is to be done by the seller or the giver.

٢٧ - باب: الْكَيْلِ عَلَى الْبَائِعِ وَالْمُعْطِي

1014. Narrated Jâbir رضي الله عنه : 'Abdullâh bin 'Amr bin Harâm died and was in debt to others. I asked the Prophet صلى الله عليه وسلم to intercede with his creditors for some reduction in the debts. The Prophet صلى الله عليه وسلم requested them (to reduce the debts), but they refused. The Prophet صلى الله عليه وسلم said to me, "Go and put your dates (in heaps) according to their different kinds, the *'Ajwa* on one side, the cluster of *Zaid* on another side, etc., then call me." I did that and called the Prophet صلى الله عليه وسلم . He came and sat at the head or in the middle of the heaps and ordered me, "Measure (the dates) for the people (creditors)." I measured for them till I paid all the debts. My dates remained as if nothing had been taken from them. *[3:337-O.B]*

١٠١٤ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: تُوُفِّيَ عَبْدُ ٱللهِ بْنُ عَمْرِو بْنِ حَرَامٍ رَضِيَ ٱللهُ عَنْهُ وَعَلَيْهِ دَيْنٌ، فَاسْتَعَنْتُ النَّبِيَّ ﷺ عَلَى غُرَمَائِهِ أَنْ يَضَعُوا مِنْ دَيْنِهِ، فَطَلَبَ النَّبِيُّ ﷺ إِلَيْهِمْ فَلَمْ يَفْعَلُوا، فَقَالَ لِي النَّبِيُّ ﷺ: (اذْهَبْ فَصَنِّفْ تَمْرَكَ أَصْنَافًا، الْعَجْوَةَ عَلَى حِدَةٍ، وَعَذْقَ زَيْدٍ عَلَى حِدَةٍ، ثُمَّ أَرْسِلْ إِلَيَّ). فَفَعَلْتُ، ثُمَّ أَرْسَلْتُ إِلَى النَّبِيِّ ﷺ، فَجَلَسَ عَلَى أَعْلاَهُ أَوْ فِي وَسَطِهِ، ثُمَّ قَالَ: (كِلْ لِلْقَوْمِ). فَكِلْتُهُمْ حَتَّى أَوْفَيْتُهُمُ الَّذِي لَهُمْ وَبَقِيَ تَمْرِي كَأَنَّهُ لَمْ يَنْقُصْ مِنْهُ شَيْءٌ.

CHAPTER 28. What is considered preferable regarding measuring.

٢٨ - باب: مَا يُسْتَحَبُّ مِنَ الْكَيْلِ

1015. Narrated Al-Miqdâm bin Ma'dîkarib رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Measure your foodstuff and you will be blessed." *[3:338-O.B]*

١٠١٥ : عَنِ الْمِقْدَامِ بْنِ مَعْدِ يكَرِبَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (كِيلُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ).

CHAPTER 29. Allâh's Blessing in the *Sâ'* and *Mûdd* of the Prophet صلى الله عليه وسلم .

٢٩ - باب: بَرَكَةِ صَاعِ النَّبِيِّ ﷺ وَمُدِّهِ

1016. Narrated 'Abdullâh bin Zaid رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The Prophet Ibrahîm (Abraham) made Makka a sanctuary, and asked for Allâh's Blessing in it. I made Al-Madîna a sanctuary as Ibrahîm

١٠١٦ : عَنْ عَبْدِ ٱللهِ بْنِ زَيْدٍ، رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: (أَنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لَهَا، وَحَرَّمْتُ الْمَدِينَةَ

(Abraham) made Makka a sanctuary and I asked for Allâh's Blessing in its measures — the *Mûdd* and the *Ṣâ'* as Ibrahîm (Abraham) did for Makka". *[3:339-O.B]*

كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، وَدَعَوْتُ لَهَا فِي مُدِّهَا وَصَاعِهَا مِثْلَ مَا دَعَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ لِمَكَّةَ).

CHAPTER 30. What is said about the selling of the foodstuff and its storage.

٣٠ - باب: مَا يُذْكَرُ فِي بَيْعِ الطَّعَامِ وَالحُكْرَة

1017. Narrated Ibn 'Umar رضي الله عنهما: "I saw those, who used to buy foodstuff without measuring or weighing in the lifetime of the Prophet صلى الله عليه وسلم being punished if they sold it before carrying it to their own houses." *[3:341-O.B]*

١٠١٧ : عَنِ ٱبْنِ عُمَرَ، رَضِيَ ٱللهُ عَنْهُمَا، قَالَ: رَأَيْتُ الَّذِينَ يَشْتَرُونَ الطَّعَامَ مُجَازَفَةً، يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ أَنْ يَبِيعُوهُ حَتَّى يُؤْوُوهُ إِلَى رِحَالِهِمْ.

1018. Narrated Ibn 'Abbâs رضي الله عنهما: "The Prophet صلى الله عليه وسلم forbade the selling of foodstuff before its measuring and transferring into one's possession." I asked Ibn 'Abbâs, "How is that?" Ibn 'Abbâs replied, "It will be just like selling money for money, as the foodstuff has not been handed over to the first purchaser who is the present seller." *[3:342-O.B]*

١٠١٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ نَهَى أَنْ يَبِيعَ الرَّجُلُ طَعَامًا حَتَّى يَسْتَوْفِيَهُ. قِيلَ لِابْنِ عَبَّاسٍ: كَيْفَ ذَاكَ؟. قَالَ: ذَاكَ دَرَاهِمُ بِدَرَاهِمَ، وَالطَّعَامُ مُرْجأٌ.

1019. Narrated 'Umar bin Al-Khaṭṭâb رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The bartering of gold for gold, is *Riba*, (usury), except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is *Riba* (usury) except if it is from hand to hand and equal in amount, and dates for dates is *Riba* (usury) except if it is from hand to hand and equal in amount, and barley for barley is *Riba* (usury) except if it is from hand to hand and equal in amount." *[3:344-O.B]*

١٠١٩ : عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ ٱللهُ عَنْهُ: يُخْبِرُ عَنْ رَسُولِ ٱللهِ ﷺ قَالَ: (ٱلذَّهَبُ بِٱلذَّهَبِ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالبُرُّ بِالبُرِّ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلَّا هَاءَ وَهَاءَ وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلَّا هَاءَ وَهَاءَ).

CHAPTER 31. A seller should not urge somebody (in case of optional sale) to cancel a bargain the latter has already agreed upon with

٣١ - باب: «لا يَبِيعْ عَلَى بَيْعِ أَخِيهِ ولا يَسُمْ» عَلَى سَوْمِ أَخِيهِ

another seller, so as to sell him his own goods.

حَتَّى يَأْذَنَ لَهُ أَوْ يَتْرُكَ

1020. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم forbade the selling of things by a town dweller on behalf of a desert dweller; and similarly *Najsh*[1] was forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place. *[3:350-O.B]*

١٠٢٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: نَهَى رَسُولُ ٱللهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَلاَ تَنَاجَشُوا، وَلاَ يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلاَ يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، وَلاَ تَسْأَلُ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْفَأَ مَا فِي إِنَائِهَا).

CHAPTER 32. Selling by auction.

٣٢ - باب: بَيْعِ الْمُزَايَدَةِ

1021. Narrated Jâbir bin 'Abdullâh رضى الله عنهما: A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet صلى الله عليه وسلم took the slave and said, "Who will buy this slave from me?" Nu'aim bin 'Abdullâh bought him for such and such price and the Prophet صلى الله عليه وسلم gave him the slave. *[3:351-O.B]*

١٠٢١ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ، رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَجُلًا أَعْتَقَ غُلاَمًا لَهُ عَنْ دُبُرٍ، فَٱحْتَاجَ، فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: (مَنْ يَشْتَرِيهِ مِنِّي؟). فَٱشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ ٱللهِ بِكَذَا وَكَذَا، فَدَفَعَهُ إِلَيْهِ.

CHAPTER 33. *Al-Gharar* (the sale of what is not present)[2] and *Habal-il-Habala* (i.e. the sale of what is in the womb of an animal).

٣٣ - باب: بَيْعِ الْغَرَرِ وَحَبَلِ الحَبَلَةِ

1022. Narrated 'Abdullah bin 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم forbade the sale called '*Habal-il-Habala* which was a kind of

١٠٢٢ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ نَهَى عَنْ بَيْعِ حَبَلِ الحَبَلَةِ، وَكَانَ بَيْعًا يَتَبَايَعُهُ أَهْلُ

[1] *Najsh* means to offer a high price for something without having the intention to buy it but just to cheat somebody else who really wants to buy it. Such a person may agree with the seller to offer high prices before the buyers to cheat them, in which case both this man and the seller are sinful. The seller may falsely tell the buyer that he (i.e. the seller) has previously bought the goods at a certain price which is in reality higher than the actual price.

[2] As an example of *Al-Gharar* sale is to sell fish that are still unfished or a bird that has not been caught yet, etc.

sale practiced in the Pre-Islâmic Period of Ignorance. One would pay the price of a she-camel which was not born yet and would be born by the immediate offspring of an extant she-camel. *[3:353-O.B]*

الجَاهِلِيَّةِ: كَانَ الرَّجُلُ يَبْتَاعُ الجَزُورَ إِلَى أَنْ تُنْتَجَ النَّاقَةُ، ثُمَّ تُنْتَجُ الَّتِي فِي بَطْنِهَا.

CHAPTER 34. The seller is not allowed to keep camels, cows, sheep or any other animal unmilked for a long time (so as to get more price by cheating)....

٣٤ - باب: النَّهْيِ لِلْبَائِعِ أَنْ لَا يُحَفِّلَ الإِبِلَ وَالْبَقَرَ وَالْغَنَمَ

1023. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever buys a sheep which has been kept unmilked for a long period, and milks it, can keep it if he is satisfied, and if he is not satisfied, he can return it, but he should pay one *Sâ'* of dates for the milk."*[3:361-O.B]*

١٠٢٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَنِ ٱشْتَرَى غَنَمًا مُصَرَّاةً فَٱحْتَلَبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا فَفِي حَلْبَتِهَا صَاعٌ مِنْ تَمْرٍ).

CHAPTER 35. The selling of an adulterer slave.

٣٥ - باب: بَيْعِ الْعَبْدِ الزَّانِي

1024. Narrated (Abû Huraira) رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a hair rope." *[3:362-O.B]*

١٠٢٤ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِذَا زَنَتِ الأَمَةُ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا وَلاَ يُثَرِّبْ، ثُمَّ إِنْ زَنَتْ الثَّالِثَةَ فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ).

CHAPTER 36. Is it permissible for a person from the town to sell the goods of a desert dweller without taking commission. Should he help him or try to advise him?

٣٦ - باب: هَل يَبِيعُ حَاضِرٌ لِبَادٍ بِغَيْرِ أَجْرٍ؟ وَهَلْ يُعِينُهُ أَوْ يَنْصَحُهُ؟

1025. Narrated Ibn 'Abbâs رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Do not go to meet the caravans on the way (for buying their goods without

١٠٢٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (لاَ

letting them know the market price), a town dweller should not sell the goods of desert dweller on behalf of the latter." Ibn 'Abbâs was asked, "What does he mean by not selling the goods of a desert dweller by a town dweller?" He said, "He should not become his broker." *[3:367-O.B]*

تَلَقَّوُا الرُّكْبَانَ، وَلاَ يَبِيعُ حَاضِرٌ لِبَادٍ). قِيلَ لابْنِ عَبَّاسٍ: مَا قَوْلُهُ: (لاَ يَبِيعُ حَاضِرٌ لِبَادٍ). قَالَ: لاَ يَكُونُ لَهُ سِمْسَارًا.

CHAPTER 37. It is forbidden to meet the caravans on the way (to buy the goods away from the market).

٣٧ - باب: النَّهْيِ عَنْ تَلَقِّي الرُّكْبَانِ

1026. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "You should not try to cancel the purchases of one another (to get a benefit thereof), and do not go ahead to meet the caravan (for buying the goods) (but wait) till it reaches the market." *[3:374-O.B]*

١٠٢٦ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلاَ تَلَقَّوُا السِّلَعَ حَتَّى يُهْبَطَ بِهَا إِلَى السُّوقِ).

CHAPTER 38. The selling of dried grapes for dried grapes and meals for meals.

٣٨ - باب: بَيْعِ الزَّبِيبِ بِالزَّبِيبِ وَالطَّعَامِ بِالطَّعَامِ

1027. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade *Muzâbana*; and *Muzâbana* is the selling of fresh dates for dried old dates by measure, and the selling of dried grapes for fresh grapes by measure. *[3:380-O.B]*

١٠٢٧ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ. وَالْمُزَابَنَةُ: بَيْعُ الثَّمَرِ بِالتَّمْرِ كَيْلاً، وَبَيْعُ الزَّبِيبِ بِالْكَرْمِ كَيْلاً.

CHAPTER 39. Selling of barley for barley.

٣٩ - باب: بَيْعِ الشَّعِيرِ بِالشَّعِيرِ

1028. (Narrated Ibn Shihâb that) Mâlik bin 'Aus رضى الله عنه said, "I was in need of change for one hundred Dinârs. Ṭalḥa bin 'Ubaid-Ullâh called me and we discussed the matter, and he agreed to change (my Dinârs). He took the gold pieces and turned and toppled them with his hands, and then said, 'Wait till my storekeeper comes from the forest.' 'Umar was listening to that and said, 'By Allâh! You should not separate from Ṭalḥa till you get the

١٠٢٨ : عَنْ مَالِكِ بْنِ أَوْسٍ رَضِيَ ٱللهُ عَنْهُ:

أَنَّهُ الْتَمَسَ صَرْفًا بِمِائَةِ دِينَارٍ، قَالَ: فَدَعَانِي طَلْحَةُ بْنُ عُبَيْدِ ٱللهِ، فَتَرَاوَضْنَا حَتَّى ٱصْطَرَفَ مِنِّي، فَأَخَذَ ٱلذَّهَبَ يُقَلِّبُهَا فِي يَدِهِ ثُمَّ قَالَ: حَتَّى يَأْتِيَ خَازِنِي مِنَ الْغَابَةِ، وَعُمَرُ يَسْمَعُ ذٰلِكَ، فَقَالَ: وَٱللهِ

money from him, for Allâh's Messenger صلى الله عليه وسلم said:'The selling of gold for gold is *Riba* (usury) except if the exchange is from hand to hand and equal in amount' ". The remaining *Hadîth* was narrated as in *Hadîth* No. 1019. *[3:382-O.B]*

لاَ تُفَارِقُهُ حَتَّى تَأْخُذَ مِنْهُ، قَالَ رَسُولُ ٱللهِ ﷺ: (الذَّهَبُ بِٱلذَّهَبِ رِبًا إِلاَّ هَاءَ وَهَاءَ..) وَذَكَرَ باقي الحَديث وقَدْ تَقدَّم.

CHAPTER 40. Selling of gold for gold.

٤٠ - باب: بَيْعِ الذَّهَبِ بالذَّهَب

1029. Narrated Abû Bakra رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight (and from hand to hand), but you could sell gold for silver or silver for gold as you like." *[3:383-O.B]*

١٠٢٩ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ سَوَاءً بِسَوَاءٍ، والْفِضَّةَ بِالفِضَّةِ إِلاَّ سَوَاءً بِسَوَاءٍ، وَبِيعُوا الذَّهَبَ بِالْفِضَّةِ، وَالْفِضَّةَ بِالذَّهَبِ، كَيْفَ شِئْتُمْ).

CHAPTER 41. Selling of silver for silver.

٤١ - باب: بَيْعِ الْفِضَّةِ بِالْفِضَّة

1030. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Do not sell gold for gold unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present. *[3:385-O.B]*

١٠٣٠ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ مِثْلًا بِمِثْلٍ وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلاَ تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلاَّ مِثْلًا بِمِثْلٍ، وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلاَ تَبِيعُوا مِنْهَا غائِبًا بِنَاجِزٍ).

CHAPTER 42. Selling of Dinârs for Dinârs on credit.

٤٢ - باب: بَيْعِ الدِّينَارِ بالدِّينَارِ نَسَاءً

1031. Narrated (Abû Sa'îd Al-Khudrî) رضى الله عنه: "The selling of a Dinâr for a Dinâr, and a Dirham for a Dirham (is permissible)." I said to him, "Ibn 'Abbâs does not say the same." Abû Sa'îd replied, "I asked Ibn 'Abbâs

١٠٣١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: الدِّينَارُ بِالدِّينَارِ، وَالدِّرْهَمُ بِالدِّرْهَمِ، فَقِيلَ لَهُ: فَإِنَّ ابْنَ عَبَّاسٍ لاَ يقُولُهُ، فَقَالَ

whether he had heard it from the Prophet صلى الله عليه وسلم or seen it in the Holy Book. Ibn 'Abbâs replied, 'I do not claim that, and you know Allâh's Messenger صلى الله عليه وسلم better than I, but Usâma informed me that the Prophet صلى الله عليه وسلم had said: There is no *Riba* (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment).' " *[3:386-O.B]*

أَبُو سَعِيدٍ لاِبْنِ عَبَّاسٍ: سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ، أَوْ وَجَدْتَهُ فِي كِتَابِ ٱللهِ؟. قَالَ: كُلُّ ذٰلِكَ لاَ أَقُولُ، وَأَنْتُمْ أَعْلَمُ بِرَسُولِ ٱللهِ ﷺ مِنِّي، وَلٰكِنَّنِي أَخْبَرَنِي أُسَامَةُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (لاَ رِبًا إِلاَّ فِي النَّسِيئَةِ).

CHAPTER 43. Selling of silver for gold on delayed payment.

٤٣ - باب: بَيْعِ الْوَرِقِ بِالذَّهَبِ نَسِيئَةً

1032. (Narrated Abû Al-Minhâl): I asked Al-Barâ' bin 'Āzib and Zaid bin Arqam رضي الله عنهم about money exchanges. Each of them said, "He is better than I," and both of them said, "Allâh's Messenger صلى الله عليه وسلم forbade the selling of silver for gold on credit." *[3:387-O.B]*

١٠٣٢ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَزَيْدِ بْنِ أَرْقَمَ رَضِيَ ٱللهُ عَنْهُمْ، أَنَّهُما سُئِلَا عَنِ الصَّرْفِ، فَكُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ: هٰذَا خَيْرٌ مِنِّي، فَكِلاَهُمَا يَقُولُ: نَهَى رَسُولُ ٱللهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالْوَرِقِ دَيْنًا.

CHAPTER 44. The sale called *Al-Muzâbana* [is the sale of dried dates for fresh ones (that are still on the trees), and dried grapes for fresh grapes and the sale called *Al-'Arâya* (i.e. the selling of ripe fresh date, still over the palms, by means of estimation, for dry dates) Anas said, "The Prophet صلى الله عليه وسلم forbade the sales called *Muzâbana* and *Muḥâqala* (i.e. to sell wheat in ears for pure wheat)]."

٤٤ - باب: بَيْعِ الْمُزَابَنَةِ

1033. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Do not sell fruits of dates until they become free from all the dangers of (being spoilt or blighted), and do not sell fresh dates for dry dates." (Sâlim and 'Abdullâh added that) Zaid bin Thâbit said: "Later on Allâh's Messenger صلى الله عليه وسلم permitted the selling of ripe fruits on trees for fresh dates or dried dates in

١٠٣٣ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ، وَلاَ تَبِيعُوا الثَّمَرَ بِالتَّمْرِ). قَالَ: وَأَخْبَرَنِي زَيْدُ بْنُ ثَابِتٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ رَخَّصَ بَعْدَ ذٰلِكَ فِي بَيْعِ الْعَرِيَّةِ بِالرُّطَبِ أَوْ بِالتَّمْرِ، وَلَمْ يُرَخِّصْ فِي غَيْرِهِ.

(*Bai'il-'Arîya*) and did not allow it for any other kind of sale." *[3:389-O.B]*

1034. Narrated Jâbir رضي الله عنه : The Prophet صلى الله عليه وسلم forbade the selling of fruits unless they get ripe, and none of them should be sold except for Dinâr or Dirham (i.e. money), except the *'Arâya* trees (the dates of which could be sold for dates). *[3:394-O.B]*

١٠٣٤ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَطِيبَ وَلاَ يُبَاعُ شَيْءٌ مِنْهُ إِلاَّ بِٱلدِّينَارِ وَٱلدِّرْهَمِ، إِلاَّ الْعَرَايَا.

CHAPTER 45. The selling of dates still on trees for gold or silver.

٤٥ - باب: بَيْعِ الثَّمَرِ عَلَى رُؤُوسِ النَّخْلِ بِالذَّهَبِ وَالفِضَّةِ

1035. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم allowed the sale of the dates of *'Arâya* provided they were about five *Awsuq* (i.e. approx 675 kgs) (singular: *Wasq* which means sixty *Sâ'*) or less (in amount). *[3:395-O.B]*

١٠٣٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا فِي خَمْسَةِ أَوْسُقٍ، أَوْ دُونَ خَمْسَةِ أَوْسُقٍ.

CHAPTER 46. The sale of fruits before their benefit is evident (i.e. free from all the dangers of being spoilt or blighted).

٤٦ - باب: بَيْعِ الثِّمَارِ قَبْلَ أَنْ يَبْدُوَ صَلاَحُهَا

1036. Narrated Zaid bin Thâbit رضي الله عنه : In the lifetime of Allâh's Messenger صلى الله عليه وسلم , the people used to trade with fruits. When they cut their date-fruits and the purchasers came to receive their rights, the sellers would say, "My dates have got rotten; they are blighted with disease, they are afflicted with *Qushâm* (a disease which causes the fruit to fall before ripening)." They would go on complaining of defects in their purchases. Allâh's Messenger صلى الله عليه وسلم said, "Do not sell the fruits before their benefit is evident (i.e. free from all the dangers of being spoiled or blighted)," by way of advice for they quarrelled too much. [Khârija bin Zaid bin Thâbit said that Zaid bin Thâbit used not to sell the fruits of his land till

١٠٣٦ : عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ النَّاسُ فِي عَهْدِ رَسُولِ ٱللهِ ﷺ يَتَبَايَعُونَ الثِّمَارَ، فَإِذَا جَدَّ النَّاسُ وَحَضَرَ تَقَاضِيهِمْ، قَالَ الْمُبْتَاعُ: إِنَّهُ أَصَابَ الثَّمَرَ الدُّمَانُ، أَصَابَهُ مُرَاضٌ، أَصَابَهُ قُشَامٌ، عَاهَاتٌ يَحْتَجُّونَ بِهَا، فَقَالَ رَسُولُ ٱللهِ ﷺ لَمَّا كَثُرَتْ عِنْدَهُ الْخُصُومَةُ فِي ذٰلِكَ: (فَإِمَّا لاَ، فَلاَ تَتَبَايَعُوا حَتَّى يَبْدُوَ صَلاَحُ الثَّمَرِ). كَالْمَشُورَةِ يُشِيرُ بِهَا لِكَثْرَةِ خُصُومَتِهِمْ.

Pleiades[1] appeared and one could distinguish the yellow fruits from the red (ripe) ones]. *[3:Chap. 87 (after Ḥadīth 397)-O.B]*

1037. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم forbade the sale of (date) fruits till they were red or yellow and fit for eating. *[3:401-O.B]*

١٠٣٧ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ تُبَاعَ الثَّمَرَةُ حَتَّى تُشَقِّحَ. فَقِيلَ: مَا تُشَقِّحُ؟. قَالَ تَحْمَارُّ وَتَصْفَارُّ وَيُؤْكَلُ مِنْهَا.

CHAPTER 47. If somebody sells fruits before their benefit is evident and free from blights and then they get afflicted with some defects (they will be given back to the seller).

٤٧ - باب: إِذَا بَاعَ الثِّمَارَ قَبْلَ أَنْ يَبْدُوَ صَلاَحُهَا ثُمَّ أَصَابَتْهُ عَاهَةٌ

1038. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, "Till they become red." Allâh's Messenger صلى الله عليه وسلم further said, "If Allâh spoiled the fruits, what right would one have to take the money of one's brother (i.e. other people)?" *[3:403(A)-O.B]*

١٠٣٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ نَهَى عَنْ بَيْعِ الثِّمَارِ حَتَّى تُزْهِيَ. فَقِيلَ لَهُ: وَمَا تُزْهِي؟. قَالَ: حَتَّى تَحْمَرَّ. فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَرَأَيْتَ إِذَا مَنَعَ ٱللهُ الثَّمَرَةَ، بِمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ).

CHAPTER 48. If one wishes to buy (a better quality of) dates for (a low quality of) dates. [i.e. a kind of *Riba* (usury) and is called *Riba-Faḍl*].

٤٨ - باب: إِذَا أَرَادَ بَيْعَ تَمْرٍ بِتَمْرٍ خَيْرٍ مِنْهُ

1039. Narrated Abû Sa'îd Al-Khudrî and Abû Huraira رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (form Khaibar). The Prophet صلى الله عليه وسلم asked, "Are all the dates of Khaibar like this?" He replied, "By Allâh, no, O Allâh's Messenger! But we barter one *Ṣâ'* of

١٠٣٩ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ ٱسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ فَجَاءَهُ بِتَمْرٍ جَنِيبٍ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا؟). قَالَ: لاَ وَٱللهِ يَا رَسُولَ ٱللهِ، إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا

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[1] Pleiad is the star which starts to appear at dawn in the early summer when it gets very hot in Ḥijâz at the early season of the ripening of fruits. The appearance of this star is a sign of the ripening of dates.

this (type of dates) for two *Ṣâ'* of dates of ours and two *Ṣâ'* of it for three of ours." Allâh's Messenger صلى الله عليه وسلم said, "Do not do so [as that is a kind of *Riba* (usury)] but sell the mixed dates (of inferior quality) for money, and then buy good dates with money." *[3:405-O.B]*

بِالصَّاعِيْنِ، وَالصَّاعَيْنِ بِالثَّلاَثَةِ. فَقَالَ رَسُولُ ٱللهِ ﷺ: (لاَ تَفْعَلْ، بِعِ الْجَمْعَ بِالدَّرَاهِمِ، ثُمَّ ٱبْتَعْ بِالدَّرَاهِمِ جَنِيبًا).

CHAPTER 49. *Bai' Al-Mukhâḍara* (the sale of grains or vegetables before their benefit is evident).

٤٩ - باب: بَيْعِ الْمُخَاضَرَةِ

1040. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade *Muḥâqala, Mukhâḍara, Mulâmasa, Munâbadha* and *Muzâbana*. (See glossary and previous *Aḥâdith* for the meanings of these terms.) *[3:409-O.B]*

١٠٤٠ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ: نَهٰى رَسُولُ ٱللهِ ﷺ عَنِ الْمُحَاقَلَةِ، وَالْمُخَاضَرَةِ، وَالْمُلاَمَسَةِ، وَالْمُنَابَذَةِ، وَالْمُزَابَنَةِ.

CHAPTER 50. In cases where there is no fixed judgment, the traditions and conventions of each community are to be referred to, to deduce a judgment in such matters as sales, renting, measuring and weighing.

٥٠ - باب: مَنْ أَجْرَى أَمْرَ الأَمْصَارِ عَلَى مَا يَتَعَارَفُونَ بَيْنَهُمْ فِي الْبُيُوعِ وَالإِجارَةِ وَالمِكيَالِ وَالْوَزْنِ

1041. Narrated 'Âisha رضى الله عنها : Hind, the mother of Mu'âwîya رضى الله عنها said to Allâh's Messenger صلى الله عليه وسلم , "Abû Sufyân (her husband) is a miser. Am I allowed to take from his money secretly?" The Prophet صلى الله عليه وسلم said to her, "You and your sons may take what is sufficient, just and reasonable." *[3:413-O.B]*

١٠٤١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: قَالَتْ هِنْدٌ أُمُّ مُعَاوِيَةَ لِرَسُولِ ٱللهِ ﷺ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ آخُذَ مِنْ مَالِهِ سِرًّا؟. قَالَ: (خُذِي أَنْتِ وَبَنُوكِ مَا يَكْفِيكِ بِالْمَعْرُوفِ).

CHAPTER 51. Selling of a joint property by one partner to the other.

٥١ - باب: بَيْعِ الشَّرِيكِ مِنْ شَرِيكِه

1042. Narrated Jâbir رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم gave pre-emption (to the partner) in every joint property, but if the boundaries of the property were demarcated or the ways and streets were fixed, then there was no pre-emption. *[3:415-O.B]*

١٠٤٢ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ: جَعَلَ رَسُولُ ٱللهِ ﷺ الشُّفْعَةَ فِي كُلِّ مَالٍ لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الحُدُودُ، وَصُرِّفَتِ الطُّرُقُ، فَلاَ شُفْعَةَ.

CHAPTER 52. The purchase of a slave from the enemy at war and giving him (to somebody) as a gift and manumitting him.

٥٢ ـ باب: شِـراءِ المَمْلُـوكِ مِـنَ الحَرْبِيِّ وَهِبَتِهِ وَعِتْقِه

1043. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The Prophet Ibrahîm (Abraham) عليه السلام emigrated with Sârah and entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrahîm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Ibrahîm (Abraham) and asked, 'O Abraham! Who is this lady accompanying you?' Ibrahîm (Abraham) replied, 'She is my sister (i.e. in religion).' Then Ibrahîm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allâh, there are no true believers on the earth except you and I.' Then Ibrahîm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered *Ṣalât* (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger, and have saved my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsiousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered *Ṣalât* (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger and have

١٠٤٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

قَالَ النَّبِيُّ ﷺ: (هَاجَرَ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ بِسَارَةَ، فَدَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ مِنَ المُلُوكِ، أَوْ جَبَّارٌ مِنَ الجَبَابِرَةِ، فَقِيلَ: دَخَلَ إِبْرَاهِيمُ بِٱمْرَأَةٍ هِيَ مِنْ أَحْسَنِ النِّسَاءِ، فَأَرْسَلَ إِلَيْهِ: أَنْ يَا إِبْرَاهِيمُ مَنْ هٰذِهِ الَّتِي مَعَكَ؟. قَالَ: أُخْتِي، ثُمَّ رَجَعَ إِلَيْهَا فَقَالَ: لاَ تُكَذِّبِي حَدِيثِي، فَإِنِّي أَخْبَرْتُهُمْ أَنَّكِ أُخْتِي، وَٱللهِ إِنْ عَلَى وَجْهِ الأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرُكِ، فَأَرْسَلَ بِهَا إِلَيْهِ فَقَامَ إِلَيْهَا، فَقَامَتْ تَوَضَّأُ وَتُصَلِّي، فَقَالَتْ: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ وَأَحْصَنْتُ فَرْجِي إِلاَّ عَلَى زَوْجِي فَلاَ تُسَلِّطْ عَلَيَّ الْكَافِرَ، فَغُطَّ حَتَّى رَكَضَ بِرِجْلِهِ).

قَالَ أَبُو هُرَيْرَةَ قَالَ: (قَالَتْ: اللَّهُمَّ إِنْ يَمُتْ يُقَالُ: هِيَ قَتَلَتْهُ، فَأُرْسِلَ، ثُمَّ قَامَ إِلَيْهَا فَقَامَتْ تَوَضَّأُ وتُصَلِّي وَتَقولُ: اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسولِكَ وَأَحْصَنْتُ فَرْجِي إِلاَّ عَلَى زَوْجِي، فَلاَ تُسَلِّطْ عَلَيَّ هٰذَا الْكَافِرَ، فَغُطَّ حَتَّى رَكَضَ بِرِجْلِهِ).

kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. On seeing that state of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allâh! You have sent a Satan to me. Take her to Ibrahîm (Abraham) (عليه السلام) and give her Āgar (Hagar).' So she came back to Ibrahîm (Abraham) and said, 'Allâh humiliated the disbeliever and gave us a slave-girl for service.' "[1] *[3:420-O.B]*

قَالَ أَبُو هُرَيْرَةَ: (فَقَالَتْ: اللَّهُمَّ إِنْ يَمُتْ فَيُقَالُ: هِيَ قَتَلَتْهُ، فَأُرْسِلَ فِي الثَّانِيَةِ، أَوْ فِي الثَّالِثَةِ، فَقَالَ: وَٱللهِ مَا أَرْسَلْتُمْ إِلَيَّ إِلاَّ شَيْطَانًا، ٱرْجِعُوهَا إِلَى إِبْرَاهِيمَ، وَأَعْطُوهَا آجَرَ، فَرَجَعَتْ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ، فَقَالَتْ: أَشَعَرْتَ أَنَّ ٱللهَ كَبَتَ الْكَافِرَ وَأَخْدَمَ وَلِيدَةً).

CHAPTER 53. The killing of pigs.

٥٣ - باب: قَتْلِ الْخِنْزِيرِ

1044. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hands my soul is, surely the son of Maryam (Mary) — 'Iesa (Jesus)[2] will shortly descend amongst you people (Muslims) and will judge mankind justly by the law of the Qur'ân (as a just ruler) and will break the cross and kill the pigs and abolish *Jizya* (a tax taken from the non-Muslims, who are in protection, of the Muslim government). Then there will be abundance of money and nobody will accept charitable gifts." *[3:425-O.B]*

١٠٤٤ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ ٱلجِزْيَةَ، وَيَفِيضَ المَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ).

CHAPTER 54. The selling of the pictures of unanimated objects

٥٤ - باب: بَيْعِ التَّصَاوِيرِ الَّتِي لَيْسَ فِيهَا رُوحٌ وَمَا يُكْرَهُ مِنْ ذَلِكَ

[1] Ibrahîm (Abraham) عليه السلام accepted the gift from the infidel.

[2] 'Iesa (Jesus), the son of Maryam (Mary) will descend as a leader of the Muslims, and it is a severe warning to the Christians who claim to be the followers of'Iesa (Jesus) and he will break the cross and kill the pigs, and he will abolish *Jizya* tax and all mankind will be required to embrace Islâm with no other alternative.

having no souls and what is hated from that.

1045. Narrated Ibn 'Abbâs رضى الله عنهما : A man came and said, "O Ibn 'Abbâs! I am a human being. My sustenance is from my manual profession and I make these pictures." Ibn 'Abbâs said, "I will tell you only what I heard from Allâh's Messenger صلى الله عليه وسلم . I heard him saying, 'Whoever makes a picture will be punished by Allâh till he puts soul (life) in it, and he will never be able to put soul (life) in it.'" Hearing this, that man heaved a sigh and his face turned pale. Ibn 'Abbâs said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects having no souls." [See *Fath Al-Bâri,* Vol. 12, Pages 503-519 for details]. *[3:428-O.B]*

١٠٤٥ : عَنْ عَبْدِ ٱللهِ بْنِ عَبَّاسٍ، رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ أَتَاهُ رَجُلٌ فَقَالَ: يَا ابْنَ عَبَّاسٍ، إِنِّي إِنْسَانٌ، إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدِي، وَإِنِّي أَصْنَعُ هٰذِهِ التَّصَاوِيرَ. فَقَالَ ابْنُ عَبَّاسٍ: لاَ أُحَدِّثُكَ إِلاَّ مَا سَمِعْتُ مِنْ رَسُولِ ٱللهِ ﷺ: سَمِعْتُهُ يَقُولُ: (مَنْ صَوَّرَ صُورَةً فَإِنَّ ٱللهَ مُعَذِّبُهُ حَتَّى يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ فِيهَا أَبَدًا). فَرَبَا الرَّجُلُ رَبْوَةً شَدِيدَةً وَٱصْفَرَّ وَجْهُهُ، فَقَالَ: وَيْحَكَ، إِنْ أَبَيْتَ إِلاَّ أَنْ تَصْنَعَ، فَعَلَيْكَ بِهٰذَا الشَّجَرِ، كُلِّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ.

CHAPTER 55. The sin of a person who sells a free man (knowingly and intentionally).

٥٥ ـ باب: إِثْمِ مَنْ بَاعَ حُرًّا

1046. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh says, 'I will be against three persons on the Day of Resurrection:-

1. One who makes a covenant in My Name, but he proves treacherous,
2. One who sells a free person (as a slave) and eats the price,
3. And one who employs a labourer and gets the full work done by him but does not pay him his wages.' " *[3:430-O.B]*

١٠٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (قَالَ ٱللهُ: ثَلاَثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ ٱسْتَأْجَرَ أَجِيرًا فَٱسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ).

CHAPTER 56. The sale of dead animals and idols.

٥٦ ـ باب: بَيْعِ المَيْتَةِ وَالأَصْنَامِ

1047. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : In the year of the conquest of Makka, I heard Allâh's Messenger

١٠٤٧ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ ٱللهِ ﷺ يَقُولُ

صلى الله عليه وسلم , saying, "Allâh and His Messenger made illegal the trade of alcoholic liquors, dead animals, pigs and idols." The people asked, "O Allâh's Messenger! What about fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allâh's Messenger صلى الله عليه وسلم further said, "May Allâh curse the Jews, for Allâh made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price." *[3:438-O.B]*

عامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: (إِنَّ ٱللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الخَمْرِ وَالمَيْتَةِ والخِنْزِيرِ وَالأَصْنَام). فَقِيلَ: يَا رَسُولَ ٱللهِ، أَرَأَيْتَ شُحُومَ المَيْتَةِ، فَإِنَّها يُطْلَى بِها السُّفُنُ، وَيُدْهَنُ بِها الْجُلُودُ، وَيَسْتَصْبِحُ بِها النَّاسُ؟ فَقالَ: (لاَ، هُوَ حَرَامٌ). ثُمَّ قَالَ رَسُولُ ٱللهِ ﷺ عِنْدَ ذٰلِكَ: (قَاتَلَ ٱللهُ الْيَهُودَ إِنَّ ٱللهَ لَمَّا حَرَّمَ شُحُومَهَا جَمَلُوهُ، ثُمَّ بَاعُوهُ، فَأَكَلُوا ثَمَنَهُ).

CHAPTER 57. The price of a dog.

٥٧ - باب: ثَمَنِ الْكَلْبِ

1048. Narrated Abû Mas'ûd Al-Anṣâri رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer. *[3:439-O.B]*

١٠٤٨ : عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ.

35. THE BOOK OF *AS-SALAM*
[A sale in which the price is paid at once for goods to be delivered later]

٣٥ ـ كتاب السَّلَم

CHAPTER 1. *As-Salam* by a definite known specified measure.

١ ـ باب: السَّلَم فِي كَيْلٍ مَعْلومٍ

1049. Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم came to Al-Madîna and the people used to pay in advance the price of fruits to be delivered within one or two years. (The subnarrator is in doubt whether it was one to two years or two to three years). The Prophet صلى الله عليه وسلم said, "Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates)," and in another quotation "for a known specified time-period." *[3:441-O.B]*

١٠٤٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ ٱللهِ ﷺ المَدِينَةَ، وَالنَّاسُ يُسْلِفُونَ فِي الثَّمَرِ الْعَامَ وَالْعَامَيْنِ، فَقَالَ: (مَنْ سَلَّفَ فِي تَمْرٍ، فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ). وَعَنْهُ فِي رواية: (إِلَى أَجَلٍ مَعْلُومٍ).

CHAPTER 2. *As-Salam* to a person who has got nothing (to pay for the prices he receives in advance).

٢ ـ باب: السَّلَم إِلَى مَا لَيْسَ عِنْدَهُ أَصْلٌ

1050. Narrated Ibn Abî 'Aufa رضي الله عنهما: We used to pay in advance in the lifetime of Allâh's Messenger صلى الله عليه وسلم and likewise (did) Abû Bakr and 'Umar for wheat, barley, dried grapes and dates. *[3:446-O.B]*

١٠٥٠ : عَنِ ابْنِ أَبِي أَوْفَى رَضِيَ ٱللهُ عَنْهُمَا قَالَ: إِنَّا كُنَّا نُسْلِفُ عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ: فِي ٱلْحِنْطَةِ وَالشَّعِيرِ وَالزَّبِيبِ وَالتَّمْرِ.

1051. Narrated (Ibn Abî 'Aufa) رضي الله عنهما: "We used to pay in advance to the peasants of Shâm for wheat, barley and oil of a known specified measure to be delivered in a known specified time-period." He was asked "(Was the price paid in advance) to those who had the things to be delivered later?" ('Abdullâh bin 'Aufa replied) "We did not use to ask them about that." *[3:447-O.B]*

١٠٥١:وَعَنْهُ في رواية قَالَ: كُنَّا نُسْلِفُ نَبِيطَ أَهْلِ الشَّأْمِ فِي ٱلْحِنْطَةِ وَالشَّعِيرِ وَالزَّيْتِ، فِي كَيْلٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ. قيل له: إِلَى مَنْ كانَ أَصْلُهُ عِنْدَهُ؟ قَالَ: مَا كُنَّا نَسْأَلُهُمْ عَنْ ذٰلِكَ.

36. THE BOOK OF PRE-EMPTION

٣٦ ـ كتاب الشُّفْعَة

CHAPTER 1. The partner should inform his partner, who has the right of pre-emption, of his intention to sell his share before selling it.

١ ـ باب: عَرْضِ الشُّفْعَةِ عَلَى صَاحِبِهَا

1052. Narrated Abû Râfi' رضي الله عنه, the freed slave of the Prophet صلى الله عليه وسلم that he went to Sa'd bin Abî Waqqâṣ and asked him to buy from him the (two) dwellings which were in his house. Sa'd said, "By Allâh, I will not pay more than four thousand (Dirhams) by instalments." Abû Râfi' said, "I have been offered five hundred Dinârs (for it) and had I not heard the Prophet صلى الله عليه وسلم saying, 'The neighbour has more right than anyone else because of his nearness', I would not give them to you for four thousand (Dirhams) while I am offered five hundred Dinârs (one Dinâr equals ten Dirhams) for them." So, he sold it to Sa'd. *[3:459-O.B]*

١٠٥٢ : عَنْ أَبِي رَافِعٍ رَضِيَ ٱللهُ عَنْهُ مَوْلَى النَّبِيِّ ﷺ:
أَنَّهُ جَاءَ إِلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ ٱللهُ عَنْهُ فَقَالَ: ٱبْتَعْ مِنِّي بَيْتَيَّ فِي دَارِكَ، فَقَالَ سَعْدٌ: وَٱللهِ لاَ أَزِيدُكَ عَلَى أَرْبَعَةِ آلاَفٍ مُنَجَّمَةٍ، أَوْ مُقَطَّعَةٍ، قَالَ أَبُو رَافِعٍ: لَقَدْ أُعْطِيتُ بِهَا خَمْسَمِائَةِ دِينَارٍ، وَلَوْلاَ أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (الجَارُ أَحَقُّ بِسَقَبِهِ). مَا أَعْطَيْتُكَهَا بِأَرْبَعَةِ آلاَفٍ وَأَنَا أُعْطَى بِهَا خَمْسَمِائَةِ دِينَارٍ. فَأَعْطَاهَا إِيَّاهُ.

CHAPTER 2. Who is considered as the nearer neighbour?

٢ ـ باب: أَيُّ الجِوَارِ أَقْرَبُ

1053. Narrated 'Âisha رضي الله عنها : I said, "O Allâh's Messenger! I have two neighbours and would like to know to which of them I should give presents." He replied, "To the one whose door is nearer to you." *[3:460-O.B]*

١٠٥٣ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ ٱللهِ، إِنَّ لِي جارَيْنِ، فَإِلَى أَيِّهِمَا أُهْدِي؟ قَالَ: (إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا).

37. THE BOOK OF HIRING

٣٧ ـ كتابُ الاجَـــارَة

CHAPTER 1. Concerning hiring.

1054. Narrated Abû Mûsa رضى الله عنه : I went to the Prophet صلى الله عليه وسلم with two men from Ash'arî tribe. I said (to the Prophet صلى الله عليه وسلم), "I do not know that they want employment." The Prophet صلى الله عليه وسلم said, "No, we do not appoint for our jobs anybody who demands it earnestly." *[3:462-O.B]*

١ ـ باب: فِي الإِجَارَة

١٠٥٤ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِي رَجُلاَنِ مِنَ الأَشْعَرِيِّينَ، فَقُلْتُ: مَا عَلِمْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، فَقَالَ: (لَنْ - أَوْ: لاَ - نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ).

CHAPTER 2. To shepherd sheep for *Qirâț*[1] .

1055. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh did not send any Prophet but he shepherded sheep." His companions asked him, "Did you do the same?" The Prophet صلى الله عليه وسلم replied, "Yes, I used to shepherd the sheep of the people of Makka for some *Qirâț*." *[3:463-O.B]*

٢ ـ باب: رَعْيِ الْغَنَمِ عَلَى قَرَارِيطَ

١٠٥٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَا بَعَثَ ٱللهُ نَبِيًّا إِلاَّ رَعَى الْغَنَمَ). فَقَالَ أَصْحَابُهُ: وَأَنْتَ؟ فَقَالَ: (نَعَم، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لأَهْلِ مَكَّةَ).

CHAPTER 3. Employment from *'Aṣr* till night.

1056. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for

٣ ـ باب: الإجارَةِ مِنَ العَصْرِ إِلَى اللَّيْلِ

١٠٥٦ : عَنْ أَبِي مُوسَى رَضِيَ اللهُ عنه عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الْمُسْلِمِيْنَ وَالْيَهُوْدِ وَالنَّصَارَى، كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُوْنَ لَهُ عَمَلاً يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُوْمٍ، فَعَمِلُوا لَهُ إِلَى نِصْفِ النَّهَارِ، فَقَالُوا: لاَ حَاجَةَ لَنَا إِلَى أَجْرِكَ الَّذِي شَرَطْتَ لَنَا وَمَا عَمِلْنَا بَاطِلٌ، فَقَالَ لَهُمْ: لاَ تَفْعَلُوا، أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ وَخُذُوا أَجْرَكُمْ كَامِلاً، فَأَبَوْا وَتَرَكُوْا، وَاسْتَأْجَرَ آخَرِيْنَ بَعْدَهُمْ، فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ هذَا وَلَكُمْ

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[1] One *Qirâț* equals: ½ *Dâniq* and one *Dâniq* equals: 1/6 th of a *Dirham*. Sometimes it may be very big as Uḥud mountain (at Al-Madîna).

the first batch.' So, they worked till the time of *'Asr* prayer. Then they said, 'Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light [Islâmic Monotheism, the Qur'ân, the *Sunna* (legal ways of the Prophet صلى الله عليه وسلم) and the guidance which Prophet Muhammad صلى الله عليه وسلم brought] which they have accepted willingly."[1] *[3:471-O.B]*

الَّذِي شَرَطْتُ لَهُمْ مِنَ الأَجْرِ فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلاَةِ الْعَصْرِ، قَالُوا: لَكَ مَا عَمِلْنَا بَاطِلٌ وَلَكَ الأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ فَقَالَ لَهُمْ: أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ فَأَبَوْا، وَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ كِلَيْهِمَا فَذلِكَ مَثَلُهُمْ، وَمَثَلُ مَا قَبِلُوا مِنْ هذَا النُّورِ.

CHAPTER 4. Whosoever employed a labourer (and after completing the work) the labourer left the wages and went away. The employer invested that money in some way and increased it thereby, or whoever invested somebody else's money in business and increased it thereby.

٤ - باب: مَنِ اسْتَأْجَرَ أَجِيراً فَتَرَكَ أَجْرَهُ فَعَمِلَ فِيهِ الْمُسْتَأْجِرُ فَزَادَ

1057. Narrated 'Abdullâh bin 'Umar رضى الله عنهما: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the

١٠٥٧ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (ٱنْطَلَقَ ثَلاَثَةُ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ، حَتَّى أَوَوُا الْمَبِيتَ إِلَى غَارٍ فَدَخَلُوهُ، فَٱنْحَدَرَتْ

[1] The Jews refused to believe in the Message of 'Iesa (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muhammad صلى الله عليه وسلم and thus their work was annulled too. Such people were not rewarded, because they refused to have true faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allâh. (*Al-Qastalânî*, Vol 4, Page 133).

mouth of the cave. They said (to each other), 'Nothing could save you from this rock but to invoke Allâh by giving reference to the righteous deeds which you have done (for Allâh's sake only).' So, one of them said, 'O Allâh! I had old parents (whom I used to provide milk first) and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allâh! If I did that for Your sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out." The Prophet صلى الله عليه وسلم added, "The second man said, 'O Allâh! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one hundred and twenty Dînârs on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allâh! If I did that for Your sake only, please relieve us from the present calamity.' So, the rock shifted a little more but still they could not get out from there." The Prophet صلى الله عليه وسلم added, "Then the third man said, 'O Allâh! I employed few labourers and I paid

صَخْرَةٌ مِنَ الجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارَ، فَقَالُوا: إِنَّهُ لاَ يُنْجِيكُمْ مِنْ هٰذِهِ الصَّخْرَةِ إِلاَّ أَنْ تَدْعُوا ٱللهَ بِصَالِحِ أَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ لاَ أَغْبِقُ قَبْلَهُمَا أَهْلًا وَلاَ مَالًا، فَنَاءَ بِي فِي طَلَبِ شَيْءٍ يَوْمًا، فَلَمْ أُرِحْ عَلَيْهِمَا حَتَّى نَامَا، فَحَلَبْتُ لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، وَكَرِهْتُ أَنْ أَغْبِقَ قَبْلَهُمَا أَهْلًا أَوْ مالًا، فَلَبِثْتُ وَالْقَدَحُ عَلَى يَدَيَّ أَنْتَظِرُ ٱسْتِيقَاظَهُمَا حَتَّى بَرَقَ الْفَجْرُ، فَٱسْتَيْقَظَا فَشَرِبَا غَبُوقَهُمَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ٱبْتِغَاءَ وَجْهِكَ فَفَرِّجْ عَنَّا ما نَحْنُ فِيهِ مِنْ هٰذِهِ الصَّخْرَةِ، فَٱنْفَرَجَتْ شَيْئًا لاَ يَسْتَطِيعُونَ الخُرُوجَ)، قَالَ النَّبِيُّ ﷺ: (وَقَالَ الآخَرُ: اللَّهُمَّ كانَتْ لِي بِنْتُ عَمٍّ كانَتْ أَحَبَّ النَّاسِ إِلَيَّ، فَأَرَدْتُهَا عَنْ نَفْسِهَا فَٱمْتَنَعَتْ مِنِّي، حَتَّى أَلَمَّتْ بِهَا سَنَةٌ مِنَ السِّنِينَ، فَجَاءَتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا، فَفَعَلَتْ حَتَّى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لاَ أُحِلُّ لَكَ أَنْ تَفُضَّ الخَاتَمَ إِلاَّ بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا، فَٱنْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ ٱلذَّهَبَ ٱلَّذِي أَعْطَيْتُهَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذٰلِكَ

them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allâh's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allâh's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allâh! if I did that for Your sake only, please relieve us from the present suffering'. So, that rock shifted completely and they got out walking." *[3:472-O.B]*

ٱبْتِغَاءَ وَجْهِكَ فَٱفْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فَٱنْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لاَ يَسْتَطِيعُونَ الخُرُوجَ مِنْهَا)، قالَ النَّبِيُّ ﷺ: (وَقَالَ الثَّالِثُ: اللَّهُمَّ إِنِّي ٱسْتَأْجَرْتُ أُجَرَاءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَثَمَّرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الأَمْوَالُ، فَجَاءَنِي بَعْدَ حِينٍ، فَقَالَ: يَا عَبْدَ ٱللهِ أَدِّ إِلَيَّ أَجْرِي، فَقُلْتُ لَهُ: كُلُّ مَا تَرَى مِنْ أَجْرِكَ، مِنَ الإِبِلِ وَالْبَقَرِ وَالغَنَمِ وَالرَّقِيقِ، فَقَالَ: يَا عَبْدَ ٱللهِ لاَ تَسْتَهْزِئْ بِي، فَقُلْتُ: إِنِّي لاَ أَسْتَهْزِئُ بِكَ، فَأَخَذَهُ كُلَّهُ فَٱسْتَاقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللَّهُمَّ فَإِنْ كُنْتُ فَعَلْتُ ذٰلِكَ ٱبْتِغَاءَ وَجْهِكَ فَٱفْرُجْ عَنَّا مَا نَحْنُ فِيهِ، فَٱنْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ).

CHAPTER 5. What is paid for *Ruqya* (i.e. Divine Speech recited as a means of curing diseases).

٥ - باب: مَا يُعْطِي فِي الرُّقْيَةِ

1058. Narrated Abû Sa'îd رضى الله عنه: Some of the companions of the Prophet صلى الله عليه وسلم went on a journey till they reached some of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)," They went to the group of the companions (of the Prophet صلى الله عليه وسلم) and said, "Our chief has

١٠٥٨ : عَنْ أَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

ٱنْطَلَقَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِي سَفْرَةٍ سَافَرُوهَا، حَتَّى نَزَلُوا عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَٱسْتَضَافُوهُمْ فَأَبَوْا أَنْ يُضَيِّفُوهُمْ، فَلُدِغَ سَيِّدُ ذٰلِكَ الحَيِّ فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ لا يَنْفَعُهُ شَيْءٌ، فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هٰؤُلاَءِ الرَّهْطَ الَّذِينَ نَزَلُوا، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ،

been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not been benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allâh! I can recite a *Ruqya*, but as you have refused to accept us as your guests, I will not recite the *Ruqya* for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited (*Sûrat Al-Fâtiḥa*): 'All the praises and thanks are for the Lord of the *Ălamîn* (mankind, jinns and all that exists) and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet صلى الله عليه وسلم and narrate the whole story to him, and wait for his order." So, they went to Allâh's Messenger صلى الله عليه وسلم and narrated the story. Allâh's Messenger صلى الله عليه وسلم asked, "How did you come to know that *Sûrat Al-Fâtiḥa* was recited as *Ruqya*?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet صلى الله عليه وسلم smiled thereupon. *[3:476-O.B]*

فَأَتَوْهُمْ فَقَالُوا: يَا أَيُّهَا الرَّهْطُ، إِنَّ سَيِّدَنَا لُدِغَ، وَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لاَ يَنْفَعُهُ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ مِنْ شَيْءٍ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ، وَاللهِ إِنِّي لأَرْقِي، وَلٰكِنْ وَاللهِ لَقَدِ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعْلاً، فَصَالحوهُمْ عَلَى قَطِيعٍ مِنَ الْغَنَمِ، فَانْطَلَقَ يَتْفُلُ عَلَيْهِ وَيَقْرَأُ: ﴿الحَمْدُ للهِ رَبِّ الْعَالَمِينَ﴾. فَكَأَنَّمَا نُشِطَ مِنْ عِقَالٍ، فَانْطَلَقَ يَمْشِي وَمَا بِهِ قَلَبَةٌ. قَالَ: فَأَوْفَوْهُمْ جُعْلَهُمُ الَّذِي صَالَحُوهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمْ: اقْسِمُوا، فَقَالَ الَّذِي رَقَى: لاَ تَفْعَلُوا حَتَّى نَأْتِيَ النَّبِيَّ ﷺ فَنَذْكُرَ لَهُ الَّذِي كانَ، فَنَنْظُرَ مَا يَأْمُرُنَا، فَقَدِمُوا عَلَى رَسُولِ اللهِ ﷺ فَذَكَرُوا لَهُ، فَقَالَ: (وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ). ثُمَّ قَالَ: (قَدْ أَصَبْتُمْ، اقْسِمُوا، وَاضْرِبُوا لِي مَعَكُمْ سَهْمًا). فَضَحِكَ رَسُولُ اللهِ ﷺ.

CHAPTER 6. (Charging for) the semen of a male animal, (i.e. copulation of animals).

٦ - باب: عَسْبِ الفَحْلِ

1059. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم forbade taking a price for animal copulation. *[3:484-O.B]*

١٠٥٩: عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ: نَهَى النَّبِيُّ ﷺ عَنْ عَسْبِ الْفَحْلِ.

38. THE BOOK OF *AL-HAWALĀT*

[The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it].

٣٨ ـ كِتَابُ الحَــوَالاتِ

CHAPTER 1. If the debts due on a person are transferred to a rich (debtor), the *Hawâla* is irrevocable.

١ ـ باب: إِذَا أَحالَ عَلَى مَليءٍ فَلَيْسَ لَهُ رَدٌّ

1060. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."[1] *[3:486-O.B]*

١٠٦٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتْبَعْ).

CHAPTER 2. If the debts due on a dead person are transferred to somebody, the transference is legal and valid.

٢ ـ باب: إِذَا أَحالَ دَيْنَ المَيِّتِ عَلَى رَجُلٍ جازَ

1061. Narrated Salama bin Al-Akwa' رضى الله عنه : Once, while we were sitting in the company of the Prophet صلى الله عليه وسلم , a dead person was brought. The Prophet صلى الله عليه وسلم was requested to lead the funeral *Salât* (prayer) for the deceased. He said, "Is he in debt?" The people replied in the negative. He said, "Has he left any wealth?" They said, "No." So, he led his funeral prayer. Another dead person was brought and the people said, ":O Allâh's Messenger! Lead his funeral *Salât* (prayer)." The Prophet صلى الله عليه وسلم said, "Is he in debt?" They said, "Yes." He said, "Has he left any wealth?" They said, "Three Dinârs." So, he led the prayer. Then a third dead person was brought and the people said (to the

١٠٦١ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ:

كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ إِذْ أُتِيَ بِجَنَازَةٍ، فَقَالُوا: صَلِّ عَلَيْهَا، فَقَالَ: (هَلْ عَلَيْهِ دَيْنٌ؟). قَالُوا: لاَ، قَالَ: (فَهَلْ تَرَكَ شَيْئًا). قَالُوا: لاَ، فَصَلَّى عَلَيْهِ، ثُمَّ أُتِيَ بِجَنَازَةٍ أُخْرَى، فَقَالُوا: يَا رَسُولَ اللهِ، صَلِّ عَلَيْهَا، قَالَ: (هَلْ عَلَيْهِ دَيْنٌ؟). قِيلَ: نَعَمْ، قَالَ: (فَهَلْ تَرَكَ شَيْئًا؟). قَالُوا: ثَلاثَةَ دَنَانِيرَ فَصَلَّى عَلَيْهَا. ثُمَّ أُتِيَ بِالثَّالِثَةِ، فَقَالُوا: صَلِّ

[1] As the postponement of paying debts by a rich person is injustice, one should accept *Hawâla* upon that man, for one may be better able to collect the debt from the rich man than the transferor. Thus, by accepting the *Hawâla* one helps the rich man to avoid injustice. (*Fath Al-Bâri,* Vol. 5, Pages 271-2).

Prophet صلى الله عليه وسلم), "Please lead his funeral prayer." He said, "Has he left any wealth?" They said, "No." He asked, "Is he in debt?" They said, "(Yes! He has to pay) three Dinârs." He (refused to pray and) said, "Then offer *Salât* (prayer) for your (dead) companion." Abû Qatâda said, "O Allâh's Messenger! Lead his funeral prayer, and I will pay his debt." So, he led the *Salât* (prayer). *[3:488(A)-O.B]*

عَلَيْهَا، قَالَ: (هَلْ تَرَكَ شَيْئًا؟). قَالُوا: لاَ، قالَ: (فَهَلْ عَلَيْهِ دَيْنٌ؟). قَالُوا ثَلاَثَةُ دَنَانِيرَ، قالَ: (صَلُّوا عَلَى صَاحِبِكُمْ). قالَ أَبُو قَتَادَةَ: صَلِّ عَلَيْهِ يَا رَسُولَ ٱللهِ وَعَلَيَّ دَيْنُهُ، فَصَلَّى عَلَيْهِ.

CHAPTER 3. The Statement of Allâh عز وجل . "To those also, with whom you have made a pledge (brotherhood) give them their due portion by *Wasîya* (wills etc.)." (V.4:33)

٣ - باب: قَوْلِ الله: ﴿وَالَّـذِيـنَ عقدَت أَيْمَانُكُمْ فآتوهُمْ نَصِيبَهُمْ﴾

1062. Narrated Anas bin Mâlik رضي الله عنه : It was asked to him, "Have you been conveyed (or ever heard) that the Prophet صلى الله عليه وسلم said, 'There is no alliance in Islâm?' He replied, "The Prophet صلى الله عليه وسلم made alliance between Quraish and the *Ansâr* in my house." *[3:491-O.B]*

١٠٦٢ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قِيلَ لَهُ: أَبَلَغَكَ أَنَّ النَّبِيَّ ﷺ قَالَ: (لاَ حِلْفَ فِي الإِسْلاَمِ). فَقَالَ: قَدْ حَالَفَ النَّبِيُّ ﷺ بَيْنَ قُرَيْشٍ وَالأَنْصَارِ فِي دَارِي.

CHAPTER 4. He who undertakes to repay the debts of a dead person has not the right to change his mind.

٤ - باب: مَنْ تَكَفَّلَ عَنْ مَيِّتٍ دَيْناً فَلَيْسَ لَهُ أَنْ يَرْجِعَ

1063. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : Once the Prophet صلى الله عليه وسلم said (to me), "If the money of Bahrain comes, I will give you so much and so much (a certain amount from it)." The Prophet صلى الله عليه وسلم had breathed his last before the money of Bahrain arrived. When the money of Bahrain reached, Abû Bakr announced, "Whoever was promised by the Prophet صلى الله عليه وسلم should come to us." I went to Abû Bakr and said, "The Prophet صلى الله عليه وسلم promised me so-and-so." Abû Bakr gave me a handful of coins and asked me to count it. When I counted them, they were five hundred in number. Abû Bakr رضي الله عنه then said, "Take twice the amount you have taken (besides)." *[3:493-O.B]*

١٠٦٣ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ قَدْ أَعْطَيْتُكَ هٰكَذَا وَهٰكَذَا). فَلَمْ يَجِئْ مالُ الْبَحْرَيْنِ حَتَّى قُبِضَ النَّبِيُّ ﷺ، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَةٌ، أَوْ دَيْنٌ فَلْيَأْتِنَا، فَأَتَيْتُهُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ لِي كَذَا وَكَذَا، فَحَثَى لِي حَثْيَةً، وَقَالَ: عُدَّها فَعَدَدْتُهَا، فَإِذَا هِيَ خَمْسُمِائَةٍ وَقَالَ: خُذْ مِثْلَيْهَا.

39. THE BOOK OF REPRESENTATION (OR AUTHORIZATION)

٣٩ ـ كِتَابُ الوَكَالَـة

CHAPTER 1. A partner can deputize for another.

١ ـ باب: فِي وَكالَةِ الشَّرِيك

1064. Narrated 'Uqba bin 'Aamir رضى الله عنه that the Prophet صلى الله عليه وسلم had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet صلى الله عليه وسلم of it, he said (to him), "Offer it as a sacrifice on your behalf." *[3:497-O.B]*

١٠٦٤ : عَنْ عُقْبَةَ بْنِ عامِرٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى صَحَابَتِهِ، فَبَقِيَ عَتُودٌ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: (ضَحِّ بِهِ أَنْتَ).

CHAPTER 2. If a shepherd or a deputy saw a dying sheep or something which is going to be spoiled, he is allowed to slaughter the sheep and save the thing liable to be spoiled.

٢ ـ باب: إِذَا أَبْصَرَ الرَّاعِي أَوِ الْوَكِيلُ شَاةً تَمُوتُ أَوْ شَيْئاً يَفْسُدُ ذَبَحَ أَوْ أَصْلَحَ مَا يَخَافُ عَلَيْهِ الْفَسَادَ

1065. Narrated Ka'b bin Mâlik رضى الله عنه : We had some sheep which used to graze at *Sal'*. One of our slave-girls saw a sheep dying and she broke a stone and slaughtered the sheep with it. He (my father) said to them (the people), "Don't eat it till I ask the Prophet صلى الله عليه وسلم about it (or till I send somebody to ask the Prophet صلى الله عليه وسلم)." So, he asked or sent somebody to ask the Prophet صلى الله عليه وسلم , and the Prophet صلى الله عليه وسلم permitted them to eat it. *[3:500-O.B]*

١٠٦٥ : عَنْ كَعْبِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ كَانَتْ لَهُمْ غَنَمٌ تَرْعَى بِسَلْعٍ، فَأَبْصَرَتْ جَارِيَةٌ لَنَا بِشَاةٍ مِنْ غَنَمِنَا مَوْتًا، فَكَسَرَتْ حَجَرًا فَذَبَحَتْهَا بِهِ، فَقَالَ لَهُمْ: لاَ تَأْكُلُوا حَتَّى أَسْأَلَ النَّبِيَّ ﷺ عَنْ ذٰلِكَ، أَوْ أُرْسِلَ إِلَى النَّبِيِّ ﷺ مَنْ يَسْأَلُهُ، وَأَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ ذَاكَ، أَوْ أَرْسَلَ، فَأَمَرَهُ بِأَكْلِهَا.

CHAPTER 3. To depute a person to repay debts.

٣ ـ باب: الوَكَالَةِ فِي قَضَاءِ الدُّيُونِ

1066. Narrated Abû Huraira رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم demanding his debts and behaved rudely. The companions of the Prophet صلى الله عليه وسلم intended to harm him, but Allâh's Messenger صلى الله عليه وسلم said (to

١٠٦٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ يَتَقَاضَاهُ فَأَغْلَظَ، فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ رَسُولُ ٱللهِ ﷺ:

them), "Leave him, for the creditor (i.e. owner of a right) has the right to speak." Allâh's Messenger صلى الله عليه وسلم then said, "Give him a camel of the same age as that of his." The people said, "O Allâh's Messenger! There is only one camel that is older and better than his." Allâh's Messenger صلى الله عليه وسلم said, "Give (it to) him, for the best amongst you is he who pays the rights of others handsomely." *[3:502-O.B]*

(دَعُوهُ، فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا). ثُمَّ قَالَ: (أَعْطُوهُ سِنًّا مِثْلَ سِنِّهِ). قَالُوا: يَا رَسُولَ ٱللهِ لا نَجِدُ إِلاَّ أَمْثَلَ مِنْ سِنِّهِ، فَقَالَ: (أَعْطُوهُ، فَإِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ قَضَاءً).

CHAPTER 4. It is permissible for one to give a gift to a deputy (of some people) or to their intercessor.

٤ - باب: إِذَا وَهَبَ شَيْئاً لِوَكِيلٍ أَوْ شَفِيعِ قَوْمٍ جازَ

1067. Narrated Al-Miswar bin Makhrama رضي الله عنهما : When the delegates of the tribe of Hawâzin after embracing Islâm, came to Allâh's Messenger صلى الله عليه وسلم , he got up. They appealed to him to return their properties and their captives. Allâh's Messenger صلى الله عليه وسلم said to them, "The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them," (The narrator added), Allâh's Messenger صلى الله عليه وسلم had been waiting for them for more than ten days on his return from Ţâ'if. When they realized that Allâh's Messenger صلى الله عليه وسلم would return to them only one of the two things, they said, "We choose our captives." So, Allâh's Messenger صلى الله عليه وسلم got up in the gathering of the Muslims, praised Allâh as He deserved, and said, "Then after! These brothers of yours have come to you with repentance (asking for Allâh's Forgiveness) and I see it proper to return their captives to them. So, whoever amongst you likes to do that

١٠٦٧ : عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَامَ حِينَ جاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ، فَقَالَ لَهُمْ رَسُولُ ٱللهِ ﷺ: (أَحَبُّ الحَدِيثِ إِلَيَّ أَصْدَقُهُ، فَٱخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ: إِمَّا السَّبْيَ وَإِمَّا المَالَ، وَقَدْ كُنْتُ ٱسْتَأْنَيْتُ بِكُم). وَقَدْ كانَ رَسُولُ ٱللهِ ﷺ ٱنْتَظَرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ ٱللهِ غَيْرُ رَادٍّ إِلَيْهِمْ إِلاَّ إِحْدَى الطَّائِفَتَيْنِ، قَالُوا: فَإِنَّا نَخْتَارُ سَبْيَنَا، فَقَامَ رَسُولُ ٱللهِ ﷺ فِي المُسْلِمِينَ، فَأَثْنَى عَلَى ٱللهِ تَعالى بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: (أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ هٰؤُلَاءِ قَدْ جَاؤُونا تَائِبِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيِّبَ بِذٰلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ

as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allâh will give us then he can do so." The people replied, "We agree to give up our shares willingly as a favour for Allâh's Messenger صلى الله عليه وسلم." The Allâh's Messenger صلى الله عليه وسلم said, "We don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them and then they (i.e. their chiefs) came to Allâh's Messenger صلى الله عليه وسلم to tell him that they (i.e. the people) had given up their shares gladly and willingly. *[3:503-O.B]*

مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ ٱللهُ عَلَيْنَا فَلْيَفْعَلْ). فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذٰلِكَ لِرَسُولِ ٱللهِ ﷺ لَهُمْ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّا لاَ نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِي ذٰلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَٱرْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفاؤُكُمْ أَمْرَكُمْ). فَرَجَعَ النَّاسُ، فَكَلَّمَهُمْ عُرَفاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى رَسُولِ ٱللهِ ﷺ فَأَخْبَرُوهُ: أَنَّهُمْ قَدْ طَيَّبُوا وَأَذِنُوا.

CHAPTER 5. If a person deputes somebody, and the deputy leaves something, and the owner agrees to that, then it is allowed.

٥ - باب: إِذا وكَّلَ رَجُلاً فتَرَكَ الْوَكِيلُ شَيْئاً فَأَجازَهُ المُوَكِّلُ فَهُوَ جائِزٌ

1068. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم deputed me to keep *Ṣadaqât* (*Al-Fiṭr*) Ramaḍân. A comer[1] came and started taking handfuls of the foodstuff (of the *Ṣadaqa*) (stealthily). I took hold of him and said, "By Allâh, I will take you to Allâh's Messenger صلى الله عليه وسلم." He said, "I am needy and have many dependants, and I am in great need." I released him, and in the morning Allâh's Messenger صلى الله عليه وسلم asked me, "What did your prisoner do yesterday?"[2] I said, "O Allâh's Messenger! The person complained of being needy and of having many

١٠٦٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

وَكَّلَنِي رَسُولُ ٱللهِ ﷺ بِحِفْظِ زَكاةِ رَمَضَانَ، فَأَتانِي آتٍ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ وَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ ٱللهِ ﷺ، قَالَ: إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ شَدِيدَةٌ، قَالَ: فَخَلَّيْتُ عَنْهُ، فَأَصْبَحْتُ فَقَالَ النَّبِيُّ ﷺ: (يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟). قَالَ: قُلْتُ: يَا رَسُولَ ٱللهِ، شَكَا حَاجَةً

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[1] Comer: Satan.

[2] Allâh's Messenger صلى الله عليه وسلم was inspired divinely by the whole story and this was the reason why he asked Abû Huraira though Abû Huraira had told him nothing.

dependants, so, I pitied him and let him go." Allâh's Messenger صلى الله عليه وسلم said, "Indeed, he told you a lie and he will be coming again." I believed that he would show up again as Allâh's Messenger صلى الله عليه وسلم had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allâh's Messenger صلى الله عليه وسلم. He said, "Leave me, for I am very needy and have many dependants. I promise I will not come back again." I pitied him and let him go. In the morning Allâh's Messenger صلى الله عليه وسلم asked me, "What did your prisoner do?" I replied, "O Allâh's Messenger! He complained of his great need and of too many dependants, so I took pity on him and set him free." Allâh's Messenger صلى الله عليه وسلم said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allâh's Messenger صلى الله عليه وسلم as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allâh will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite *Āyat-al-Kursî* — *Allâhu lâ ilâha illâ Huwal-Ḥaiy-ul Qaiyûm*'[1] till you finish the whole Verse. (If you do so), Allâh will appoint a guard for you who will stay with you and no Satan will come near

شَدِيدَةً، وَعِيَالًا، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ، قَالَ: (أَمَا إِنَّهُ قَدْ كَذَبَكَ، وَسَيَعُودُ). فَعَرَفْتُ أَنَّهُ سَيَعُودُ، لِقَوْلِ رَسُولِ ٱللهِ ﷺ: (إِنَّهُ سَيَعُودُ). فَرَصَدْتُهُ، فَجَاءَ يَحْثُو مِنَ الطَّعامِ، فَأَخَذْتُهُ فَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ ٱللهِ ﷺ، قَالَ: دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ، لاَ أَعُودُ، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ ٱللهِ ﷺ: (يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ؟). قُلْتُ: يَا رَسُولَ ٱللهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالًا، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ، قَالَ: (أَمَا إِنَّهُ كَذَبَكَ، وَسَيَعُودُ). فَرَصَدْتُهُ الثَّالِثَةَ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ ٱللهِ، وَهٰذَا آخِرُ ثَلاَثِ مَرَّاتٍ أَنَّكَ تَزْعُمُ لاَ تَعُودُ، ثُمَّ تَعُودُ. قَالَ: دَعْنِي أُعَلِّمْكَ كَلِمَاتٍ يَنْفَعُكَ ٱللهُ بِهَا، قُلْتُ مَا هُنَّ؟ قَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ: ﴿**ٱللهُ لاَ إِلٰهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ**﴾. حَتَّى تَخْتِمَ الآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ ٱللهِ حَافِظٌ، وَلاَ يَقْرَبَكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَخَلَّيْتُ سَبِيلَهُ، فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ ٱللهِ ﷺ: (مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟). قُلْتُ: يَا رَسُولَ

[1] *Sûrat Al-Baqarah,* Verse No: 255.

you till morning." So, I released him. In the morning, Allâh's Messenger صلى الله عليه وسلم asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allâh will benefit me, so I let him go." Allâh's Messenger صلى الله عليه وسلم asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite *Āyat-al-Kursî* from the beginning to the end —*Allâhu lâ ilâha illâ Huwal-Ḥaiy-ul-Qaiyûm* —', He further said to me, '(If you do so), Allâh will appoint a guard for you who will stay with you, and no Satan will come near you till morning.' " [Abû Huraira or another subnarrator) added that they (the companions) were very eager to do good deeds]. The Prophet صلى الله عليه وسلم said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abû Huraira?" Abû Huraira said, "No." He said, "It was Satan." *[3:505(B)-O.B]*

اَللهِ، زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللهُ بِهَا فَخَلَّيْتُ سَبِيلَهُ، قَالَ: (مَا هِيَ؟). قُلْتُ: قَالَ لِي: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ: ﴿اَللهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ﴾. وَقَالَ لِي: لَنْ يَزَالَ عَلَيْكَ مِنَ اللهِ حافِظٌ، وَلاَ يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ - وَكانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ - فَقَالَ النَّبِيُّ ﷺ: (أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مِنْذُ ثَلاَثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ). قُلْتُ: لاَ، قَالَ: (ذَاكَ شَيْطَانٌ).

CHAPTER 6. If a deputy sells something (in an illegal manner), the transaction is invalid.

٦ - باب: إِذَا بَاعَ الْوَكِيلُ بَيعاً فاسِداً فَبَيْعُهُ مَرْدُودٌ

1069. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Once Bilâl رضي الله عنه brought *Barnî* (i.e. a kind of dates) to the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم asked him, "From where have you brought these?" Bilâl replied, "I had some inferior type of dates and exchanged two *Ṣâ'* of it for one *Ṣâ'* of *Barnî* dates in order to give it to the Prophet صلى الله عليه وسلم to eat." Thereupon the Prophet صلى الله عليه وسلم said, "Beware! Beware! This is definitely *Riba* (usury)! This is definitely *Riba* (usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior

١٠٦٩ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ بِلاَلٌ إِلَى النَّبِيِّ ﷺ بِتَمْرٍ بَرْنِيٍّ، فَقَالَ لَهُ النَّبِيُّ ﷺ: (مِنْ أَيْنَ هٰذَا؟). قَالَ بِلاَلٌ: كانَ عِنْدِي تَمْرٌ رَدِيٌّ، فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ، لِيَطْعَمَ النَّبِيُّ ﷺ، فَقَالَ النَّبِيُّ ﷺ عِنْدَ ذٰلِكَ: (أَوَّهْ أَوَّهْ، عَيْنُ الرِّبَا عَيْنُ الرِّبَا، لاَ تَفْعَلْ، وَلٰكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِعِ التَّمْرَ بِبَيْعٍ آخَرَ، ثُمَّ اشْتَرِ بِهِ).

dates for money and then buy the superior kind of dates with that money." *[3:506-O.B]*

CHAPTER 7. To depute a person to carry out a (legal) Allâh's ordained punishment.

٧ - باب: الْوَكالَةِ فِي الحُدُودِ

1070. Narrated 'Uqba bin Al-Hârith رضي الله عنه: When An-Nu'aimân or his son was brought in a state of drunkenness, Allâh's Messenger صلى الله عليه وسلم ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks. *[3:509-O.B]*

١٠٧٠ : عَنْ عُقْبَةَ بْنِ الحَارِثِ رَضِيَ ٱللهُ عَنْهُ قَالَ: جِيءَ بِالنُّعَيْمَانِ، أَوِ ٱبْنِ النُّعَيْمانِ، شَارِبًا، فَأَمَرَ رَسُولُ ٱللهِ ﷺ مَنْ كانَ في الْبَيْتِ أَنْ يَضْرِبُوهُ، قَالَ: فَكُنْتُ أَنَا فِيمَنْ ضَرَبَهُ، فَضَرَبْنَاهُ بِالنِّعَالِ وَالجَرِيدِ.

40. THE BOOK OF CULTIVATION AND AGRICULTURE

٤٠ ـ كتاب ما جاء في الحرث والمزارعة

CHAPTER 1. The superiority of sowing seeds and planting trees.

١ ـ باب: فَضْلِ الزَّرْعِ والغَرْس

1071. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift from him." *[3:513-O.B]*

١٠٧١ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسانٌ، أَوْ بَهِيمَةٌ، إِلاَّ كانَ لَهُ بِهِ صَدَقَةٌ).

CHAPTER 2. What is to be afraid of the results of indulging in the agricultural mechanical equipment, or to transgress the prescribed limits.

٢ ـ باب: مَا يُحْذَرُ مِنْ عَوَاقِبِ الاشْتِغَالِ بِآلَةِ الزَّرْعِ أَوْ مُجَاوَزَةِ الحَدِّ الَّذي أُمِرَ بِهِ

1072. It is narrated that Abû Umâma Al-Bâhilî saw some agricultural equipments and said, "I heard the Prophet صلى الله عليه وسلم saying: 'There is no house in which these equipment enter except that Allâh will cause humiliation to enter it.' "[1] *[3:514-O.B]*

١٠٧٢ : عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ رَأَى سِكَّةً وَشَيْئًا مِنْ آلَةِ الحَرْثِ، فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لاَ يَدْخُلُ هٰذَا بَيْتَ قَوْمٍ إِلاَّ أَدْخَلَهُ ٱللهُ الذُّلَّ).

CHAPTER 3. Keeping a watch-dog for the farm.

٣ ـ باب: اقْتِنَاءِ الْكَلْبِ لِلْحَرْث

1073. Narrated (Abû Huraira) رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever keeps a dog, one *Qirâṭ* of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle." *[3:515-O.B]*

١٠٧٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قالَ رَسُولُ ٱللهِ ﷺ: (مَنْ أَمْسَكَ كَلْبًا، فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطٌ، إِلاَّ كَلْبَ حَرْثٍ أَوْ ماشِيَةٍ).

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[1] This *Ḥadîth* indicates that the profession of cultivation is often a source of oppression and humiliation especially under the feudal system. By indulging in this work, one may neglect *Jihâd* in Allâh's Cause and other important Allâh's obligations. It is also said that this *Ḥadîth* is concerned with those living near the enemies: If they got busy in agriculture and left *Jihâd*, the enemies might overcome and humiliate them. Of course, the *Ḥadîth* should not be taken literally. Farming is not undesirable itself but we should beware the results of indulging too much in it. (*Fatḥ Al-Bâri,* Vol 5, Page 402).

١٠٧٤: وعَنْهُ رَضِيَ ٱللّٰهُ عَنْهُ في رواية: (إِلاَّ كَلْبَ غَنَمٍ أَوْ حَرْثٍ أَوْ صَيْدٍ).

1074. Narrated (Abû Huraira) رضى الله عنه in another quotation: Unless the dog is (used) for (guarding) sheep or farms or for hunting. *[3:515-O.B]*

١٠٧٥ : وعَنْهُ رَضِيَ ٱللّٰهُ عَنْهُ في رواية أخرى: (إِلاَّ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ).

1075. Narrated (Abû Huraira) رضى الله عنه in another quotation: Unless it is kept for hunting or (for guarding) cattle. *[3:515-O.B]*

٤ - باب: اسْتِعْمَالِ الْبَقَرِ لِلحِرَاثَةِ

CHAPTER 4. Employing oxen for ploughing.

١٠٧٦ : وعَنْهُ رَضِيَ ٱللّٰهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (بَيْنَما رَجُلٌ رَاكِبٌ عَلَى بَقَرَةٍ الْتَفَتَتْ إِلَيْهِ، فَقَالَتْ: لَمْ أُخْلَقْ لِهٰذَا، خُلِقْتُ لِلْحِرَاثَةِ، قَالَ: آمَنْتُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَأَخَذَ ٱلذِّئْبُ شَاةً فَتَبِعَهَا الرَّاعِي، فَقَالَ ٱلذِّئْبُ: مَنْ لَهَا يَوْمَ السَّبُعِ، يَوْمَ لاَ رَاعِيَ لَهَا غَيْرِي، قَالَ: آمَنْتُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ). قَالَ الراوي عَنْ أَبِي هُرَيْرَةَ: وَمَا هُمَا يَوْمَئِذٍ فِي الْقَوْمِ.

1076. Narrated (Abû Huraira) رضى الله عنه: The Prophet صلى الله عليه وسلم said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for ploughing.'" The Prophet صلى الله عليه وسلم added, "I, Abû Bakr and 'Umar believe in this story." The Prophet صلى الله عليه وسلم further said, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except I?' After narrating it, the Prophet صلى الله عليه وسلم said, "I, Abû Bakr and 'Umar too believe it." [Abû Salama (a subnarrator) said] Abû Huraira added: "And they Abû Bakr and 'Umar were not present then."[1] *[3:517-O.B]*

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[1] It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madîna as narrated in *Musnad Imâm Aḥmad* in the *Musnad* of Abu Sa'îd Al-Khudrî رضى الله عنه (Vol. 3, Page 83): Narrated Abu Sa'îd Al-Khudrî رضى الله عنه: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allâh, you have taken the provision from me which Allâh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being". The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allâh (صلى الله عليه وسلم) in Yathrib (Al-Madîna) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna, cornered his sheep in a place, and came to Allâh's Messenger (Muḥammad صلى الله عليه وسلم) and informed the whole story. Allâh's Messenger ordered for the proclamation of a congregational *Ṣalât* (prayer) (صلاة جامعة), then he صلى الله عليه وسلم came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allâh's Messenger صلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him=

CHAPTER 5. (It is permissible for one) to say to another, "Look after my date-palm trees or other trees and share the fruits with me."

٥ - باب: إذا قال: أكْفِنِي مَؤُونَةَ النَّخْلِ

1077. Narrated (Abû Huraira) رضي الله عنه : The *Anṣâr* said to the Prophet صلى الله عليه وسلم "Distribute the date-palm trees between us and our emigrant brothers." He replied, "No." The *Anṣâr* said (to the emigrants), "Look after the trees (water and watch them) and share the fruits with us." The emigrants said, "We listen and obey." *[3:518-O.B]*

١٠٧٧ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قالَتِ الأَنْصَارُ لِلنَّبِيِّ ﷺ: ٱقْسِمْ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخِيلَ. قَالَ: (لاَ). فَقَالُوا: تَكْفُونَا المَؤُونَةَ، وَنَشْرَكْكُمْ فِي الثَّمَرَةِ، قَالُوا: سَمِعْنَا وَأَطَعْنَا.

1078. Narrated Rafi' bin Khadîj رضي الله عنه : We worked on farms more than anybody else in Al-Madîna. We used to rent the land at the yield of specific delimited portion of it to be given to the landlord. Sometimes the vegetation of that portion was affected by blights etc., while the rest remained safe and vice versa, so the Prophet صلى الله عليه وسلم forbade this practice. At that time gold or silver were not used (for renting the land). *[3:520-O.B]*

١٠٧٨ : عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ ٱللهُ عَنْهُ قالَ: كُنَّا أَكْثَرَ أَهْلِ المَدِينَةِ مُزْدَرَعًا، كُنَّا نُكْرِي الأَرْضَ بِالنَّاحِيَةِ مِنْهَا مُسَمًّى لِسَيِّدِ الأَرْضِ، قَالَ: فَمِمَّا يُصَابُ ذٰلِكَ وَتَسْلَمُ الأَرْضُ، وَمِمَّا يُصَابُ الأَرْضُ وَيَسْلَمُ ذٰلِكَ، فَنُهِينَا، وَأَمَّا الذَّهَبُ وَالوَرِقُ فَلَمْ يَكُنْ يَوْمَئِذٍ.

CHAPTER 6. Temporary share-cropping contract on basis of dividing the yield into two halves, one for each partner etc.

٦ - باب: المُزَارَعَةِ بِالشَّطْرِ

1079. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم concluded a contract with the people of Khaibar to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet صلى الله عليه وسلم used to give his wives one hundred *Wasq* each, eighty

١٠٧٩ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ عَامَلَ خَيْبَرَ بِشَطْرِ ما يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ مِائَةَ وَسْقٍ، ثَمَانِينَ وَسْقَ تَمْرٍ وَعِشْرِينَ وَسْقَ شَعِيرٍ.

═ (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him." [*Musnad Imâm Aḥmad*, Vol. 3, Page 83, in the *Musnad* of Abu Sa'îd Al-Khudrî].

Wasq of dates and twenty *Wasq* of barley. *[3:521-O.B]*

1080. Narrated Ibn 'Abbâs رضى الله عنهما: That the Prophet صلى الله عليه وسلم had not forbidden it (share cropping) but said, "It is more beneficial for one to give his land free to one's brother than to charge him a fixed rental."[1] *[3:523-O.B]*

١٠٨٠ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا - أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنِ الكِرَاءِ، وَلٰكِنْ قَالَ: (أَنْ يَمْنَحَ أَحَدُكُمْ أَخاهُ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهِ خَرْجًا مَعْلُومًا).

CHAPTER 7. The *'Auqâf* (i.e. endowments) of the companions of the Prophet صلى الله عليه وسلم and the land of *<u>Kh</u>arâj* (*Zakât*), the contracts of share-cropping and other agreements of the companions.

٧ - باب: أَوْقَافِ أَصْحَابِ النَّبِيِّ ﷺ وَأَرْضِ الخَرَاجِ وَمُزَارَعَتِهِمْ وَمُعَامَلَتِهِمْ

1081. Narrated 'Umar رضى الله عنه: "But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet صلى الله عليه وسلم distributed the land of <u>Kh</u>aibar."[2] *[3:527-O.B]*

١٠٨١ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ: لَوْلاَ آخِرُ المُسْلِمِينَ، مَا فَتَحْتُ قَرْيَةً إِلاَّ قَسَمْتُهَا بَيْنَ أَهْلِهَا، كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ.

CHAPTER 8. Whoever cultivates neglected uncultivated land belonging to nobody (will own it).

٨ - باب: مَنْ أَحْيَا أَرْضاً مَوَاتاً

1082. Narrated 'Âi<u>sh</u>a رضى الله عنها: The Prophet صلى الله عليه وسلم said, "He who cultivates land that does not belong to anybody is more rightful (to own it)." 'Urwa said, "'Umar gave the same verdict in his caliphate." *[3:528-O.B]*

١٠٨٢ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا، أَنَّ النَّبِيِّ ﷺ قَالَ: (مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لأَحَدٍ فَهُوَ أَحَقُّ).

1083. Narrated Ibn 'Umar رضى الله عنهما: 'Umar رضى الله عنه expelled the Jews and the Christians from Ḥijâz. When Allâh's Messenger صلى الله عليه وسلم had conquered <u>Kh</u>aibar, he wanted to expel the Jews from it as its land became the

١٠٨٣ : عَنِ ابنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

أَجْلَى عُمَرُ رَضِيَ ٱللهُ عَنْهُ الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ ٱلحِجَازِ، وَكَانَ

[1] Share-cropping is not forbidden, but it is recommended that one should let his Muslim brethren utilize one's own land without charging them anything.

[2] 'Umar رضى الله عنه meant to keep the land as *Waqf* for the Muslims to benefit by through the *<u>Kh</u>arâj* (*Zakât* of cultivated land).

property of Allâh, His Messenger, and the Muslims. Allâh's Messenger صلى الله عليه وسلم intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the fruits. Allâh's Messenger صلى الله عليه وسلم told them, "We will let you stay on this condition, as long as we wish." So, they (i.e. Jews) kept on living there until 'Umar forced them to go towards Taimâ' and Arîḥâ'. *[3:531-O.B]*

رَسُولُ ٱللهِ ﷺ، لَمَّا ظَهَرَ عَلَى خَيْبَرَ، أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، وَكَانَتِ الأَرْضُ حِينَ ظَهَرَ عَلَيْهَا للهِ وَلِرَسُولِهِ ﷺ وَلِلْمُسْلِمِينَ، وَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، فَسأَلَتِ الْيَهُودُ رَسُولَ ٱللهِ ﷺ لِيُقِرَّهُمْ بِهَا أَنْ يَكْفُوا عَمَلَهَا، وَلَهُمْ نِصْفُ الثَّمَرِ، فَقَالَ لَهُمْ رَسُولُ ٱللهِ ﷺ: (نُقِرُّكُمْ بِهَا عَلَى ذٰلِكَ مَا شِئْنَا). فَقَرُّوا بِهَا حَتَّى أَجْلاَهُمْ عُمَرُ إِلَى تَيْماءَ وَأَرِيحَاءَ.

CHAPTER 9. The companions of the Prophet صلى الله عليه وسلم used to share the yields and fruits of their farms with each other gratis.

٩ - باب: مَا كانَ أَصْحَابُ النَّبِيِّ ﷺ يُوَاسِي بَعضُهُمْ بَعْضاً فِي الزِّرَاعَةِ والثَّمَرَةِ

1084. Narrated Râfi'bin Khadîj رضى الله عنه : My uncle Zuhair said, "Allâh's Messenger صلى الله عليه وسلم forbade us to do a thing which was a source of help to us." I said, "Whatever Allâh's Messenger صلى الله عليه وسلم said was right." He said, "Allâh's Messenger صلى الله عليه وسلم sent for me and asked, 'What are you doing with your farms?' I replied, 'We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (rivers) for the rent, or rent it for some *Awsuq* of barley and dates.'[1] Allâh's Messenger صلى الله عليه وسلم said, 'Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it

١٠٨٤ : عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ عَمِّي ظُهَيْرُ بْنُ رَافِعٍ: لَقَدْ نَهَانَا رَسُولُ ٱللهِ ﷺ عَنْ أَمْرٍ كَانَ بِنَا رَافِقًا، قُلْتُ: مَا قَالَ رَسُولُ ٱللهِ ﷺ فَهُوَ حَقٌّ، قَالَ: دَعَانِي رَسُولُ ٱللهِ ﷺ، قَالَ: (مَا تَصْنَعُونَ بِمَحَاقِلِكُمْ؟). قُلْتُ: نُؤَاجِرُهَا عَلَى الرُّبُعِ، وَعَلَى الأَوْسُقِ مِنَ التَّمْرِ وَالشَّعِيرِ، قَالَ: (لاَ تَفْعَلُوا، ٱزْرَعُوهَا، أَوْ أَزْرِعُوهَا، أَوْ أَمْسِكُوهَا). قَالَ رَافِعٌ: قُلْتُ: سَمْعًا وَطَاعَةً.

[1] The majority of the religious scholars agree that to rent the land for its yields was not allowed by the Prophet صلى الله عليه وسلم but to rent it for money was allowed. Please see *Fath Al-Bâri*, Vol. 5, Page 432.

uncultivated.' I said, 'We hear and obey.' " *[3:532-O.B]*

1085. Narrated (Nâfi' رضي الله عنه): Ibn 'Umar رضي الله عنهما used to rent his farms in the time of Abû Bakr, 'Umar, 'Uthmân, and in the early days of Mu'âwiya. Then he was told the narration of Râfi' bin Khadîj that the Prophet صلى الله عليه وسلم had forbidden the renting of farms. Ibn 'Umar went to Râfi' and I accompanied him. He asked Râfi' who replied that the Prophet صلى الله عليه وسلم had forbidden the renting of farms. Ibn 'Umar said, "You know that we used to rent our farms in the lifetime of Allâh's Messenger صلى الله عليه وسلم for the yield of the banks of the water streams (rivers) and for certain amount of *At-Tibn* (i.e. chopped straw[1]). *[3:535-O.B]*

١٠٨٥ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا أَنَّهُ كَانَ يُكْرِي مَزَارِعَهُ، عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمانَ، وَصَدْرًا مِنْ إِمَارَةِ مُعَاوِيَةَ. ثُمَّ حُدِّثَ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ المَزَارِعِ، فَذَهَبَ ابْنُ عُمَرَ إِلَى رَافِعٍ، فَسَأَلَهُ، فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ كِرَاءِ المَزَارِعِ، فَقَالَ ابْنُ عُمَرَ: قَدْ عَلِمْتَ أَنَّا كُنَّا نُكْرِي مَزَارِعَنَا عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ بِمَا عَلَى الأَرْبِعَاءِ، وَبِشَيْءٍ مِنَ التِّبْنِ.

1086. Narrated (Sâlim): 'Abdullâh bin 'Umar رضي الله عنهما said, "I knew that the land was rented for cultivation in the lifetime of Allâh's Messenger صلى الله عليه وسلم". Later on Ibn 'Umar was afraid that the Prophet صلى الله عليه وسلم had forbidden it, and he had no knowledge of it, so he gave up renting his land. *[3:536-O.B]*

١٠٨٦: وعَنْهُ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ: كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ ٱللهِ ﷺ أَنَّ الأَرْضَ تُكْرَى، ثُمَّ خَشِيَ عَبْدُ ٱللهِ أَنْ يَكُونَ النَّبِيُّ ﷺ قَدْ أَحْدَثَ فِي ذٰلِكَ شَيْئًا لَمْ يَكُنْ يَعْلَمُهُ، فَتَرَكَ كِرَاءَ الأَرْضِ.

CHAPTER 10.

١٠ - باب:

1087. Narrated Abû Huraira رضي الله عنه: Once the Prophet صلى الله عليه وسلم was narrating (a story), while a bedouin was sitting with him, (saying) "One of the inhabitants of Paradise will ask Allâh to allow him to cultivate the land. Allâh will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.' " The Prophet صلى الله عليه وسلم added, "When the

١٠٨٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَوْمًا يُحَدِّثُ، وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ: (أَنَّ رَجُلًا مِنْ أَهْلِ الجَنَّةِ ٱسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ، فَقَالَ لَهُ: أَلَسْتَ فِيمَا شِئْتَ؟ قَالَ: بَلَى، وَلٰكِنِّي أُحِبُّ أَنْ أَزْرَعَ، قَالَ: فَبَذَرَ،

[1] In some copies of *Al-Bukhâri*, it is written *At-Tin* (figs) instead of *At-Tibn* (chopped straw).

فَبَادَرَ الطَّرْفَ نَبَاتُهُ وَٱسْتِوَاؤُهُ وَٱسْتِحْصَادُهُ، فَكَانَ أَمْثَالَ الجِبَالِ، فَيَقُولُ ٱللهُ: دُونَكَ يَا ٱبْنَ آدَمَ، فَإِنَّهُ لاَ يُشْبِعُكَ شَيْءٌ). فَقَالَ الأَعْرَابِيُّ: وَٱللهِ لاَ تَجِدُهُ إِلاَّ قُرَشِيًّا أَوْ أَنْصَارِيًّا، فَإِنَّهُمْ أَصْحَابُ زَرْعٍ، وَأَمَّا نَحْنُ فَلَسْنَا بِأَصْحَابِ زَرْعٍ، فَضَحِكَ النَّبِيُّ ﷺ.

man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allâh will then say to him, 'O son of Ādam! Take it and gather (the yield); nothing satisfies you.' " On that, the bedouin said, "The man must be either from Quraish (i.e. an emigrant) or an *Anṣâri*, for they are farmers, whereas we are not farmers." The Prophet صلى الله عليه وسلم smiled (at this). *[3:538-O.B]*

41. THE BOOK OF WATERING

٤١ ـ كتابُ المساقاة

CHAPTER 1. Distribution of water.

١ ـ باب: في الشُّرْب

1088. Narrated Sahl bin Sa'd رضى الله عنه: A tumbler (full of milk or water) was brought to the Prophet صلى الله عليه وسلم who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present and on his left side there were old men. The Prophet صلى الله عليه وسلم asked, "O boy, will you allow me to give it (i.e. the rest of the drink) to the old men?" The boy said, "O Allâh's Messenger! I will not give preference to anyone over me to drink the rest of it from which you have drunk." So, the Prophet صلى الله عليه وسلم gave it to him. *[3:541-O.B]*

١٠٨٨ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللّٰهُ عَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِقَدَحٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ أَصْغَرُ الْقَوْمِ، وَالأَشْيَاخُ عَنْ يَسَارِهِ، فَقَالَ: (يَا غُلَامُ، أَتَأْذَنُ لِي أَنْ أُعْطِيَهُ الأَشْيَاخَ). قَالَ: مَا كُنْتُ لأُوثِرَ بِفَضْلِي مِنْكَ أَحَدًا يَا رَسُولَ ٱللّٰهِ، فَأَعْطَاهُ إِيَّاهُ.

1089. (Narrated Az-Zuhrî): Anas bin Mâlik رضى الله عنه said, that once a domestic sheep was milked for Allâh's Messenger صلى الله عليه وسلم while he was in the house of Anas bin Mâlik. The milk was mixed with water drawn from the well in Anas' house. A tumbler of it was presented to Allâh's Messenger صلى الله عليه وسلم who drank from it. Then Abû Bakr was sitting on his left side and a bedouin on his right side. When the Prophet صلى الله عليه وسلم removed the tumbler from his mouth, 'Umar was afraid that the Prophet صلى الله عليه وسلم might give it to the bedouin, so he said. "O Allâh's Messenger! Give it to Abû Bakr who is sitting by your side." But the Prophet صلى الله عليه وسلم gave it to the bedouin who was to his right and said, "You should start with the one on your right side." *[3:542-O.B]*

١٠٨٩ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللّٰهُ عَنْهُ أَنَّهُ قَالَ: حُلِبَتْ لِرَسُولِ ٱللّٰهِ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ شَاةٌ دَاجِنٌ، فِي دَارِي، وَشِيبَ لَبَنُهَا بِمَاءٍ مِنَ الْبِئْرِ الَّتِي فِي دَارِي، فَأَعْطَى رَسُولَ ٱللّٰهِ ﷺ الْقَدَحَ فَشَرِبَ مِنْهُ، حَتَّى إِذَا نَزَعَ الْقَدَحَ مِنْ فِيهِ، وَعَلَى يَسَارِهِ أَبُو بَكْرٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، فَقَالَ عُمَرُ، وَخَافَ أَنْ يُعْطِيَهُ الأَعْرَابِيَّ: أَعْطِ أَبَا بَكْرٍ يَا رَسُولَ ٱللّٰهِ عِنْدَكَ، فَأَعْطَاهُ الأَعْرَابِيَّ الَّذِي عَلَى يَمِينِهِ، ثُمَّ قَالَ: (الأَيْمَنَ فَالأَيْمَنَ).

CHAPTER 2. Whoever said, "The owner of the water has the right to drink till he is satisfied."

٢ ـ باب: مَنْ قَال إنَّ صَاحِبَ المَاءِ أَحَقُّ بالمَاءِ حَتَّى يرْوَى

1090. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said,

١٠٩٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللّٰهُ عَنْهُ:

"Do not withhold the superfluous water, for that will prevent people from grazing their cattle."[1] *[3:543-O.B]*

أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلأُ).

1091. Narrated (Abû Huraira) رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم said, "Do not withhold the superfluous water in order to withhold the superfluous grass." *[3:544-O.B]*

١٠٩١ وعَنْهُ في رواية: أَنَّ رَسُولَ ٱللهِ ﷺ قال: (لاَ تَمْنَعُوا فَضْلَ الْمَاءِ لِتَمْنَعُوا بِهِ فَضْلَ الْكَلإِ).

CHAPTER 3. Disputes and controversies about wells and the settlement of such disputes and controversies.

٣ - باب: الْخُصُومَةِ فِي الْبِئْرِ وَالْقَضَاءِ فِيهَا

1092. Narrated 'Abdullâh (bin Mas'ûd) رضي الله عنه : The Prophet صلى الله عليه وسلم said: "Whoever takes a false oath to deprive somebody of his property will meet Allâh while He will be angry with him." Allâh revealed: "Verily those who purchase a small gain at the cost of Allâh's Covenant, and their oaths." (V.3:77) Al-Ash'ath came (to the place where 'Abdullâh was narrating) and said, "What has Abû 'Abdur Raḥmân (i.e. 'Abdullâh) been telling you? This Verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet صلى الله عليه وسلم asked me to bring witnesses (to confirm my claim). I said, 'I don't have witnesses.' He said, 'Let the defendant take an oath then.' I said, 'O Allâh's Messenger! He will take a (false) oath immediately!' Then the Prophet صلى الله عليه وسلم mentioned as above and Allâh revealed the Verse to confirm what he had said." *[3:546-O.B]*

١٠٩٢ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ:

عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ حَلَفَ عَلَى يَمِينٍ يَقْتَطِعُ بِهَا مَالَ ٱمْرِئٍ مُسْلِمٍ، هُوَ عَلَيْهَا فَاجِرٌ، لَقِيَ ٱللهَ وَهُوَ عَلَيْهِ غَضْبَانُ). فَأَنْزَلَ ٱللهُ تَعَالَى: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾. الآيَةَ، فَجَاءَ الأَشْعَثُ فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمٰنِ؟ فِيَّ أُنْزِلَتْ هٰذِهِ الآيَةُ، كَانَتْ لِي بِئْرٌ فِي أَرْضِ ابْنِ عَمٍّ لِي، فَقَالَ لِي: (شُهُودَكَ). قُلْتُ: مَا لِي شُهُودٌ، قَالَ: (فَيَمِينُهُ). قُلْتُ: يَا رَسُولَ ٱللهِ، إِذًا يَحْلِفَ، فَذَكَرَ النَّبِيُّ ﷺ هٰذَا الحَدِيثَ، فَأَنْزَلَ ٱللهُ ذٰلِكَ تَصْدِيقًا لَهُ.

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[1] This *Ḥadîth* means that if one has a well near which there is a pasture and there is no other source of water in the area, one should not withhold the water from the sheep grazing there, for that would make it impossible for the sheep to graze there as they would be in great need of water after grazing. So, to withhold the water means to prevent sheep from grazing as well. (*Fatḥ Al-Bâri,* Vol. 5, Page 429).

CHAPTER 4. The sin of him who withholds water from way-farer and travellers.

٤ - باب: إثْمِ مَنْ مَنَعَ ابْنَ السَّبِيلِ مِنَ المَاءِ

1093. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "There are three types of people whom Allâh will neither look at them on the Day of Resurrection, nor will He purify them (from sins) and they shall have a painful torment. They are:

1. A man possessed superfluous water, on a way and he withheld it from travellers.
2. A man who gave a *Bai'a* (pledge) to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied.
3. And a man displayed his goods for sale after the *'Asr* prayer (and took a false oath by) saying, 'By Allâh, except Whom none has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them)."

The Prophet صلى الله عليه وسلم then recited:- "Verily! Those who purchase a small gain at the cost of Allâh's Covenant and their oaths." (V.3:77) *[3:547-O.B]*

١٠٩٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (ثَلاَثَةٌ لاَ يَنْظُرُ ٱللهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ كَانَ لَهُ فَضْلُ مَاءٍ بِالطَّرِيقِ فَمَنَعَهُ مِنِ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ إِمَامًا لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخِطَ، وَرَجُلٌ أَقَامَ سِلْعَتَهُ بَعْدَ الْعَصْرِ فَقَالَ: وَٱللهِ الَّذِي لاَ إِلٰهَ غَيْرُهُ، لَقَدْ أَعْطَيْتُ بِهَا كَذَا وَكَذَا، فَصَدَّقَهُ رَجُلٌ). ثُمَّ قَرَأَ هٰذِهِ الآيَةَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾.

CHAPTER 5. The superiority of providing water (to those who need it).

٥ - باب: فَضْلِ سَقْيِ المَاءِ

1094. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man

١٠٩٤ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (بَيْنَا رَجُلٌ يَمْشِي، فَاشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِئْرًا فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ فَإِذَا هُوَ بِكَلْبٍ

said, 'This (dog) is suffering from the same problem as that of mine'. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allâh thanked him for his (good) deed and forgave him." The people asked, "O Allâh's Messenger! Is there a reward for us in serving (the) animals.?" He replied, "Yes, there is a reward for serving any animate." *[3:551-O.B]*

يَلْهَثُ، يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ: لَقَدْ بَلَغَ هٰذَا مِثْلَ الَّذِي بَلَغَ بِي، فَمَلأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقِيَ فَسَقَى الْكَلْبَ، فَشَكَرَ ٱللهُ لَهُ فَغَفَرَ لَهُ). قَالُوا: يَا رَسُولَ ٱللهِ، وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ: (فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ).

CHAPTER 6. Whoever thinks that the owner of a tank or of a leather water container has more right to use the water than any other person.

٦ - باب: مَنْ رَأَى أَنَّ صَاحِبَ الحَوْضِ أَوِ القِرْبَةِ أَحَقُّ بِمَائِهِ

1095. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "By Him in Whose Hands my soul is, I will drive men (some people) out from my Tank [*Ḥauḍ (Al-Kaûṯhar)*] on the Day of Resurrection as strange camels are expelled from a private tank (trough)." *[3:555-O.B]*

١٠٩٥ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لأَذُودَنَّ رِجَالًا عَنْ حَوْضِي، كَمَا تُذَادُ الْغَرِيبَةُ مِنَ الإِبِلِ عَنِ الحوْضِ).

1096. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There are three types of people whom Allâh will neither speak to them, nor look at them on the Day of Resurrection. (They are):

1. A man who takes an oath falsely that he has been offered for his goods so much more than what he is given,
2. A man who takes a false oath after the *'Aṣr* prayer in order to grab a Muslim's property, and
3. A man who withholds his superfluous water. Allâh will say to him, "Today I will withhold My Grace from you as you withheld the superfluity of what you had not created." *[3:557-O.B]*

١٠٩٦ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ ٱللهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ: رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ لَقَدْ أَعْطَي بِهَا أَكْثَرَ مِمَّا أَعْطَي وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مَائِهِ فَيَقُولُ ٱللهُ: الْيَوْمَ أَمْنَعُكَ فَضْلِي كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ يَدَاكَ).

CHAPTER 7. No *Hima* (private pasture) except according to what Allâh and His Messenger صلى الله عليه وسلم did.[1]

٧ - باب: لاَ حِمَىٰ إِلاَّ لِلَّهِ وَرَسُولِهِ

1097. Narrated Aṣ-Ṣa'b bin Jaththama رضي الله عنه : Allah's Messenger صلى الله عليه وسلم said, "No *Hima*[2] except for Allâh and His Messenger صلى الله عليه وسلم.[3] *[3:558-O.B]*

١٠٩٧ : عَنِ الصَّعْبِ بْنِ جَثَّامَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: (لاَ حِمَىٰ إِلاَّ لِلَّهِ وَلِرَسُولِهِ).

CHAPTER 8. Drinking water by people and watering animals from the rivers.

٨ - باب: شُرْبِ النَّاسِ وَسَقْيِ الدَّوَابِّ مِنَ الأَنْهَارِ

1098. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one's living), or a burden to a third.[4] He to whom the horse will be a source of reward is the one who keeps it in Allâh's Cause (prepare it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and

١٠٩٨ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ ٱللَّهُ عَنْهُ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: (الخَيْلُ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ: فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ ٱللَّهِ، فَأَطَالَ بِهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذٰلِكَ مِنَ المَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهُ ٱنْقَطَعَ طِيَلُهَا، فَٱسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ، كَانَتْ آثَارُهَا وَأَرْوَاثُهَا حَسَنَاتٍ

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[1] This means that the *Imâm* has the right to assign certain pastures for certain purposes (e.g. for grazing the animals of the *Zakât*). Nobody would then have the right to use the pastures for other purposes. (*Fatḥ Al-Bâri,* Vol. 5, Page 771).

[2] The origin of this word is that when an Arab chief came to a certain place suitable for pasturing, he would let his dog bark at a high place. The area across which the sound of the dog spread would be a private pasture for the chief's cattle and nobody else would have the right to graze his cattle in it. So *Hima* means a private pasture, originally belonging to nobody, and nobody is allowed to cultivate it, but it is kept for grazing private animals. (*Fatḥ Al-Bâri,* Vol. 5, Page 772).

[3] Allâh's Messenger صلى الله عليه وسلم and the Muslim leaders only have the right to keep pastures of this sort; no individual has the right to keep *Hima* for his personal good as the Arabs used to do in the Pre-Islâmic Period of Ignorance. (Ibid).

[4] Horses are kept as a means of conveyance or for commercial purposes. One may use them in the way that pleases Allâh and gets a reward for his obedience, another may use them in disobeying Allâh and is consequently punished, and still another may use them just for earning his living. (*Qasṭalâni,* Vol. 4, Page 206).

crosses one or two hills, then all its foot-steps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allâh's Right (i.e. *Zakât*) (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him." When Allâh's Messenger صلى الله عليه وسلم was asked about donkeys, he replied, "Nothing particular was revealed to me regarding them except this general unique Verse which is applicable to everything: 'Whoever does good equal to the weight of an atom (or a small ant) shall see it (its reward). And whoever does evil, equal to the weight of an atom shall see it (its recompense) (on the Day of Resurrection).' "[1] *[3:559-O.B]*

لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ، وَلَمْ يُرِدْ أَنْ يَسْقِيَ كَانَ ذٰلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذٰلِكَ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا، ثُمَّ لَمْ يَنْسَ حَقَّ ٱللهِ فِي رِقَابِهَا، وَلَا ظُهُورِهَا، فَهِيَ لِذٰلِكَ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً لأَهْلِ الإِسْلَامِ، فَهِيَ عَلَى ذٰلِكَ وِزْرٌ). وَسُئِلَ رَسُولُ ٱللهِ ﷺ عَنِ الحُمُرِ؟، فَقَالَ: (مَا أُنْزِلَ عَلَيَّ فِيهَا شَيْءٌ إِلاَّ هٰذِهِ الآيَةُ الجَامِعَةُ الْفَاذَّةُ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾).

CHAPTER 9. The selling of wood and grass.

٩ - باب: بَيْعِ الحَطَبِ وَالكَلأِ

1099. (Narrated Ḥusain bin 'Alî رضي الله عنهما) : 'Alî bin Abî Ṭâlib رضي الله عنه said, "I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allâh's Messenger صلى الله عليه وسلم gave me another she-camel. I let both of them kneel at the door of one of the *Anṣâr*, intending to carry

١٠٩٩ : عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ:

أَصَبْتُ شَارِفًا مَعَ رَسُولِ ٱللهِ ﷺ فِي مَغْنَمٍ يَوْمَ بَدْرٍ، قَالَ: وَأَعْطَانِي رَسُولُ ٱللهِ ﷺ شَارِفًا أُخْرَى، فَأَنَخْتُهُمَا يَوْمًا

[1] This means that if one treats his donkeys kindly and does not overburden them, he will be rewarded for that in the Hereafter, and if he does the opposite he will gain the fruit of his ill-behaviour. (*Qasṭalâni*, Vol. 4, Page 207).

Idhkhir on them, to sell it and use its price for my wedding banquet on marrying Fâṭima. A goldsmith from Banî Qainuqâ' was with me. Ḥamza bin 'Abdul-Muṭṭalib was in that house drinking wine and a lady singer was reciting: 'O Ḥamza (kill) the (two) fat old she-camels (and serve them to your guests).' So Ḥamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers." 'Alî رضى الله عنه further said, "When I saw that dreadful sight, I went to the Prophet صلى الله عليه وسلم and told him the news. The Prophet صلى الله عليه وسلم came out in the company of Zaid bin Hâritha who was with him then, and I too went with them. He went to Ḥamza and spoke harshly to him. Ḥamza looked up and said, 'Aren't you only the slaves of my forefathers?' The Prophet صلى الله عليه وسلم retreated and went out. This incident happened before the prohibition of drinking (alcoholic drinks)." *[3:563-O.B]*

عِنْدَ بَابِ رَجُلٍ مِنَ الأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرًا لأَبِيعَهُ، وَمَعِي صَائِغٌ مِنْ بَنِي قَيْنُقَاعَ، فَأَسْتَعِينُ بِهِ عَلَى وَلِيمَةِ فَاطِمَةَ، وَحَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذٰلِكَ الْبَيْتِ مَعَهُ قَيْنَةٌ، فَقَالَتْ: أَلاَ يَا حَمْزُ لِلشُّرُفِ النِّوَاءِ. فَثَارَ إِلَيْهِمَا حَمْزَةُ بِالسَّيْفِ، فَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِما. قَالَ عَلِيٌّ رَضِيَ ٱللهُ عَنْهُ: فَنَظَرْتُ إِلَى مَنْظَرٍ أَفْظَعَنِي، فَأَتَيْتُ نَبِيَّ ٱللهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَأَخْبَرْتُهُ الْخَبَرَ، فَخَرَجَ وَمَعَهُ زَيْدٌ، فَٱنْطَلَقْتُ مَعَهُ، فَدَخَلَ عَلَى حَمْزَةَ، فَتَغَيَّظَ عَلَيْهِ، فَرَفَعَ حَمْزَةُ بَصَرَهُ وَقَالَ: هَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لآبَائِي. فَرَجَعَ رَسُولُ ٱللهِ ﷺ يُقَهْقِرُ حَتَّى خَرَجَ عَنْهُمْ، وَذٰلِكَ قَبْلَ تَحْرِيمِ الْخَمْرِ.

CHAPTER 10. The uncultivated pieces of land (granted by the ruler to some individuals).

١٠ - باب: القَطَائِع

1100. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم decided to grant a portion of (the uncultivated land of) Bahrain to the *Anṣâr*. The *Anṣâr* said, "(We will not accept it) till you give a similar portion to our emigrant brothers (from Quraish)." He said, "(O *Anṣâr*!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection)."[1] *[3:564-O.B]*

١١٠٠ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَرَادَ النَّبِيُّ ﷺ أَنْ يُقْطِعَ مِنَ الْبَحْرَيْنِ، فَقَالَتِ الأَنْصَارُ: حَتَّى تُقْطِعَ لإِخْوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَ الَّذِي تُقْطِعُ لَنَا، قَالَ: (سَتَرَوْنَ بَعْدِي أَثَرَةً، فَٱصْبِرُوا حَتَّى تَلْقَوْنِي).

[1] This prophecy was a sign of the Prophethood of Allah's Messenger صلى الله عليه وسلم. It came true that the Quraish kings had the source of wealth and power in their hands. The =

CHAPTER 11. One may have the right to pass through a garden or to have a share in the date-palms. [See *Fath Al-Bâri*, Vol. 5, Pages 446, 447].

١١ - باب: الرَّجُلِ يَكُونُ لَهُ مَمَرٌّ أَوْ شِرْبٌ فِي حَائِطٍ أَوْ نَخْلٍ

1101. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "If somebody buys date-palms after they have been pollinated, the fruits will belong to the seller unless the buyer stipulates the contrary. If somebody buys a slave having some property, the property will belong to the seller unless the buyer stipulates that it should belong to him." *[3:566(A)-O.B]*

١١٠١ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (مَنِ ٱبْتَاعَ نَخْلًا بَعْدَ أَن تُؤَبَّرَ فَثَمَرَتُهَا لِلْبَائِعِ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ، وَمَنِ ٱبْتَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلَّذِي بَاعَهُ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ).

= Prophet صلى الله عليه وسلم tells the *Ansâr* to be patient and wait for a great reward in the Hereafter as a compensation for the pleasures they would miss in this life.

42. THE BOOK OF LOANS, PAYMENT OF LOANS, FREEZING OF PROPERTY AND BANKRUPTCY

٤٢ ـ كتابُ فِي الاستقراض وأداءِ الدُّيونِ والحَجْرِ والتفليس

CHAPTER 1. Whoever takes the money of the people intending to repay it or to spoil it.

١ ـ باب: مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَوْ إِتْلافَهَا

1102. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever takes the money of the people with the intention of repaying it, Allâh will repay it on his behalf, and whoever takes it in order to spoil it, then Allâh will spoil him." *[3:572-O.B]*

١١٠٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى ٱللهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ إِتْلافَهَا أَتْلَفَهُ ٱللهُ).

CHAPTER 2. Repayment of debts.

٢ ـ باب: أَدَاءِ الدُّيُونِ

1103. Narrated Abû Dhar رضي الله عنه : Once, while I was in the company of the Prophet صلى الله عليه وسلم, he saw the mountain of Uhud and said, "I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinâr remains of it with me for more than three days (i.e. I will spend all of it in Allâh's Cause), except that Dinâr which I will keep for repaying debts." Then he said, "Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allâh's Cause), and they are few in number." Then he ordered me to stay at my place and went not far away. I heard a voice and intended to go to him but I remembered his order, "Stay at your place till I return." On his return I said, "O Allâh's Messenger! (What was) that noise which I heard?" He said, "Did you hear anything?" I said, "Yes." He said, "Jibrael [Gabriel (عليه السلام)] came to me and said, 'Whoever amongst your followers dies, worshipping none along with Allâh, will enter Paradise.' " I said, "Even if he did such and such things (i.e. even if he stole or committed illegal sexual intercourse)," he said, "Yes." *[3:573-O.B]*

١١٠٣ : عَنْ أَبِي ذَرٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَلَمَّا أَبْصَرَ - يَعْنِي أُحُدًا - قَالَ: (مَا أُحِبُّ أَنَّهُ يُحَوَّلُ لِي ذَهَبًا، يَمْكُثُ عِنْدِي مِنْهُ دِينَارٌ فَوْقَ ثَلاَثٍ، إِلاَّ دِينَارًا أَرْصُدُهُ لِدَيْنٍ). ثُمَّ قَالَ: (إِنَّ الأَكْثَرِينَ هُمُ الأَقَلُّونَ، إِلاَّ مَنْ قَالَ بِالمَالِ هٰكَذَا وَهٰكَذَا وَقَلِيلٌ مَا هُمْ). وَقَالَ: (مَكَانَكَ). وَتَقَدَّمَ غَيْرَ بَعِيدٍ فَسَمِعْتُ صَوْتًا، فَأَرَدْتُ أَنْ آتِيَهُ، ثُمَّ ذَكَرْتُ قَوْلَهُ: (مَكَانَكَ حَتَّى آتِيَكَ). فَلَمَّا جَاءَ قُلْتُ: يَا رَسُولَ ٱللهِ، الَّذِي سَمِعْتُ؟، أَوْ قَالَ: الصَّوْتُ الَّذِي سَمِعْتُ؟ قَالَ: (وَهَلْ سَمِعْتَ؟). قُلْتُ: نَعَمْ، قَالَ: (أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ، فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِٱللهِ شَيْئًا دَخَلَ الجَنَّةَ. قُلْتُ: وَإِنْ فَعَلَ كَذَا وَكَذَا؟، قَالَ: نَعَمْ).

CHAPTER 3. Repaying debts handsomely.

٣ - باب: حُسْنِ الْقَضَاءِ

1104. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : I went to the Prophet صلى الله عليه وسلم while he was in the mosque in the forenoon. The Prophet صلى الله عليه وسلم told me to pray two *Rak'at*. I owed some debt from him. He repayed me the debt and gave me an extra amount. *[3:579-O.B]*

١١٠٤ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ ضُحًى، فَقَالَ: (صَلِّ رَكْعَتَيْنِ). وَكَانَ لِي عَلَيْهِ دَيْنٌ، فَقَضَانِي وَزَادَنِي.

CHAPTER 4. The funeral prayer for a dead person in debt.

٤ - باب: الصَّلاَةِ عَلَى مَنْ تَرَكَ دَيْناً

1105. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "I am closer to the believers than their ownselves in this world and in the Hereafter, and if you like, you can read Allâh's Statement: 'The Prophet is closer to the believers than their ownselves.' (V.33:6) So, if a true believer dies and leaves behind some property, it will be for his inheritors (from the father's side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased." *[3:583, 584-O.B]*

١١٠٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (مَا مِنْ مُؤْمِنٍ إِلاَّ وَأَنَا أَولى بِهِ فِي الدُّنْيَا وَالآخِرَةِ، ٱقْرَؤُوا إِنْ شِئْتُمْ: ﴿**النَّبِيُّ أَولَى بِالمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ**﴾. فَأَيُّمَا مُؤْمِنٍ مَاتَ وَتَرَكَ مَالاً فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كَانُوا، وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَلْيَأْتِنِي، فَأَنَا مَوْلاَهُ).

CHAPTER 5. What is forbidden as regards wasting money.

٥ - باب: مَا يُنْهَى عَنْ إِضَاعَةِ المَالِ

1106. Narrated Al-Mughîra bin Shu'ba رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the poor and others (e.g. charity, etc.) and (4) to beg of men (i.e. begging). And Allâh has hated for you: (1) *Qîl* and *Qâl* (sinful and useless talk like backbiting etc., or that you talk too much about others), (2) to ask too many questions, (in disputed religious matters etc.) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking etc.). *[3:591-O.B]*

١١٠٦ : عَنِ المُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِنَّ ٱللهَ حَرَّمَ عَلَيْكُمْ: عُقُوقَ الأُمَّهَاتِ وَوَأْدَ الْبَنَاتِ، ومَنَعَ وَهَاتِ. وَكَرِهَ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ المَالِ).

43. THE BOOK ABOUT QUARRELS

CHAPTER 1. What is mentioned about people, and quarrels between the Jews and the Muslims.

1107. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : I heard a man reciting a Verse (of the Qur'ân) but I had heard the Prophet صلى الله عليه وسلم reciting it differently. So, I caught hold of the man by the hand and took him to Allâh's Messenger صلى الله عليه وسلم who said, "Both of you are right." "Don't differ, for the nations before you differed and perished (because of their differences)." *[3:593-O.B]*

1108. Narrated Abû Huraira رضى الله عنه : Two persons, a Muslim and a Jew, quarrelled. The Muslim said, "By Him Who gave Muḥammad صلى الله عليه وسلم superiority over all the people!" The Jew said, "By Him Who gave Mûsa [Moses (عليه السلام)] superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet صلى الله عليه وسلم and informed him of what had happened between him and the Muslim. The Prophet صلى الله عليه وسلم sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet صلى الله عليه وسلم said, "Do not give me superiority over Mûsa (Moses), for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to gain consciousness, and will see Mûsa (Moses) standing and holding the side of the Throne (of Allâh). I will not know whether [Mûsa (Moses)] has also fallen unconscious and got up before me, or Allâh has exempted him from that stroke." *[3:594-O.B]*

٤٣ ـ كتابُ في الخُصُومَاتِ

١ ـ باب: ما يُذْكَرُ في الأَشْخَاصِ وَالخُصُومَةِ بَيْنَ المُسْلِمِ واليَهُودِ

١١٠٧ : عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ رَجُلًا قَرَأَ آيَةً، سَمِعْتُ مِنَ النَّبِيِّ ﷺ خِلَافَهَا، فَأَخَذْتُ بِيَدِهِ، فَأَتَيْتُ بِهِ رَسُولَ اللهِ ﷺ، فَقَالَ: (كِلَاكُمَا مُحْسِنٌ لَا تَخْتَلِفُوا، فَإِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا).

١١٠٨ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: اسْتَبَّ رَجُلَانِ: رَجُلٌ مِنَ المُسْلِمِينَ، وَرَجُلٌ مِنَ اليَهُودِ، قَالَ المُسْلِمُ: وَالَّذِي اصْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ، فَقَالَ اليَهُودِيُّ: وَالَّذِي اصْطَفَى مُوسَى عَلَى الْعَالَمِينَ، فَرَفَعَ المُسْلِمُ يَدَهُ عِنْدَ ذٰلِكَ فَلَطَمَ وَجْهَ الْيَهُودِيِّ، فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ المُسْلِمِ، فَدَعَا النَّبِيُّ ﷺ المُسْلِمَ، فَسَأَلَهُ عَنْ ذٰلِكَ فَأَخْبَرَهُ، فَقَالَ النَّبِيُّ ﷺ: (لَا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَصْعَقُ مَعَهُمْ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَى بَاطِشٌ جَانِبَ الْعَرْشِ، فَلَا أَدْرِي: أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَثْنَى اللهُ.

1109. Narrated Anas رضى الله عنه : A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, the Prophet صلى الله عليه وسلم ordered that his head be crushed between two stones. *[3:596-O.B]*

١١٠٩ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ يَهُودِيًّا رَضَّ رأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ، قِيلَ: مَنْ فَعَلَ هٰذَا بِكِ، أَفُلاَنٌ، أَفُلاَنٌ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ، فَأَوْمَتْ بِرَأْسِهَا، فَأُخِذَ الْيَهُودِيُّ فَٱعْتَرَفَ، فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُضَّ رَأْسُهُ بَيْنَ حَجَرَيْنِ.

CHAPTER 2. The talk of opponents against each other.

٢ - باب: كَلاَمِ الْخُصُومِ بَعْضِهِمْ فِي بَعْضٍ

1110. The *Ḥadîth* (No. 1092) of Al-Ash'ath goes on approximately likewise and it is mentioned, that he quarrelled a man who belonged to Haḍramout, but in this quotation it is said, that he was a Jew. *[3:599-O.B]*

١١١٠ : حَديثُ الأَشْعَثِ تَقَدَّمَ قَريبًا وذَكَرَ فيهِ أَنَّهُ ٱخْتَصَمَ هُوَ ورَجُلٌ مِنْ أَهْلِ حَضْرَمَوت وفي هٰذِهِ الرِّوايَة قَالَ: إِنَّهُ هُوَ وَيَهودِيٌّ.

44. THE BOOK OF *LUQAṬA*
[A well-tied pouch or purse or lost things picked up by somebody]

٤٤ ـ كِتَاب فِي اللُّقَطَةِ

CHAPTER 1. When the owner of the *Luqaṭa* informs its description exactly (proves that it belongs to him) it should be returned to him.

١ ـ باب: وَإِذَا أَخْبَرَ صَاحِبُ اللُّقَطَةِ بِالعَلَامَةِ دَفَعَ إِلَيْهِ

1111. Narrated Ubaî bin Ka'b رضى الله عنه: I found a purse containing one hundred Dinârs. So I went to the Prophet صلى الله عليه وسلم (and informed him about it), he said, "Make public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to the Prophet صلى الله عليه وسلم who said, "Make public announcement for another year." I did, but none turned up to claim it. I went to him for the third time and he said, "Keep the container and the string which is used for its tying and count the money it contains, and if its owner comes, give it to him; otherwise, utilize it." *[3:608-O.B]*

١١١١ : عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: وَجَدْتُ صُرَّةً فِيهَا مِائَةُ دِينَارٍ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: (عَرِّفْهَا حَوْلًا). فَعَرَّفْتُهَا حَوْلًا، فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، ثُمَّ أَتَيْتُهُ فَقَالَ: (عَرِّفْهَا حَوْلًا). فَعَرَّفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، ثُمَّ أَتَيْتُهُ ثَلَاثًا، فَقَالَ: (احْفَظْ وِعَاءَهَا، وَعَدَدَهَا، وَوِكَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلَّا فَاسْتَمْتِعْ بِهَا).

CHAPTER 2. If somebody finds a date on the way.

٢ ـ باب: إِذَا وَجَدَ تَمْرَةً فِي الطَّرِيقِ

1112. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a *Ṣadaqa* (charity), so I throw it." *[3:612(B)-O.B]*

١١١٢ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنِّي لَأَنْقَلِبُ إِلَى أَهْلِي، فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي، فَأَرْفَعُهَا لِآكُلَهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَأُلْقِيهَا).

45. THE BOOK OF *AL-MAẒĀLIM* (THE OPPRESSIONS)

٤٥ - كِتَابُ المظَالِم

CHAPTER 1. Retaliation (on the Day of Judgment) in cases of oppressions.

١ - باب: قِصَاصِ المَظَالِمِ

1113. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at an arched bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad (صلى الله عليه وسلم) is, everybody will (recognize) his dwelling in Paradise better than he recognizes his dwelling in this world." *[3:620-O.B]*

١١١٣ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ، عَنْ رَسُولِ ٱللهِ ﷺ قَالَ: إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الجَنَّةِ والنَّارِ، فَيَتَقَاصُّونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا نُقُّوا وَهُذِّبُوا، أُذِنَ لَهُمْ بِدُخُولِ الجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ ﷺ بِيَدِهِ، لأَحَدُهُمْ بِمَسْكَنِهِ فِي الجَنَّةِ أَدَلُّ بِمَسْكَنِهِ كَانَ فِي ٱلدُّنْيَا .

CHAPTER 2. The Statement of Allâh :- "No doubt! The Curse of Allâh is on the *Ẓâlimûn* (polytheists, oppressors, and the wrong-doers etc)." (V.11:18)

٢ - باب: قَوْلِ الله تعالى: ﴿أَلَا لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ﴾

1114. Narrated Ibn 'Umar رضي الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh will bring a believer near Him and shelter him with His Screen and ask him: 'Did you commit such and such sins?' He will say: 'Yes, my Lord'. Allâh will keep on asking him till he will confess all his sins and will think that he is ruined. Allâh will say: 'I did screen your sins in the world and I forgive them for you today', and then he will be given the book (record) of his good deeds. Regarding disbelievers and hypocrites (their evil acts will be exposed publicly) 'And the witnesses will say: These are the ones who lied against their Lord. No doubt!

١١١٤ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: إِنَّ ٱللهَ يُدْنِي الْمُؤْمِنَ، فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتُرُهُ، فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا: أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أَيْ رَبِّ، حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ، وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ، قَالَ: سَتَرْتُهَا عَلَيْكَ فِي ٱلدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَى كِتَابَ حَسَنَاتِهِ. وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ، فَيَقُولُ الأَشْهَادُ: ﴿هَٰؤُلَاءِ الَّذِينَ كَذَبُوا

The Curse of Allâh is on the *Ẓâlimûn* (polytheists, oppressors and the wrong-doers etc.)' " (V.11:18) *[3:621-O.B]*

عَلَى رَبِّهِمْ أَلاَ لَعْنَةُ ٱللهِ عَلَى الظَّالِمِينَ﴾ .

CHAPTER 3. A Muslim should not oppress another Muslim, nor should he hand him over to an oppressor.

٣ - باب: لا يَظْلِمُ الْمُسْلِمُ الْمُسْلِمَ وَلاَ يُسْلِمُهُ

1115. Narrated ('Abdullâh bin 'Umar) رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allâh will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allâh will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allâh will screen him on the Day of Resurrection." *[3:622-O.B]*

١١١٥ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ ٱللهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ ٱللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ ٱللهُ يَوْمَ الْقِيَامَةِ).

CHAPTER 4. Help your brother whether he is an oppressor or he is an oppressed one.

٤ - باب: أَعِنْ أَخَاكَ ظَالِماً أَوْ مَظْلُوماً

1116. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allâh's Messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet صلى الله عليه وسلم said, "By preventing him from oppressing others." *[3:624-O.B]*

١١١٦ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (ٱنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا). قَالُوا: يَا رَسُولَ ٱللهِ، هٰذَا نَنْصُرُهُ مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ ظَالِمًا؟ قَالَ: (تَأْخُذُ فَوْقَ يَدَيْهِ).

CHAPTER 5. *Aẓ-Ẓulm* (Oppression) will be a darkness on the Day of Resurrection.

٥ - باب: الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

1117. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "*Aẓ-Ẓulm* (Oppression) will be a darkness on the Day of Resurrection." *[3:627-O.B]*

١١١٧ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ).

CHAPTER 6. If the oppressed one forgives the oppressor, is it necessary to describe his oppression?

٦ - باب: مَنْ كانَتْ لَهُ مَظْلَمَةٌ عِنْدَ الرَّجُلِ فَحَلَّلَهَا لَهُ، هَل يُبيِّنُ مَظْلَمَتَهُ؟

1118. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him." *[3:629-O.B]*

١١١٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ كانَتْ لَهُ مَظْلَمَةٌ لأَخِيْهِ مِنْ عِرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لاَ يَكُونَ دِينَارٌ وَلاَ دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ).

CHAPTER 7. The sin of him who usurps the land of others.

٧ - باب: إِثْمِ مَنْ ظَلَمَ شَيْئاً مِنَ الأَرْضِ

1119. Narrated Sa'îd bin Zaid رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever usurps the land of somebody unjustly, his neck will be encircled with seven earths (on the Day of Resurrection)." *[3:632-O.B]*

١١١٩ : عَنْ سَعِيد بْن زَيْدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (مَنْ ظَلَمَ مِنَ الأَرْضِ شَيْئًا طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ).

1120. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection." *[3:634-O.B]*

١١٢٠ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (مَنْ أَخَذَ مِنَ الأَرْضِ شَيْئًا بِغَيْرِ حَقِّهِ، خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرَضِينَ).

CHAPTER 8. If somebody allows another to do something, the permission is valid.

٨ - باب: إِذا أَذِنَ إِنْسَانٌ لآخَرَ شَيْئاً جَازَ

1121. Narrated (Ibn 'Umar) رضي الله عنهما that he used to pass by people eating dates and would say to them:, "The Prophet صلى الله عليه وسلم forbade us to eat two dates at a time, unless one takes the

١١٢١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ مَرَّ بِقَوْمٍ يَأْكُلونَ تَمْرًا فَقَالَ: إِنَّ رَسُولَ ٱللهِ ﷺ يَنْهى عَنِ الإِقْرَانِ، إِلاَّ أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَخاهُ.

permission of one's companions." *[3:635-O.B]*

CHAPTER 9. The Statement of Allâh تعالى :- "Yet he is the most quarrelsome of the opponents." (V.2:204)

٩ - باب: قَوْلِ اللهِ تَعَالَى: ﴿وَهُوَ أَلَدُّ الخِصَامِ﴾

1122. Narrated 'Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, "The most hated person to Allâh is the most quarrelsome person of the opponents." *[3:637-O.B]*

١١٢٢ : عَنْ عَائِشَةَ رَضِيَ ٱللّٰهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ أَبْغَضَ الرِّجَالِ إِلَى ٱللّٰهِ الأَلَدُّ الخَصِمُ).

CHAPTER 10. The sin of a man who quarrels unjustly over something while he knows that he is wrong.

١٠ - باب: إِثْمِ مَنْ خَاصَمَ فِي بَاطِلٍ وَهوَ يَعْلَمُهُ

1123. Narrated Umm Salama رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم heard some people quarrelling at the door of his dwelling. He came out and said, "I am only a human being, and opponents come to me (to settle their problems); may be someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is only a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection)." *[3:638-O.B]*

١١٢٣ : عَنْ أُمِّ سَلَمَةَ رَضِيَ ٱللّٰهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ، أَنَّهُ سَمِعَ خُصُومَةً بِبَابِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: (إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبَ أَنَّهُ صَدَقَ، فَأَقْضِيَ لَهُ بِذٰلِكَ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا).

CHAPTER 11. The retaliation of the oppressed person if he finds the property of his oppressor.

١١ - باب: قِصَاصِ المَظْلُومِ إِذَا وَجَدَ مَالَ ظَالِمِهِ

1124. Narrated 'Uqba bin 'Aamir رضى الله عنه : We said to the Prophet صلى الله عليه وسلم, "You send us out and it happens that we have to stay with such people who do not entertain us. What do you think about it?" He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they

١١٢٤ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ ٱللّٰهُ عَنْهُ قَالَ: قُلْنَا لِلنَّبِيِّ ﷺ: إِنَّكَ تَبْعَثُنَا، فَنَنْزِلُ بِقَوْمٍ لاَ يَقْرُونَا، فَمَا تَرَى فِيهِ؟ فَقَالَ لَنَا: (إِنْ نَزَلْتُمْ بِقَوْمٍ، فَأُمِرَ لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ).

don't do, take the right of the guest from them." *[3:641-O.B]*

CHAPTER 12. No one should prevent his neighbour from fixing a wooden peg in his wall.

١٢ - باب: لا يَمْنَعُ جَار جَاره أَن يَغْرِزَ خَشَبَةً فِي جِدَارِهِ

1125. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "No one should prevent his neighbour from fixing a wooden peg in his wall." Abû Huraira رضى الله عنه then said (to his companions), "Why do I find you averse to it? By Allâh, I certainly will narrate it to you." *[3:643-O.B]*

١١٢٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ يَمْنَعْ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَهُ فِي جِدَارِهِ). ثُمَّ قَالَ أَبُو هُرَيْرَةَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ، وَٱللهِ لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ.

CHAPTER 13. What is said about the open courtyards of houses and sitting in them, and sitting on the ways.

١٣ - باب: أَفْنِيَةِ الدُّورِ والجُلُوس فِيهَا، والجُلُوس عَلَى الصُّعُدَات

1126. Narrated Abû Sa'id Al-Khudrî رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet صلى الله عليه وسلم said, "If you must sit there, then observe the rights of the way?" They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (i.e. polytheism, disbelief, and all that Islâm has forbidden)." *[3:645-O.B]*

١١٢٦ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطُّرُقَاتِ). فَقَالُوا: مَا لَنَا بُدٌّ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ: (فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجَالِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهَا). قَالُوا: وَمَا حَقُّ الطَّرِيقِ؟ قَالَ: (غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلاَمِ، وَأَمْرٌ بِالمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ).

CHAPTER 14. When there is a dispute about a public way.

١٤ - باب: إِذَا اخْتَلَفُوا فِي الطَّرِيقِ المِيتَاءِ

1127. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم judged that seven cubits should be left as a public

١١٢٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَضَى النَّبِيُّ ﷺ: إِذَا تَشَاجَرُوا فِي

way when there was a dispute about the land. *[3:653-O.B]*

الطَّرِيقِ المِيتاءِ بِسَبْعَةِ أَذْرُعٍ.

CHAPTER 15. Prohibition of robbing (taking away somebody's property publicly by force without his permission), and mutilation of bodies.

١٥ - باب: النَّهي عَن النُّهْبَى وَالمُثْلَة

1128. Narrated 'Abdullâh bin Yazîd Al-Anṣâri رضى الله عنه : The Prophet صلى الله عليه وسلم forbade robbery (taking away what belongs to others by force without their permission), and also forbade mutilation (or maiming) of bodies. *[3:654-O.B]*

١١٢٨ : عَنْ عَبْدِ ٱللهِ بْنِ يَزِيدَ الأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النُّهْبَى وَالمُثْلَةِ.

CHAPTER 16. (What is said about) one who fights to protect his property?

١٦ - باب: مَنْ قَاتَلَ دُونَ مَالِه

1129. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : I heard the Prophet صلى الله عليه وسلم saying, "Whoever is killed while protecting his property then he is a martyr." *[3:660-O.B]*

١١٢٩ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ).

CHAPTER 17. If a person breaks a wooden bowl or something else belonging to somebody, (should he give a compensation)?

١٧ - باب: إِذَا كَسَرَ قَصْعَةً أَوْ شَيْئاً لِغَيْرِه

1130. Narrated Anas رضى الله عنه : While the Prophet صلى الله عليه وسلم was with one of his wives, one of the mothers of the believers (i.e. one of his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet صلى الله عليه وسلم collected the shattered pieces and put the food back in it and said, "(Help yourselves and) Eat". He kept the servant and the bowl till he had eaten the food. Then the Prophet صلى الله عليه وسلم gave another unbroken bowl to the servant and kept the broken one. *[3:661-O.B]*

١١٣٠ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ بَعْضِ نِسَائِهِ، فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ المُؤْمِنِينَ مَعَ خَادِمٍ بِقَصْعَةٍ فِيهَا طَعَامٌ، فَضَرَبَتْ بِيَدِهَا فَكَسَرَتِ الْقَصْعَةَ، فَضَمَّهَا وَجَعَلَ فِيهَا الطَّعَامَ، وقَالَ: (كُلُوا). وَحَبَسَ الرَّسُولَ وَالْقَصْعَةَ حَتَّى فَرَغُوا، فَدَفَعَ الْقَصْعَةَ الصَّحِيحَةَ وَحَبَسَ المَكْسُورَةَ.

46. THE BOOK OF PARTNERSHIP

٤٦ . كِتَابُ الشَّرِكَة

CHAPTER 1. About (sharing) meals and the *Nahd* (i.e. sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares) — and *'Urûḍ* (i.e. sharing other goods).

١ - باب: في الشَّرِكَةِ في الطَّعَام وَالنَّهدِ والعُرُوض

1131. Narrated Salama bin Al-Akwa' رضي الله عنه : Once the journey food diminished and the people were reduced to poverty. They went to the Prophet صلى الله عليه وسلم and asked his permission to slaughter their camels, and he permitted them. 'Umar met them and they told him about it, and he said, "How would you survive after slaughtering your camels?" Then he went to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! How would they survive after slaughtering their camels?" Allâh's Messenger صلى الله عليه وسلم ordered 'Umar, "Call upon the people to bring what has remained of their food." A leather sheet was spread and all the journey food was collected and heaped over it. Allâh's Messenger صلى الله عليه وسلم stood up and invoked Allâh to bless it, and then directed all the people to come with their utensils, and they started taking from it till all of them got what was sufficient for them. Allâh's Messenger صلى الله عليه وسلم then said, "I testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and I am the Messenger of Allâh." *[3:664-O.B]*

١١٣١ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ ٱللهُ عَنْهُ قَالَ:

خَفَّتْ أَزْوَادُ الْقَوْمِ وَأَمْلَقُوا، فَأَتَوُا النَّبِيَّ ﷺ فِي نَحْرِ إِبِلِهِمْ فَأَذِنَ لَهُمْ، فَلَقِيَهُمْ عُمَرُ فَأَخْبَرُوهُ فَقَالَ: مَا بَقَاؤُكُمْ بَعْدَ إِبِلِكُمْ، فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ ٱللهِ، مَا بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ؟ فَقَالَ رَسُولُ ٱللهِ ﷺ: (نَادِ فِي النَّاسِ، يَأْتُونَ بِفَضْلِ أَزْوَادِهِمْ). فَبُسِطَ لِذٰلِكَ نِطَعٌ وَجَعَلُوهُ عَلَى النِّطَعِ، فَقَامَ رَسُولُ ٱللهِ ﷺ فَدَعَا وَبَرَّكَ عَلَيْهِ، ثُمَّ دَعاهُمْ بِأَوْعِيَتِهِمْ، فَٱحْتَثَى النَّاسُ حَتَّى فَرَغُوا، ثُمَّ قالَ رَسُولُ ٱللهِ ﷺ: (أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ ٱللهُ، وَأَنِّي رَسُولُ ٱللهِ).

1132. Narrated Abû Mûsa رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When the people of Ash'arî tribe ran short of food during the holy battles, or the food of their families in Al-Madîna ran short, they would collect all their remaining food in one sheet and then

١١٣٢ : عَنْ أَبِي مُوسٰى رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ الأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالمَدِينَةِ، جَمَعُوا مَا

distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them." *[3:666-O.B]*

كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ ٱقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ).

CHAPTER 2. Division of sheep.

٢ - باب: قِسْمَةِ الغَنَمِ

1133. Narrated Rafi' bin Khadîj رضي الله عنه : "We were in the company of the Prophet صلى الله عليه وسلم at Dhul-Hulaifa. The people were struck with hunger and captured some camels and sheep (as booty). The Prophet صلى الله عليه وسلم was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet صلى الله عليه وسلم came) he ordered the pots to be upset[1] and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, and Allâh stopped the camel with it. The Prophet صلى الله عليه وسلم said, "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e. shoot it with an arrow)." (The narrator added:) "We were afraid that we may meet the enemy tomorrow and have no knives; [We asked the Prophet (صلى الله عليه وسلم)]: 'Can we slaughter the animals with reeds?' The Prophet صلى الله عليه وسلم said, 'Use whatever causes blood to flow, and eat the animals if the Name of Allâh has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why : It is because teeth are bones (i.e. cannot cut

١١٣٣ : عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الحُلَيْفَةِ، فَأَصَابَ النَّاسَ جُوعٌ، فَأَصَابُوا إِبِلًا وَغَنَمًا، قَالَ: وَكَانَ النَّبِيُّ ﷺ فِي أُخْرَيَاتِ الْقَوْمِ، فَعَجِلُوا وَذَبَحُوا وَنَصَبُوا الْقُدُورَ، فَأَمَرَ النَّبِيُّ ﷺ بِالْقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ، فَعَدَلَ عَشْرَةً مِنَ الْغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بَعِيرٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ، وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ، فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ فَحَبَسَهُ ٱللهُ، ثُمَّ قَالَ: (إِنَّ لِهٰذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَٱصْنَعُوا بِهِ هٰكَذَا). فَقُلْتُ: إِنَّا نَرْجُو الْعَدُوَّ غَدًا وَلَيْسَتْ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالْقَصَبِ؟ قَالَ: (مَا أَنْهَرَ ٱلدَّمَ، وَذُكِرَ ٱسْمُ ٱللهِ عَلَيْهِ فَكُلُوهُ، لَيْسَ السِّنَّ وَالظُّفُرَ، وَسَأُحَدِّثُكُمْ عَنْ ذٰلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ).

[1] The Prophet صلى الله عليه وسلم did not agree to their slaughtering the animals of the booty before distributing them among the soldiers.

properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels).' " *[3:668-O.B]*

CHAPTER 3. To get a joint property evaluated with an adequate price.

٣ - باب: تَقْوِيمِ الأَشْيَاءِ بَيْنَ الشُّرَكَاءِ بِقِيمَةِ عَدْلٍ

1134. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he (the slave) is to be allowed to work and earn the amount that will manumit him (without overburdening him)." *[3:672-O.B]*

١١٣٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ أَعْتَقَ شَقِيصًا مِنْ مَمْلُوكِهِ فَعَلَيْهِ خَلاَصُهُ فِي مَالِهِ، فَإِنْ لَمْ يَكُنْ لَهُ مالٌ، قُوِّمَ المَمْلُوكُ قِيمَةَ عَدْلٍ، ثُمَّ ٱسْتُسْعِيَ غَيْرَ مَشْقُوقٍ عَلَيْهِ).

CHAPTER 4. Can one draw lots for divisions and shares?

٤ - باب: هَل يُقْرَعُ فِي القِسْمَةِ

1135. Narrated An-Nu'mân bin Bashîr رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "The example of the person abiding by Allâh's Orders and Restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had intended, all of them would be perished but if they prevented them (from doing so) both parties would be saved." *[3:673-O.B]*

١١٣٥ : عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ ٱللهُ عَنْهُمَا:

عَنِ النَّبِيِّ ﷺ قَالَ: (مَثَلُ القَائِمِ عَلَى حُدُودِ ٱللهِ وَالوَاقِعِ فِيهَا، كَمَثَلِ قَوْمٍ ٱسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلاَهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا ٱسْتَقَوْا مِنَ المَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَو أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا، وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا).

CHAPTER 5. The sharing of food, etc.

٥ - باب: الشَّرِكَةِ فِي الطَّعَامِ وَغَيْرِهِ

1136. Narrated 'Abdullâh bin Hishâm رضى الله عنه , that his mother Zainab bint Humaid took him to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! Take the *Bai'a* (pledge) from him." But he said, "He is still too young for the pledge," and passed his hand on his (i.e. 'Abdullâh's) head and invoked for Allâh's Blessing for him. 'Abdullâh bin Hishâm, used to go to the market to buy foodstuff. Ibn 'Umar and Ibn Az-Zubair رضى الله عنهم would meet him and say to him. "Be our partner, as the Prophet صلى الله عليه وسلم invoked Allâh to bless you." So, he would be their partner, and very often he would win a camel's load and send it home. *[3:680-O.B]*

١١٣٦ : عَنْ عَبْدِ ٱللهِ بْنِ هِشَامٍ رَضِيَ ٱللهُ عَنْهُ: وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ، وَذَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ بِنْتُ حُمَيْدٍ إِلَى رَسُولِ ٱللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ ٱللهِ بَايِعْهُ، فَقَالَ: (هُوَ صَغِيرٌ). فَمَسَحَ رَأْسَهُ وَدَعَا لَهُ. كَانَ يَخْرُجُ إِلَى السُّوقِ، فَيَشْتَرِي الطَّعَامَ، فَيَلْقَاهُ ابْنُ عُمَرَ وَٱبْنُ الزُّبَيْرِ رَضِيَ ٱللهُ عَنْهُمْ، فَيَقُولَانِ لَهُ: أَشْرِكْنَا، فَإِنَّ النَّبِيَّ ﷺ قَدْ دَعَا لَكَ بِالْبَرَكَةِ، فَيَشْرَكُهُمْ، فَرُبَّمَا أَصَابَ الرَّاحِلَةَ كَمَا هِيَ، فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ.

47. THE BOOK OF MORTGAGING IN PLACES OCCUPIED BY SETTLED POPULATION (TOWNS, CITIES ETC.)

٤٧ ـ كِتَابُ الرَّهْنِ فِي الحَضَرِ

CHAPTER 1. It is permissible to mortgage an animal used for riding or milking.

١ ـ باب: الرَّهْنِ مَرْكُوبٌ وَمَحْلُوبٌ

1137. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The mortgaged animal can be used for riding as long as it is fed and the milk of the milch animal can be drunk according to what one spend on it. The one who rides the animal or drinks its milk should provide the expenditures." *[3:689-O.B]*

١١٣٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ : قَالَ رَسُولُ ٱللهِ ﷺ : (الظَّهْرُ يُرْكَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا ، وَلَبَنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا ، وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ النَّفَقَةُ) .

CHAPTER 2. If a dispute arises between the mortgagor and mortgagee.

٢ ـ باب: إِذَا اخْتَلَفَ الرَّاهِنُ وَالمُرْتَهِنُ

1138. Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم had given the verdict that the defendant had to take an oath. *[3:691-O.B]*

١١٣٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ قَضَى : أَنَّ الْيَمِينَ عَلَى المُدَّعَى عَلَيْهِ .

48. THE BOOK OF MANUMISSION (OF SLAVES) AND ITS SUPERIORITY

٤٨ ـ كتابُ فِي العِتْقِ وَفَضْلِه

1139. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever frees a Muslim slave, Allâh will save all the parts of his body from the (Hell) Fire as he has manumitted the body-parts of the slave." *[3:693-O.B]*

١١٣٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (أَيُّمَا رَجُلٍ أَعْتَقَ ٱمْرَأً مُسْلِمًا، ٱسْتَنْقَذَ ٱللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ).

CHAPTER 1. What is the best kind of manumission (of slaves)?

١ ـ باب: أَيُّ الرِّقَابِ أَفْضَلُ

1140. Narrated Abû Dhar رضي الله عنه : I asked the Prophet صلى الله عليه وسلم, "What is the best deed?" He replied, "To believe in Allâh and to fight for His Cause. I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good." *[3:694-O.B]*

١١٤٠ : عَنْ أَبِي ذَرٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ:

سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: (إِيمَانٌ بِٱللهِ، وَجِهَادٌ فِي سَبِيلِهِ). قُلْتُ: فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: (أَغْلاَهَا ثَمَنًا، وَأَنْفَسُها عِنْدَ أَهْلِهَا). قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: (تُعِينُ صَانِعًا، أَو تَصْنَعُ لِأَخْرَقَ). قَالَ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: (تَدَعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ).

CHAPTER 2. If one manumits a male slave owned by two persons or a female slave owned by a number of partners.

٢ ـ باب: إِذَا أَعْتَقَ عَبْداً بَيْنَ اثْنَيْنِ أَوْ أَمَةً بَيْنَ شُرَكَاء

1141. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Whoever manumits his share of a jointly possessed slave and he has sufficient money to manumit him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he

١١٤١ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قُوِّمَ الْعَبْدُ عَلَيْهِ قِيمَةَ عَدْلٍ، فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدُ، وإِلاَّ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ).

has not sufficient money) he manumits the slave partially." *[3:698-O.B]*

CHAPTER 3. What is said about manumission and divorce by mistake or by forgetfulness.

٣ - باب: الخَطَأ وَالنِّسيانِ في العَتَاقَةِ وَالطَّلاقِ ونَحوِه

1142. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it." *[3:705-O.B]*

١١٤٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسولُ ٱللهِ ﷺ: (إِنَّ ٱللهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسْوَسَتْ بِهِ صُدُورُهَا، مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ).

CHAPTER 4. If somebody says to his slave that he is for Allâh; and by that he intends to manumit him (the slave is manumitted). And the witness for manumission.

٤ - باب: إِذَا قَالَ لِعَبْدِهِ هُوَ لِلّهِ ونَوَى العِتْقَ، والإِشْهَادِ بِالعِتْقِ

1143. Narrated (Qais) رضي الله عنه: When Abû Huraira accompanied by his slave set out intending to embrace Islâm they lost each other on the way. The slave then came while Abû Huraira was sitting with the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said, "O Abû Huraira! Your slave has come back." Abû Huraira said, "Indeed, I would like you to witness that I have manumitted him." That happened at the time when Abû Huraira recited (the following poetic verse):-

'What a long tedious tiresome night!
Nevertheless, it has delivered us from the land of *Kufr* (disbelief).'

[3:707-O.B]

١١٤٣ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ لَمَّا أَقْبَلَ يُرِيدُ الإِسْلاَمَ، وَمَعَهُ غُلاَمُهُ، ضَلَّ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ، فَأَقْبَلَ بَعْدَ ذَاكَ وَأَبُو هُرَيْرَةَ جَالِسٌ مَعَ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: (يَا أَبَا هُرَيْرَةَ، هٰذَا غُلاَمُكَ قَدْ أَتَاكَ). فَقَالَ: أَمَا إِنِّي أُشْهِدُكَ أَنَّهُ حُرٌّ، قَالَ: فَهُوَ حِينَ يَقُولُ:

يَا لَيْلَةً مِنْ طُولِهَا وَعَنَائِهَا
عَلَى أَنَّهَا مِنْ دَارَةِ الكُفْرِ نَجَّتِ

CHAPTER 5. Manumission of a *Mushrik* (polytheist, idolater, pagan, etc.).

٥ - باب: عِتْقِ المُشْرِك

1144. Narrated Ḥakîm bin Ḥizâm رضي الله عنه that in the Pre-Islâmic Period of Ignorance, he manumitted one hundred slaves and slaughtered one hundred camels (and distributed them in charity). When he embraced Islâm he

١١٤٤ : عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ أَعْتَقَ فِي الجَاهِلِيَّةِ مِائَةَ رَقَبَةٍ، وَحَمَلَ عَلَى مِائَةِ بَعِيرٍ، فَلَمَّا أَسْلَمَ

again slaughtered one hundred camels and manumitted one hundred slaves. (Ḥakîm said), I asked Allâh's Messenger صلى الله عليه وسلم ["O Allâh's Messenger! What do you think about some good deeds I used to practice in the Pre-Islâmic Period of Ignorance regarding them as deeds of righteousness?" Allâh's Messenger صلى الله عليه وسلم said, "You have embraced Islâm along with all those good deeds you did."] [Please see *Ḥadîth* No. 726 — The Book of *Zakât*]. *[3:715-O.B]*

حَمَلَ عَلَى مِائَةِ بَعِيرٍ، وَأَعْتَقَ مِائَةَ رَقَبَةٍ، قَالَ: فَسَأَلْتُ رَسُولَ ٱللهِ ﷺ وَذَكَرَ الحَدِيث وَقَدْ تَقَدَّمَ فِي الزَّكَاةِ.

CHAPTER 6. Whoever possessed 'Arab slaves.

٦ - باب: مَنْ مَلكَ مِنَ العَرَبِ رَقِيقاً

1145. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : That the Prophet صلى الله عليه وسلم had (suddenly) attacked Banî Muṣṭaliq (without warning while they were heedless) and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet صلى الله عليه وسلم got Juwairîya رضي الله عنها on that day. *[3:717-O.B]*

١١٤٥ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَغَارَ عَلَى بَنِي المُصْطَلِقِ وَهُمْ غارُّونَ، وَأَنْعَامُهُمْ تُسْقَى عَلَى المَاءِ، فَقَتَلَ مُقَاتِلَتَهُمْ، وَسَبَى ذَرارِيَّهُمْ، وَأَصَابَ يَوْمَئِذٍ جُوَيْرِيَةَ رَضِيَ ٱللهُ عَنْها.

1146. Narrated Abû Huraira رضي الله عنه : I have loved the people of the tribe of Banî Tamîm ever since I heard, three things, Allâh's Messenger صلى الله عليه وسلم said about them. I heard him saying, "These people (of the tribe of Banî Tamîm) would stand firm against *Ad-Dajjâl*." When the *Ṣadaqât* (gifts of charity) from that tribe came, Allâh's Messenger صلى الله عليه وسلم said, "These are the *Ṣadaqât* (i.e. charitable gifts) of our folk." 'Āisha had a slave-girl from that tribe, and the Prophet صلى الله عليه وسلم said to 'Āisha, "Manumit her as she is a descendant of (the Prophet) Ismâ'îl [Ishmael (عليه السلام)]." *[3:719-O.B]*

١١٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: مَا زِلْتُ أُحِبُّ بَنِي تَمِيمٍ مُنْذُ ثَلاَثٍ، سَمِعْتُ مِنْ رَسُولِ ٱللهِ ﷺ يَقُولُ فِيهِمْ، سَمِعْتُهُ يَقُولُ: (هُمْ أَشَدُّ أُمَّتِي عَلَى ٱلدَّجَّالِ). قَالَ: وَجَاءَتْ صَدَقَاتُهُمْ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (هٰذِهِ صَدَقَاتُ قَوْمِنَا). وَكَانَتْ سَبِيَّةٌ مِنْهُمْ عِنْدَ عَائِشَةَ فَقَالَ: (أَعْتِقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ).

CHAPTER 7. It is disliked to look down upon a slave[1].

٧ - باب: كَرَاهِيَةِ التَّطَاوُلِ عَلَى الرَّقِيقِ

1147. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "You should not say, 'Feed your lord (*Rabbaka*), help your lord in performing ablution, or give water to your lord,' but should say, 'My master (e.g. Feed your master instead of lord, etc.) (*Saiyidî*)', or 'My guardian' (*Maulâi*), and one should not say, 'My slave (*'Abdî*)', or 'My slave-girl (*'Amatî*), but he should say 'My lad (*Fatâi*)', 'My lass (*Fatâtî*)' and 'My boy (*Ghulâmî*)' ". *[3:728-O.B]*

١١٤٧ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ يَقُلْ أَحَدُكُمْ: أَطْعِمْ رَبَّكَ وَضِّئْ رَبَّكَ، ٱسْقِ رَبَّكَ، وَلْيَقُلْ: سَيِّدِي ومَوْلاَيَ، وَلاَ يَقُلْ أَحَدُكُمْ: عَبْدِي أَمَتِي، وَلْكِنْ: فَتَايَ وَفَتَاتِي وَغُلاَمِي).

CHAPTER 8. When your servant brings your meal to you?

٨ - باب: إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ

1148. Narrated (Abû Huraira) رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When your servant brings your meal to you then if you do not let him sit and share the meal, then he should at least be given a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it." *[3:734-O.B]*

١١٤٨ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: (إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ، فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ، أَوْ أُكْلَةً أَوْ أُكْلَتَيْنِ، فَإِنَّهُ وَلِيَ عِلاَجَهُ).

CHAPTER 9. If somebody beats a slave, he should avoid his face.

٩ - باب: إِذَا ضَرَبَ الْعَبْدَ فَلْيَتَجَنَّبِ الْوَجْهَ

1149. Narrated (Abû Huraira) رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If somebody fights (or beats somebody) then he should avoid the face." *[3:734-O.B]*

١١٤٩ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا قَاتَلَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ).

CHAPTER 10. What conditions are permissible for a writing of emancipation.

١٠ - باب: مَايَجُوزُ مِنْ شُرُوطِ الْمُكَاتَبِ

1150. Narrated 'Âisha رضي الله عنها that Barîra came to seek her help in her

١١٥٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ بَرِيرَةَ رَضِيَ ٱللهُ عَنْهَا جَاءَتْ

[1] This chapter recommends that one should not call his slave a 'slave'; yet the word is used by Allâh and His Messenger on many occasions. In this chapter the male slave is called *'Abd* in 'Arabic; the female slave *Ama*; the master *Saiyid,* or *Rabb*. The slave is also called *Mamlûk*, and the female slave *Fatât*.

writing of emancipation (for a certain sum) and at that time she had not paid anything of it. 'Āisha said to her, "Go back to your masters, and if they agree that I will pay the amount of your writing of emancipation and get your *Walâ'*, I will do so." Barîra informed her masters of that but they refused and said, "If she (i.e. 'Āisha) is seeking Allâh's Reward, then she can do so, but your *Walâ'* will be for us." 'Āisha mentioned that to Allâh's Messenger صلى الله عليه وسلم who said to her, "Buy and manumit her, as the *Walâ'* is for the liberator." Allâh's Messenger صلى الله عليه وسلم then got up and said, "What about the people who stipulate conditions which are not present in Allâh's Laws? Whoever imposes conditions which are not present in Allâh's Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allâh's Conditions (Laws) are the truth and are more solid." *[3:735(B)-O.B]*

تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، قَالَتْ لَهَا عَائِشَةُ: ٱرْجِعِي إِلَى أَهْلِكِ، فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ، وَيَكُونَ وَلَاؤُكِ لِي فَعَلْتُ، فَذَكَرَتْ ذٰلِكَ بَرِيرَةُ لِأَهْلِهَا فَأَبَوْا، وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ، وَيَكُونَ وَلَاؤُكِ لَنَا، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ ٱللهِ ﷺ، فَقَالَ لَهَا رَسُولُ ٱللهِ ﷺ: (ٱبْتَاعِي، فَأَعْتِقِي، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ). قَالَ: ثُمَّ قَامَ رَسُولُ ٱللهِ ﷺ فَقَالَ: (مَا بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ ٱللهِ، مَنِ ٱشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ ٱللهِ فَلَيْسَ لَهُ، وَإِنِ اشْتَرَطَ مِائَةَ مَرَّةٍ، شَرْطُ ٱللهِ أَحَقُّ وَأَوْثَقُ).

49. THE BOOK OF GIFTS, THE SUPERIORITY OF GIVING GIFTS AND THE EXHORTATION FOR GIVING GIFTS

٤٩ ـ كِتَابُ الهِبَةِ وَفَضْلِهَا وَالتَّحْرِيضِ عَلَيْهَا

{CHAPTER 1. The superiority of giving gifts}.

{١ ـ باب: فَضْلِ الهِبَةِ}

1151. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "O Muslim women! None of you should look down upon the gift sent by her she-neighbour even if it were the trotters of the sheep (fleshless part of legs)." *[3:740-O.B]*

١١٥١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَا نِسَاءَ المُسْلِمَاتِ، لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا، وَلَوْ فِرْسِنَ شَاةٍ).

1152. (Narrated 'Urwa:) 'Āisha رضي الله عنها said to me, "O my nephew! We used to see the crescent, and then the crescent in this way we saw three crescents in two months and no fire (for cooking) used to be made in the houses of Allâh's Messenger صلى الله عليه وسلم. I said, "O my aunt! Then what use to sustain you?" 'Āisha said, "The two black things: dates and water, our neighbours from *Anṣâr* had some *Manâ'iḥ*[1] and they used to present Allâh's Messenger صلى الله عليه وسلم some of their milk and he used to make us drink." *[3:741-O.B]*

١١٥٢ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا أَنَّهَا قَالَتْ لِعُرْوَةَ، يَا ابْنَ أُخْتِي، إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلاَلِ، ثُمَّ الْهِلاَلِ، ثَلاَثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَتْ فِي أَبْيَاتِ رَسُولِ ٱللَّهِ ﷺ نَارٌ. فَقُلْتُ: يَا خَالَةُ، مَا كَانَ يُعَيِّشُكُمْ؟ قَالَتْ الأَسْوَدَانِ: التَّمْرُ وَالمَاءُ، إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ ٱللَّهِ ﷺ جِيرَانٌ مِنَ الأَنْصَارِ، كَانَتْ لَهُمْ مَنَائِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ ٱللَّهِ ﷺ مِنْ أَلْبَانِهَا فَيَسْقِينَا.

1153. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "I shall accept the invitation even if I were invited to a meal of a sheep's trotter, and I shall accept the gift even if it were an arm or a trotter of a sheep." *[3:742-O.B]*

١١٥٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَوْ دُعِيتُ إِلَى ذِرَاعٍ، أَوْ كُرَاعٍ، لأَجَبْتُ، وَلَوْ أُهْدِيَ إِلَيَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبِلْتُ).

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[1] *Manâ'iḥ* is the plural of *Manîḥa* which means a special sort of gift in the form of a she-camel or a sheep which is given temporarily so that its milk may be used and then it is returned to the owner.

CHAPTER 2. Accepting the gift of game.

٢ - باب: قَبُولِ هَدِيَّةِ الصَّيْدِ

1154. Narrated Anas رضى الله عنه : We provoked a rabbit at Mar-aẓ-Ẓahrân till it started jumping and the people ran after it but were exhausted. I over-powered and caught it, and gave it to Abû Ṭalḥa who slaughtered it and sent its hip or two thighs to Allâh's Messenger صلى الله عليه وسلم who accepted it. In another quotation it is said that the Prophet صلى الله عليه وسلم ate from it. *[3:746-O.B]*

١١٥٤ : عَنْ أَنَسٍ، رَضِيَ ٱللهُ عَنْهُ قَالَ: أَنْفَجْنَا أَرْنَبًا بِمَرِّ الظَّهْرَانِ، فَسَعَى الْقَوْمُ فَلَغَبُوا، فَأَدْرَكْتُهَا فَأَخَذْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ فَذَبَحَهَا، وَبَعَثَ بِهَا إِلَى رَسُولِ ٱللهِ ﷺ: بِوَرِكِهَا أَوْ فَخِذَيْهَا، فَقَبِلَهُ، وَفِي رِوَايَةٍ: وَأَكَلَ مِنْهُ.

CHAPTER 3. The acceptance of a gift.

٣ - باب: قَبُولِ الْهَدِيَّةِ

1155. Narrated Ibn 'Abbâs رضى الله عنهما : My aunt Umm Ḥufaid sent some dried yoghurt (butter free), ghee (butter) and a mastigar (sand lizard) to the Prophet صلى الله عليه وسلم as a gift. The Prophet صلى الله عليه وسلم ate the dried yoghurt and butter but left the mastigar (sand lizard) because he disliked it. Ibn 'Abbâs said, "The mastigar (sand lizard) was eaten at the table of Allâh's Messenger صلى الله عليه وسلم and if it had been illegal to eat, it could not have been eaten at the table of Allâh's Messenger صلى الله عليه وسلم." *[3:749-O.B]*

١١٥٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

أَهْدَتْ أُمُّ حُفَيْدٍ، خَالَةُ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهَا، إِلَى النَّبِيِّ ﷺ أَقِطًا وَسَمْنًا وَأَضُبًّا، فَأَكَلَ النَّبِيُّ ﷺ مِنَ الأَقِطِ وَالسَّمْنِ، وَتَرَكَ الأَضُبَّ تَقَذُّرًا. قَالَ ابْنُ عَبَّاسٍ: فَأُكِلَ عَلَى مَائِدَةِ رَسُولِ ٱللهِ ﷺ، وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ ٱللهِ ﷺ.

1156. Narrated Abû Huraira رضى الله عنه : Whenever a meal was brought to Allâh's Messenger صلى الله عليه وسلم, he would ask whether it was a gift or *Ṣadaqa* (something given in charity). If he was told that it was *Ṣadaqa*, he would tell his companions to eat it and himself would not take from it, but if it was a gift, he would hurry to share it with them. *[3:750-O.B]*

١١٥٦ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ: (أَهَدِيَّةٌ أَمْ صَدَقَةٌ). فَإِنْ قِيلَ صَدَقَةٌ، قَالَ لِأَصْحَابِهِ: (كُلُوا). وَلَمْ يَأْكُلْ، وَإِنْ قِيلَ هَدِيَّةٌ، ضَرَبَ بِيَدِهِ ﷺ فَأَكَلَ مَعَهُمْ.

1157. Narrated Anas bin Mâlik رضى الله عنه : Some meat was brought to the Prophet صلى الله عليه وسلم and it was said that

١١٥٧ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِلَحْمٍ، فَقِيلَ:

the meat had been given in charity to Barîra. He said, "It was *Ṣadaqa* for Barîra but a gift for us." *[3:751-O.B]*

CHAPTER 4. Whosoever gave a gift to his friend and chose (the time) when he was at the home of some of his wives and did not give it to him, while he was in the homes of his other wives.

1158. (Narrated 'Urwa): 'Āisha رضى الله عنها said: The wives of Allâh's Messenger صلى الله عليه وسلم were in two groups. ('Urwa added:) One group consisted of 'Āisha, Ḥafṣa, Ṣafiya and Sauda; and the other group consisted of Umm Salama and the other wives of Allâh's Messenger صلى الله عليه وسلم. The Muslims knew that Allâh's Messenger صلى الله عليه وسلم loved 'Āisha, so if any of them had a gift and wished to give to Allâh's Messenger صلى الله عليه وسلم he would delay it, till Allâh's Messenger صلى الله عليه وسلم had come to 'Āisha's home and then he would send his gift to Allâh's Messenger صلى الله عليه وسلم in her home. The group of Umm Salama discussed the matter together and decided that Umm Salama should request Allâh's Messenger صلى الله عليه وسلم to tell the people to send their gifts to him in whatever wife's house he was. Umm Salama told Allâh's Messenger صلى الله عليه وسلم of what they had said, but he did not reply. Then they (those wives) asked Umm Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding 'Āisha, as the

تُصُدِّقَ عَلَى بَرِيرَةَ، قَالَ: (هوَ لَهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ).

٤ - باب: مَنْ أَهْدَى إِلَى صَاحِبِهِ وَتَحَرَّى بَعْضَ نِسَائِهِ دُونَ بَعْضٍ

١١٥٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ نِسَاءَ رَسُولِ ٱللهِ ﷺ كُنَّ حِزْبَيْنِ: فَحِزْبٌ فِيهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسَوْدَةُ، وَٱلْحِزْبُ الآخَرُ فِيهِ أُمُّ سَلَمَةَ وَسَائِرُ نِسَاءِ رَسُولِ ٱللهِ ﷺ، وَكَانَ المُسْلِمُونَ قَدْ عَلِمُوا حُبَّ رَسُولِ ٱللهِ ﷺ عَائِشَةَ، فَإِذَا كَانَتْ عِنْدَ أَحَدِهِمْ هَدِيَّةٌ، يُرِيدُ أَنْ يُهْدِيَهَا إِلَى رَسُولِ ٱللهِ ﷺ أَخَّرَهَا، حَتَّى إِذَا كَانَ رَسُولُ ٱللهِ ﷺ فِي بَيْتِ عَائِشَةَ، بَعَثَ صَاحِبُ الْهَدِيَّةِ بِهَا إِلَى رَسُولِ ٱللهِ ﷺ فِي بَيْتِ عَائِشَةَ، فَكَلَّمَ حِزْبُ أُمِّ سَلَمَةَ، فَقُلْنَ لَهَا: كَلِّمِي رَسُولَ ٱللهِ ﷺ يُكَلِّمُ النَّاسَ، فَيَقُولُ: مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ ٱللهِ ﷺ هَدِيَّةً، فَلْيُهْدِهَا إِلَيْهِ حَيْثُ كَانَ مِنْ نِسَائِهِ، فَكَلَّمَتْهُ أُمُّ سَلَمَةَ بِمَا قُلْنَ لَهَا فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلْنَهَا، فَقَالَتْ: مَا قَالَ لِي شَيْئًا، فَقُلْنَ لَهَا: فَكَلِّمِيهِ، قَالَتْ: فَكَلَّمَتْهُ حِينَ دَارَ إِلَيْهَا أَيْضًا فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلْنَهَا فَقَالَتْ: مَا قَالَ لِي شَيْئًا، فَقُلْنَ لَهَا: كَلِّمِيهِ حَتَّى يُكَلِّمَكِ، فَدَارَ إِلَيْهَا فَكَلَّمَتْهُ،

Divine Inspirations do not come to me on any of the beds except that of 'Āisha." On that Umm Salama said, "I repent to Allâh for hurting you." Then the group of Umm Salama called Fâṭima, the daughter of Allâh's Messenger صلى الله عليه وسلم and sent her to Allâh's Messenger صلى الله عليه وسلم to say to him, "Your wives request to treat them and the daughter of Abû Bakr on equal terms." Then Fâṭima conveyed the message to him. The Prophet صلى الله عليه وسلم said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jaḥsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abû Quḥâfa on equal terms." On that she raised her voice and turned to 'Āisha who was sitting, and insulted her so much so that Allâh's Messenger صلى الله عليه وسلم looked at 'Āisha to see whether she would retort. 'Āisha started replying to Zainab till she silenced her. The Prophet صلى الله عليه وسلم then looked at 'Āisha and said, "She is really the daughter of Abû Bakr."[1] *[3:755-O.B]*

فَقَالَ لَهَا: (لاَ تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّ الْوَحْيَ لَمْ يَأْتِنِي وَأَنَا فِي ثَوْبِ ٱمْرَأَةٍ إِلاَّ عَائِشَةَ). قَالَتْ: فَقُلْتُ: أَتُوبُ إِلَى ٱللهِ مِنْ أَذَاكَ يَا رَسُولَ ٱللهِ، ثُمَّ إِنَّهُنَّ دَعَوْنَ فَاطِمَةَ بِنْتَ رَسُولِ ٱللهِ ﷺ، فَأَرْسَلَتْ إِلَى رَسُولِ ٱللهِ ﷺ تَقُولُ: إِنَّ نِسَاءَكَ يَنْشُدْنَكَ ٱللهَ الْعَدْلَ فِي بِنْتِ أَبِي بَكْرٍ، فَكَلَّمَتْهُ فَقَالَ: (يَا بُنَيَّةُ، أَلاَ تُحِبِّينَ مَا أُحِبُّ؟). قَالَتْ: بَلَى، فَرَجَعَتْ إِلَيْهِنَّ فَأَخْبَرَتْهُنَّ، فَقُلْنَ: ٱرْجِعِي إِلَيْهِ فَأَبَتْ أَنْ تَرْجِعَ، فَأَرْسَلْنَ زَيْنَبَ بِنْتَ جَحْشٍ، فَأَتَتْهُ فَأَغْلَظَتْ، وَقَالَتْ: إِنَّ نِسَاءَكَ يَنْشُدْنَكَ ٱللهَ الْعَدْلَ فِي بِنْتِ ابْنِ أَبِي قُحَافَةَ، فَرَفَعَتْ صَوْتَهَا حَتَّى تَنَاوَلَتْ عائِشَةَ وَهِيَ قَاعِدَةٌ فَسَبَّتْهَا، حَتَّى إِنَّ رَسُولَ ٱللهِ ﷺ لَيَنْظُرُ إِلَى عَائِشَةَ هَلْ تَكَلَّمُ، قَالَ: فَتَكَلَّمَتْ عَائِشَةُ تَرُدُّ عَلَى زَيْنَبَ حَتَّى أَسْكَتَتْهَا، قَالَتْ: فَنَظَرَ النَّبِيُّ ﷺ إِلَى عَائِشَةَ، وَقَالَ: (إِنَّهَا بِنْتُ أَبِي بَكْرٍ).

CHAPTER 5. What sort of presents (gifts) should not be rejected.

٥ - باب: مَا لاَ يُرَدُّ مِنَ الهَدِيَّةِ

1159. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم used not to reject the gifts of perfume. *[3:756-O.B]*

١١٥٩ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَرُدُّ الطِّيبَ.

[1] She is really as honest, wise and well-versed as her father.

CHAPTER 6. Compensation for a gift.

٦ - باب: المُكَافَأَةِ فِي الْهِبَةِ

1160. Narrated 'Āisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم used to accept gifts and used to give something in return. *[3:758-O.B]*

١١٦٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنها قَالَتْ: كَانَ رَسُولُ ٱللهِ ﷺ يَقْبَلُ الهَدِيَّةَ وَيُثِيبُ عَلَيهَا.

CHAPTER 7. The witnesses for *Al-Hibah* (the gifts).

٧ - باب: الإِشْهَادِ فِي الهِبَةِ

1161. Narrated Nu'mân bin Bashîr رضى الله عنهما : "My father gave me a gift but 'Amra bint Rawâḥa (my mother) said that she would not agree to it unless he made Allâh's Messenger صلى الله عليه وسلم as a witness to it. So, my father went to Allâh's Messenger صلى الله عليه وسلم and said, 'I have given a gift to my son from 'Amra bint Rawâḥa, but she ordered me to make you as a witness to it, O Allâh's Messenger!' Allâh's Messenger صلى الله عليه وسلم asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allâh's Messenger صلى الله عليه وسلم said, 'Be afraid of Allâh, and be just to your children.' My father then returned and took back his gift." *[3:760-O.B]*

١١٦١ : عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، رَضِيَ ٱللهُ عَنْهُمَا قَالَ: أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ: لاَ أَرْضَى حَتَّى تُشْهِدَ رَسُولَ ٱللهِ ﷺ، فَأَتَى رَسُولَ ٱللهِ ﷺ فَقَالَ: إِنِّي أَعْطَيْتُ ٱبْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً، فَأَمَرَتْنِي أَنْ أُشْهِدَكَ يَا رَسُولَ ٱللهِ، قَالَ: (أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هٰذَا؟). قَالَ: لاَ، قَالَ: (فَٱتَّقُوا ٱللهَ وَٱعْدِلُوا بَيْنَ أَوْلاَدِكُمْ). قَالَ: فَرَجَعَ فَرَدَّ عَطِيَّتَهُ.

CHAPTER 8. Giving gifts by a husband to his wife, and by a wife to her husband.

٨ - باب: هِبَةِ الرَّجُلِ لِامْرَأَتِهِ وَالمَرأَةِ لِزَوجِهَا

1162. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "One who takes back his gift (which he has already given) is like a dog that swallows its vomit." *[3:762-O.B]*

١١٦٢ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (العَائِدُ فِي هِبَتِهِ كَالْكَلْبِ، يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ).

CHAPTER 9. It is permissible for a woman to give gifts to somebody other than her husband and to free her slaves in the lifetime of her husband.

٩ - باب: هِبَةُ المَرأَةِ لِغَيرِ زَوْجِهَا وَعِتْقِهَا إِذَا كَانَ لَهَا زَوْجٌ

1163. Narrated Maimûna bint Al-Ḥârith رضى الله عنها (the wife of the Prophet صلى الله عليه وسلم) that she manumitted

١١٦٣ : عَنْ مَيْمُونَةَ بِنْتِ الحَارِثِ رَضِيَ ٱللهُ عَنْهَا: أَنَّهَا أَعْتَقَتْ وَلِيدَةً، وَلَمْ

her slave-girl but did not take permission of the Prophet. On her turn when the (Prophet صلى الله عليه وسلم) came to her (house) she said, "Do you know O Allâh's Messenger that I have manumitted my slave-girl?" The (Prophet صلى الله عليه وسلم) asked, "Have you (already) done it?" She replied, "Yes". The (Prophet صلى الله عليه وسلم) said, "You would have got more reward if you have given her (slave-girl) to one of your maternal uncles." *[3:765-O.B]*

تَسْتَأْذِنِ النَّبِيَّ ﷺ، فَلَمَّا كَانَ يَوْمُهَا الَّذِي يَدُورُ عَلَيْهَا فِيهِ قَالَتْ: أَشَعَرْتَ يَا رَسُولَ ٱللهِ، أَنِّي أَعْتَقْتُ وَلِيدَتِي؟ قَالَ: (أَوَ فَعَلْتِ؟). قَالَتْ: نَعَمْ، قَالَ: (أَمَا إِنَّكِ لَوْ أَعْطَيْتِهَا أَخْوَالَكِ كَانَ أَعْظَمَ لِأَجْرِكِ).

1164. Narrated 'Āisha رضى الله عنها: Whenever Allâh's Messenger صلى الله عليه وسلم wanted to go on a journey he drew lots as to which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. The subnarrator added: "Sauda bint Zam'a gave up her (turn) day and night to 'Āisha, the wife of the Prophet صلى الله عليه وسلم in order to seek the pleasure of Allâh's Messenger صلى الله عليه وسلم (by that action)." *[3:766-O.B]*

١١٦٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ ٱللهِ ﷺ إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَقْسِمُ لِكُلِّ ٱمْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، تَبْتَغِي بِذٰلِكَ رِضَا رَسُولِ ٱللهِ ﷺ.

CHAPTER 10. How to take over the slave and property (given as gifts)?

١٠ - باب: كَيْفَ يُقْبَضُ العَبْدُ وَالمَتَاعُ

1165. Narrated Al-Miswar bin Makhrama رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), "O son! Accompany me to Allâh's Messenger صلى الله عليه وسلم." When I went with him, he said, "Call him to me." I called him (i.e. the Prophet صلى الله عليه وسلم) for my father. He came out wearing one of those cloaks and said, "We kept this (cloak) for you, (Makhrama)." Makhrama looked at the cloak and said, "Makhrama is pleased," (or the Prophet صلى الله عليه وسلم said), "Is Makhrama pleased?" *[3:771-O.B]*

١١٦٥ : عَنِ المِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

قَسَمَ النَّبِيُّ ﷺ أَقْبِيَةً، وَلَمْ يُعْطِ مَخْرَمَةَ مِنْهَا شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ ٱنْطَلِقْ بِنَا إِلَى رَسُولِ ٱللهِ ﷺ، فَٱنْطَلَقْتُ مَعَهُ، فَقَالَ: ٱدْخُلْ فَٱدْعُهُ لِي، قَالَ: فَدَعَوْتُهُ لَهُ فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: (خَبَأْنَا هٰذَا لَكَ). قَالَ: فَنَظَرَ إِلَيْهِ، فَقَالَ: (رَضِيَ مَخْرَمَةُ).

CHAPTER 11. The presenting of a gift of clothes, the wearing of which is disliked.

١١ - باب: هَدِيَّةِ مَا يُكْرَهُ لُبْسُهَا

1166. Narrated Ibn 'Umar رضى الله عنهما : Once the Prophet صلى الله عليه وسلم went to the house of Fâṭima رضى الله عنها but did not enter it. 'Alî came and she told him about that. When 'Alî asked the Prophet صلى الله عليه وسلم about it, he said, "I saw a (multi-coloured) decorated curtain on her door. I am not interested in worldly things." 'Alî رضى الله عنه went to Fâṭima and told her about it. Fâṭima said, "I am ready to dispense with it in the way he suggests." The Prophet صلى الله عليه وسلم ordered her to send it to such and such needy people. *[3:783-O.B]*

١١٦٦ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: أَتَى النَّبِيُّ ﷺ بَيْتَ فَاطِمَةَ بِنْتِهِ رَضِيَ ٱللهُ عَنْهَا فَلَمْ يَدْخُلْ عَلَيْهَا، وَجَاءَ عَلِيٌّ فَذَكَرَتْ لَهُ ذٰلِكَ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ قَالَ: (إِنِّي رَأَيْتُ عَلَى بَابِهَا سِتْرًا مَوْشِيًّا). فَقَالَ لِي: (مَا لِي وَلِلدُّنْيا). فَأَتَاهَا عَلِيٌّ فَذَكَرَ ذٰلِكَ لَهَا، فَقَالَتْ: لِيَأْمُرْنِي فِيهِ بِمَا شَاءَ، قَالَ: (تُرْسِلي بِهِ إِلَى فُلاَنٍ، أَهْلِ بَيْتٍ بِهِمْ حَاجَةٌ).

1167. Narrated 'Alî رضى الله عنه : The Prophet صلى الله عليه وسلم gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives. *[3:784-O.B]*

١١٦٧ : عَنْ عَلِيٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَهْدَى إِلَيَّ النَّبِيُّ ﷺ حُلَّةَ سِيَرَاءَ، فَلَبِسْتُهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَشَقَقْتُهَا بَيْنَ نِسائِي.

CHAPTER 12. The acceptance of presents from *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم)..

١٢ - باب: قَبُولِ الْهَدِيَّةِ مِنَ الْمُشْرِكِينَ

1168. Narrated 'Abdur Raḥmân bin Abû Bakr رضى الله عنهما : We were one hundred and thirty persons accompanying the Prophet صلى الله عليه وسلم who asked us whether anyone of us had food. There was a man who had about a *Ṣâ'* of wheat flour which was mixed with water to make dough (for baking bread). Then a very tall man from *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muḥammad صلى الله عليه وسلم) came driving

١١٦٨ : عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلاَثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ (هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟). فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ، فَعُجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ، مُشْعَانٌّ طَوِيلٌ، بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ:

the sheep. The Prophet صلى الله عليه وسلم asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet صلى الله عليه وسلم bought a sheep and it was slaughtered. The Prophet صلى الله عليه وسلم ordered that its liver and other abdominal organs be roasted. By Allâh, the Prophet صلى الله عليه وسلم gave every person of the one hundred and thirty a piece of that; he gave all those of them who were present; and kept the shares of those who were absent. The Prophet صلى الله عليه وسلم then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it). *[3:787-O.B]*

(بَيْعًا أَمْ عَطِيَّةً؟ أَوْ قَالَ: أَمْ هِبَةً؟). قَالَ: لاَ، بَلْ بَيْعٌ، فَاشْتَرَى مِنْهُ شَاةً، فَصُنِعَتْ، وَأَمَرَ النَّبِيُّ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى، وَايْمُ اللهِ، مَا فِي الثَّلاثِينَ وَالْمِائَةِ إِلاَّ وقَدْ حَزَّ النَّبِيُّ ﷺ لَهُ حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِنْ كَانَ غَائِبًا خَبَأَ لَهُ، فَجَعَلَ مِنْهَا قَصْعَتَيْنِ، فَأَكَلُوا أَجْمَعُونَ وَشَبِعْنَا، فَفَضَلَتِ الْقَصْعَتَانِ، فَحَمَلْنَاهُ عَلَى الْبَعِيرِ، أَوْ كَمَا قَالَ.

CHAPTER 13. Giving presents to *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم).

١٣ - باب: الْهَدِيَّةِ لِلْمُشْرِكِينَ

1169. Narrated Asmâ' bint Abû Bakr رضى الله عنهما : My mother came to me during the lifetime of Allâh's Messenger صلى الله عليه وسلم and she was a *Mushrikah* (polytheist, idolateress, pagan etc). I said to Allâh's Messenger صلى الله عليه وسلم (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet صلى الله عليه وسلم said, "Yes, keep good relation with her." *[3:789-O.B]*

١١٦٩ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ، فِي عَهْدِ رَسُولِ اللهِ ﷺ، فَاسْتَفْتَيْتُ رَسُولَ اللهِ ﷺ، قُلْتُ: إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: (نَعَمْ، صِلِي أُمَّكِ).

CHAPTER 14.

١٤ - «باب»

1170. Narrated 'Abdullâh bin 'Umar رضى الله عنهما that he testified to Marwân in (favour) of his son Ṣuhaib that Allâh's Messenger had given to Ṣuhaib two houses and a room. So Marwân gave verdict (in favour of his son), because

١١٧٠ : عَنْ عَبْدِ اللهِ بْن عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ شَهِدَ عِنْدَ مَرْوَانَ لِبَنِي صُهَيْبٍ أَنَّ رَسُولَ اللهِ ﷺ أَعْطَى صُهَيْبًا بَيْتَيْنِ وَحُجْرَةً، فَقَضَى مَرْوَانُ بِشَهَادَتِهِ لَهُمْ.

of (Ibn 'Umar's) witness.
[3:792(B)-O.B]

CHAPTER 15. What is said about the *'Umra*[1] and the *Ruqba*.

1171. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم gave the verdict that *'Umra* is for the one to whom it is presented. *[3:793-O.B]*

CHAPTER 16. To borrow something for the bride at the time of her wedding.

1172. Narrated 'Âisha رضى الله عنها : 'Aiman entered while I was wearing *Qitr* (a coarse dress). And in other quotation a dress made of cotton. (It is said) that it costed five Dirhams. ('Âisha) said, "Look up and see my slave-girl who refuses to wear it in the house though during the lifetime of Allâh's Messenger صلى الله عليه وسلم I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me. *[3:796-O.B]*

CHAPTER 17. The superiority of the *Manîha*, i.e. a milch she-camel or a sheep lent to somebody to use its milk and return it to its owner afterwards.

1173. Narrated Anas bin Mâlik رضى الله عنه : "When the emigrants came to Al-Madîna from Makka, they had nothing whereas the *Ansâr* had land and property. The *Ansâr* gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and

١٥ - باب: مَا قِيلَ فِي الْعُمْرَى وَالرُّقْبَى

١١٧١ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَضَى النَّبِيُّ ﷺ بِالْعُمْرَى، أَنَّهَا لِمَنْ وُهِبَتْ لَهُ.

١٦ - باب: الاسْتِعَارَةِ لِلْعَرُوسِ عِنْدَ البِنَاءِ

١١٧٢ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّهُ دَخَلَ عَلَيْهَا أَيْمَنُ وَعَلَيْهَا دِرْعٌ مِنْ قِطْرٍ. وَفِي رِوايَةٍ: مِنْ قُطْنٍ - ثَمَنُهُ خَمْسَةُ دَرَاهِمَ، فَقَالَتْ: ٱرْفَعْ بَصَرَكَ إِلَى جَارِيَتِي ٱنْظُرْ إِلَيْهَا، فَإِنَّهَا تُزْهَى أَنْ تَلْبَسَهُ فِي الْبَيْتِ، وَقَدْ كَانَ لِي مِنْهُنَّ دِرْعٌ عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ، فَمَا كَانَتِ ٱمْرَأَةٌ تُقَيَّنُ بِالمَدِينَةِ إِلاَّ أَرْسَلَتْ إِلَيَّ تَسْتَعِيرُهُ.

١٧ - باب: فَضْلِ المَنِيحَةِ

١١٧٣ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَمَّا قَدِمَ المُهَاجِرُونَ المَدِينَةَ مِنْ مَكَّةَ، وَلَيْسَ بِأَيْدِيهِمْ، وَكَانَتِ الأَنْصَارُ أَهْلَ الأَرْضِ وَالْعَقَارِ، فَقَاسَمَهُمُ الأَنْصَارُ عَلَى أَنْ يُعْطُوهُمْ

[1] *'Umra*: This kind of gift is also called *Ruqba* which is derived from the Arabic verb meaning 'to wait' because both the giver and the person given to, used to wait for the death of each other so that the house etc. (given as gift) would belong to him permanently. (*Fath Al-Bâri*, Vol. 6, Page 166).

provide the necessaries for cultivation." His (i.e. Anas') mother, Umm Sulaim, who was also the mother of 'Abdullâh bin Abû Ṭalḥa, gave some date-palms to Allâh's Messenger صلى الله عليه وسلم who gave them to his freed slave-girl (Umm 'Aiman) who was also the mother of Usâma bin Zaid. When the Prophet صلى الله عليه وسلم finished from the fighting against the people of Khaibar and returned to Al-Madîna, the emigrants returned to the *Anṣâr* the fruit gifts which the *Anṣâr* had given them. The Prophet صلى الله عليه وسلم also returned to Anas' mother the date-palms. Allâh's Messenger صلى الله عليه وسلم gave Umm 'Aiman other trees from his garden in lieu of the old gift. *[3:799-O.B]*

ثِمَارَ أَمْوَالِهِمْ كُلَّ عَامٍ، وَيَكْفُوهُمُ الْعَمَلَ وَالمَؤُونَةَ، وَكَانَتْ أُمُّهُ أُمُّ أَنَسٍ أُمُّ سُلَيْمٍ، كَانَتْ أُمَّ عَبْدِ ٱللهِ بْنِ أَبِي طَلْحَةَ، فَكَانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ ٱللهِ ﷺ عِذَاقًا لَهَا، فَأَعْطَاهُنَّ النَّبِيُّ ﷺ أُمَّ أَيْمَنَ مَوْلاَتَهُ أُمَّ أُسَامَةَ بْنِ زَيْدٍ.

قَالَ أَنَسُ بْنُ مالِكٍ: فَلَمَّا فَرَغَ مِنْ قِتَالِ أَهْلِ خَيْبَرَ، فَٱنْصَرَفَ إِلَى المَدِينَةِ، رَدَّ المُهَاجِرُونَ إِلَى الأَنْصَارِ مَنَائِحَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ، فَرَدَّ النَّبِيُّ ﷺ إِلَى أُمِّهِ عِذَاقَهَا، وَأَعْطَى رَسُولُ ٱللهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ.

1174. Narrated 'Abdullâh bin 'Amr رضى الله عنهما that Allâh's Messenger صلى الله عليه وسلم said, "There are forty good qualities (virtuous deeds) and the best of them is the *Manîḥa* of a she-goat, and anyone who does one of these virtuous deeds hoping for Allâh's Reward with firm confidence that he will get it, then Allâh will make him enter Paradise because of it." *[3:800-O.B]*

١١٧٤ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (أَرْبَعُونَ خَصْلَةً، أَعْلاَهُنَّ مَنِيحَةُ الْعَنْزِ، مَا مِنْ عَامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا: رَجَاءَ ثَوَابِها، وَتَصْدِيقَ مَوْعُودِهَا، إِلاَّ أَدْخَلَهُ ٱللهُ بِهَا الجَنَّةَ).

50. THE BOOK OF WITNESSES

٥٠ ـ كِتَابُ الشَّهَادَاتِ

CHAPTER 1. Do not be a witness for injustice, if asked for that.

١ ـ بَاب: لاَ يَشْهَدُ عَلَى شَهَادَةِ جَوْرٍ إِذَا أُشْهِدَ

1175. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The people of my century (generation) are the best, then those who follow them, and then those whom follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." *[3:820-O.B]*

١١٧٥ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ (خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ أَقْوَامٌ: تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهَادَتَهُ).

CHAPTER 2. What has been said about false witness.

٢ ـ بَاب: مَا قِيلَ فِي شَهَادَةِ الزُّورِ

1176. Narrated Abû Bakra رضى الله عنه : The Prophet صلى الله عليه وسلم said thrice, "Should I inform you about the greatest of the great sins?" They said, "Yes, O Allâh's Messenger!" He said, "(1) To join others in worship with Allâh, and (2) to be undutiful to one's parents." The Prophet صلى الله عليه وسلم then sat up after he had been reclining (on a pillow) and said, "(3) And I warn you against giving a lying speech (false statement)", and he kept on saying that warning till we thought he would not stop. *[3:822-O.B]*

١١٧٦ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟). ثَلاَثًا، قَالُوا: بَلَى يَا رَسُولَ ٱللهِ، قَالَ: (الإِشْرَاكُ بِٱللهِ، وَعُقُوقُ الْوَالِدَيْنِ - وَجَلَسَ وَكَانَ مُتَّكِئًا، فَقَالَ: - أَلاَ وَقَوْلُ الزُّورِ). قَالَ: فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

CHAPTER 3. The witness of a blind man, his marriage, his affairs, the marriage conducted by him, and his buying and selling; and accepting his call for the *Ṣalât* (prayer), etc., and what can be known by sound or voice.

٣ ـ بَاب: شَهَادَةِ الأَعْمَى وَنِكَاحِهِ وَأَمْرِهِ وَإِنْكَاحِهِ وَمُبَايَعَتِهِ وَقَبُولِهِ فِي التَّأْذِينِ وَغَيْرِهِ وَمَا يُعْرَفُ بِالأَصْوَاتِ

1177. Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم heard a man (reciting the Qur'ân) in the mosque, and he said, "May Allâh bestow His Mercy upon him. No doubt, he made me remember such and such Verses of

١١٧٧ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَقْرَأُ فِي الْمَسْجِدِ، فَقَالَ: (رَحِمَهُ ٱللهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً، أَسْقَطْتُهُنَّ مِنْ

such and such *Sûrah* which I dropped (from my memory)." *[3:823(A)-O.B]*

1178. Narrated ('Āisha) رضى الله عنها : The Prophet صلى الله عليه وسلم performed the *Tahajjud* prayer in my house, and then he heard the voice of 'Abbâd who was offering *Salât* (prayer) in the mosque, and said, "O 'Āisha! Is this 'Abbâd's voice?" I said, "Yes." He said, "O Allâh! Be Merciful to 'Abbâd!" *[3:823(B)-O.B]*

CHAPTER 4. The women's attesting the honourable record of each other.

1179 Narrated 'Āisha رضى الله عنها, (the wife of the Prophet صلى الله عليه وسلم): "Whenever Allâh's Messenger صلى الله عليه وسلم intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a *Ghazwa* of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allâh had decreed the use of the veil by women. I was carried in a *Hawdaj* (on the camel) and dismounted while still in it. When Allâh's Messenger صلى الله عليه وسلم had finished his *Ghazwa* and returned home, and we approached the city of Al-Madîna, Allâh's Messenger صلى الله عليه وسلم ordered us to proceed at night. When the order of setting off was given, I walked till I left the army (camp) behind to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my *Hawdaj* and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and

سُورَةِ كَذَا وَكَذَا).

١١٧٨: وَعَنْهَا رَضِيَ ٱللَّهُ عَنْهَا فِي رواية قَالَتْ: تَهَجَّدَ النَّبِيُّ ﷺ فِي بَيْتِي، فَسَمِعَ صَوْتَ عَبَّادٍ يُصَلِّي فِي المَسْجِدِ، فَقَالَ: (يَا عَائِشَةُ، أَصَوْتُ عَبَّادٍ هٰذَا؟). قُلْتُ: نَعَمْ، قَالَ: (اللَّهُمَّ ٱرْحَمْ عَبَّادًا).

٤ - باب: تَعْدِيلِ النِّسَاءِ بَعْضِهِنَّ بَعْضاً

١١٧٩ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا قَالَتْ:

كَانَ رَسُولُ ٱللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَرًا أَقْرَعَ بَيْنَ أَزْوَاجِهِ فَأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، فَأَقْرَعَ بَيْنَنَا فِي غَزَاةٍ غَزَاهَا، فَخَرَجَ سَهْمِي فَخَرَجْتُ مَعَهُ، بَعْدَ مَا أُنْزِلَ ٱلحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجٍ وَأُنْزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ ٱللَّهِ ﷺ مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلَ، وَدَنَوْنَا مِنَ المَدِينَةِ، آذَنَ لَيْلَةً بِالرَّحِيلِ، فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ، فَمَشَيْتُ حَتَّى جَاوَزْتُ الجَيْشَ، فَلَمَّا قَضَيْتُ شَأْنِي، أَقْبَلْتُ إِلَى الرَّحْلِ، فَلَمَسْتُ صَدْرِي، فَإِذَا عِقْدٌ لِي مِنْ جَزْعِ ظَفَارِ قَدِ ٱنْقَطَعَ، فَرَجَعْتُ فَٱلْتَمَسْتُ عِقْدِي فَحَبَسَنِي ٱبْتِغَاؤُهُ، فَأَقْبَلَ الَّذِينَ يُرَحِّلُونَ لِي، فَٱحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ

did not use to eat much. So, those people did not feel the difference in the heaviness of the *Hawdaj* while lifting it, and they put it over the camel. At that time I was a young lady [less than 15 years old]. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept. Ṣafwân bin Mu'aṭṭal As-Sulamî Adh-Dhakwâni was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me and he used to see me before veiling. So, I got up when I heard him saying, *'Inna lillâhi wa inna ilaihi râji'ûn* [Truly to Allâh we belong and truly to Him we shall return.' (V.2:156)] He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwân set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullâh bin Ubai bin Salûl. After that we returned to Al-Madîna, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet صلى الله عليه وسلم which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Umm

أَرْكَبُ، وَهُمْ يَحْتَسِبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِفَافًا لَمْ يَثْقُلْنَ، وَلَمْ يَغْشَهُنَّ اللَّحْمُ، وَإِنَّمَا يَأْكُلْنَ الْعُلْقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ الْقَوْمُ حِينَ رَفَعُوهُ ثِقَلَ الْهَوْدَجِ فَٱحْتَمَلُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا، فَوَجَدْتُ عِقْدِي بَعْدَ مَا ٱسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنْزِلَهُمْ وَلَيْسَ فِيهِ أَحَدٌ، فَأَمَمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ، فَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونَنِي فَيَرْجِعُونَ إِلَيَّ، فَبَيْنَا أَنَا جَالِسَةٌ غَلَبَتْنِي عَيْنَايَ فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيُّ ثُمَّ ٱلذَّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَصْبَحَ عِنْدَ مَنْزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ فَأَتَانِي، وَكَانَ يَرَانِي قَبْلَ ٱلْحِجَابِ، فَٱسْتَيْقَظْتُ بِٱسْتِرْجَاعِهِ، حِينَ أَنَاخَ رَاحِلَتَهُ، فَوَطِئَ يَدَهَا فَرَكِبْتُهَا، فَٱنْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ، حَتَّى أَتَيْنَا الْجَيْشَ بَعْدَ مَا نَزَلُوا مُعَرِّسِينَ فِي نَحْرِ الظَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى الإِفْكَ عَبْدُ ٱللهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، فَقَدِمْنَا الْمَدِينَةَ، فَٱشْتَكَيْتُ بِهَا شَهْرًا، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَصْحَابِ الإِفْكِ، وَيَرِيبُنِي فِي وَجَعِي: أَنِّي لاَ أَرَى مِنَ النَّبِيِّ ﷺ اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ أَمْرَضُ، إِنَّمَا يَدْخُلُ

Misṭaḥ to the Manâṣi‘ where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old ‘Arabs in the open country (or away from houses). So, I and Umm Misṭaḥ bint Abî Ruhm went out walking. Umm Misṭaḥ stumbled because of her long dress and on that she said, ‘Let Misṭaḥ be ruined.’ I said, ‘You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?’ She said, ‘O *Hantâ* (you there) didn’t you hear what they said?’ Then she told me the rumours of the false accusers. My sickness was aggravated, and when I returned home, Allâh’s Messenger صلى الله عليه وسلم came to me, and after greeting he said, ‘How is that (girl)?’ I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allâh’s Messenger صلى الله عليه وسلم allowed me, and I went to my parents and asked my mother, ‘What are the people talking about?’ She said, ‘O my daughter! Don’t worry much about this matter. By Allâh, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.’ I said, ‘Glorified be Allâh! Are the people really talking of this matter?’ That night I kept on weeping and could not sleep till morning.” (The subnarrator added): In the morning Allâh’s Messenger صلى الله عليه وسلم called ‘Alî bin Abû Ṭâlib and Usâma bin Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (i.e. Âisha). Usâma bin Zaid said what he knew of the good reputation of his wives and added, ‘O Allâh’s Messenger! Keep your wife,

فَيُسَلِّمُ، ثُمَّ يَقُولُ: (كَيْفَ تِيكُمْ؟). لاَ أَشْعُرُ بِشَيْءٍ مِنْ ذٰلِكَ حَتَّى نَقَهْتُ، فَخَرَجْتُ أَنَا وَأُمُّ مِسْطَحٍ قِبَلَ الْمَنَاصِعِ، مُتَبَرَّزُنَا، لاَ نَخْرُجُ إِلاَّ لَيْلاً إِلَى لَيْلٍ، وَذٰلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنُفَ قَرِيبًا مِنْ بُيُوتِنَا، وَأَمْرُنَا أَمْرُ الْعَرَبِ الأُوَلِ فِي الْبَرِّيَّةِ، أَوْ فِي التَّنَزُّهِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ بِنْتُ أَبِي رُهْمٍ نَمْشِي، فَعَثُرَتْ فِي مِرْطِهَا، فَقَالَتْ: تَعِسَ مِسْطَحٌ، فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتِ، أَتَسُبِّينَ رَجُلاً شَهِدَ بَدْرًا، فَقَالَتْ: يَا هَنْتَاهْ أَلَمْ تَسْمَعِي مَا قَالُوا؟ فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الإِفْكِ، فَٱزْدَدْتُ مَرَضًا عَلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي، دَخَلَ عَلَيَّ رَسُولُ ٱللهِ ﷺ فَسَلَّمَ، فَقَالَ: (كَيْفَ تِيكُمْ؟). فَقُلْتُ: ٱئْذَنْ لِي إِلَى أَبَوَيَّ، قَالَتْ: وَأَنَا حِينَئِذٍ أُرِيدُ أَنْ أَسْتَيْقِنَ الْخَبَرَ مِنْ قِبَلِهِمَا، فَأَذِنَ لِي رَسُولُ ٱللهِ ﷺ فَأَتَيْتُ أَبَوَيَّ، فَقُلْتُ لِأُمِّي: مَا يَتَحَدَّثُ بِهِ النَّاسُ؟ فَقَالَتْ: يَا بُنَيَّةُ، هَوِّنِي عَلَى نَفْسِكِ الشَّأْنَ، فَوَٱللهِ لَقَلَّمَا كَانَتِ ٱمْرَأَةٌ قَطُّ وَضِيئَةٌ، عِنْدَ رَجُلٍ يُحِبُّهَا، وَلَهَا ضَرَائِرُ، إِلاَّ أَكْثَرْنَ عَلَيْهَا. فَقُلْتُ: سُبْحَانَ ٱللهِ، وَلَقَدْ تَحَدَّثَ النَّاسُ بِهٰذَا؟ قَالَتْ: فَبِتُّ اللَّيْلَةَ حَتَّى أَصْبَحْتُ، لاَ يَرْقَأُ لِي دَمْعٌ، وَلاَ أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ فَدَعَا

for, by Allâh, we know nothing about her but good.' 'Alî bin Abû Ṭâlib said, 'O Allâh's Messenger! Allâh has not imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allâh's Messenger صلى الله عليه وسلم called Barîra and said, 'O Barîra! Did you ever see anything which roused your suspicions about her?' Barîra said, 'No, by Allâh Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allâh's Messenger صلى الله عليه وسلم ascended the pulpit and requested that somebody support him in punishing 'Abdullâh bin Ubai bin Salûl. Allâh's Messenger صلى الله عليه وسلم said, 'Who will support me to punish that person ('Abdullâh bin Ubai bin Salûl) who has hurt me by slandering the reputation of my family? By Allâh, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.' Sa'd bin Mu'âdh got up and said, 'O Allâh's Messenger! By Allâh, I will relieve you from him. If that man is from the tribe of the 'Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sa'd bin 'Ubâda, chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allâh, you have told a lie; you cannot kill him, and you will never be able to kill him; on that Usaid bin Al-Ḥuḍair got up and said (to Sa'd bin 'Ubâda), 'By Allâh! You are a liar. By Allâh, we will kill him; and you are a hypocrite, defending

رَسُولُ ٱللهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ، حِينَ ٱسْتَلْبَثَ الْوَحْيُ، يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَيْهِ بِالَّذِي يَعْلَمُ فِي نَفْسِهِ مِنَ الْوُدِّ لَهُمْ، فَقَالَ أُسَامَةُ: أَهْلُكَ يَا رَسُولَ ٱللهِ، وَلاَ نَعْلَمُ وَٱللهِ إِلاَّ خَيْرًا، وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: يَا رَسُولَ ٱللهِ، لَمْ يُضَيِّقِ ٱللهُ عَلَيْكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الْجَارِيَةَ تَصْدُقْكَ، فَدَعَا رَسُولُ ٱللهِ ﷺ بَرِيرَةَ، فَقَالَ: (يَا بَرِيرَةُ، هَلْ رَأَيْتِ فِيهَا شَيْئًا يَرِيبُكِ؟). فَقَالَتْ بَرِيرَةُ: لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ رَأَيْتُ مِنْهَا أَمْرًا أَغْمِصُهُ عَلَيْهَا قَطُّ أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، تَنَامُ عَنِ الْعَجِينِ، فَتَأْتِي ٱلدَّاجِنُ فَتَأْكُلُهُ. فَقَامَ رَسُولُ ٱللهِ ﷺ مِنْ يَوْمِهِ، فَٱسْتَعْذَرَ مِنْ عَبْدِ ٱللهِ بْنِ أُبَيٍّ ابْنِ سَلُولَ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ يَعْذِرُنِي مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِي، فَوَٱللهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلاَّ خَيْرًا، وَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلاَّ خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلاَّ مَعِي). فَقَامَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا رَسُولَ ٱللهِ، أَنَا وَٱللهِ أَعْذِرُكَ مِنْهُ: إِنْ كَانَ مِنَ الأَوْسِ ضَرَبْنَا عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا فِيهِ أَمْرَكَ. فَقَامَ سَعْدُ بْنُ عُبَادَةَ، وَهُوَ سَيِّدُ

the hypocrites.' On this, the two tribes of 'Aus and Khazraj got excited and were about to fight each other, while Allâh's Messenger صلى الله عليه وسلم was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. "On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep. In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an *Anṣâri* woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allâh's Messenger صلى الله عليه وسلم came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited *Shahâdah* (i.e. *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh* -none has the right to be worshipped but Allâh and Muḥammad is Allâh's Messenger) and then said, 'O 'Âisha! I have been informed such and such about you; if you are innocent, then Allâh will soon reveal your innocence, and if you have committed a sin, then repent to Allâh and ask Him to forgive you, for when a person confesses his sin and asks Allâh for forgiveness, Allâh accepts his repentance.' When Allâh's Messenger صلى الله عليه وسلم finished his speech, my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allâh's Messenger صلى الله عليه وسلم on my behalf. My father said, 'By Allâh, I do not know what to say to Allâh's Messenger صلى الله عليه وسلم.' I said to my mother, 'Talk to Allâh's Messenger صلى الله عليه وسلم on my behalf.'

الخَزْرَجِ، وَكَانَ قَبْلَ ذٰلِكَ رَجُلًا صَالِحًا، وَلٰكِنِ ٱحْتَمَلَتْهُ الحَمِيَّةُ، فَقَالَ: كَذَبْتَ لَعَمْرُ ٱللهِ لاَ تَقْتُلُهُ، وَلاَ تَقْدِرُ عَلَى ذٰلِكَ. فَقَامَ أُسَيْدُ بْنُ الحُضَيْرِ فَقَالَ: كَذَبْتَ لَعَمْرُ ٱللهِ، وَٱللهِ لَنَقْتُلَنَّهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمنافِقِينَ. فَثَارَ الحَيَّانِ: الأَوْسُ وَالخَزْرَجُ، حَتَّى هَمُّوا وَرَسُولُ ٱللهِ ﷺ عَلَى الْمِنْبَرِ، فَنَزَلَ فَخَفَّضَهُمْ، حَتَّى سَكَتُوا وَسَكَتَ، وَبَكَيْتُ يَوْمِي لاَ يَرْقَأُ لِي دَمْعٌ وَلاَ أَكْتَحِلُ بِنَوْمٍ، فَأَصْبَحَ عِنْدِي أَبَوَايَ، قَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا، حَتَّى أَظُنَّ أَنَّ الْبُكَاءَ فَالِقٌ كَبِدِي، قَالَتْ: فَبَيْنَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي إِذِ ٱسْتَأْذَنَتِ ٱمْرَأَةٌ مِنَ الأَنْصَارِ فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي مَعِي، فَبَيْنَا نَحْنُ كَذٰلِكَ إِذْ دَخَلَ رَسُولُ ٱللهِ ﷺ فَجَلَسَ وَلَمْ يَجْلِسْ عِنْدِي مِنْ يَوْمِ قِيلَ فِيَّ مَا قِيلَ قَبْلَهَا، وَقَدْ مَكَثَ شَهْرًا لاَ يُوحٰى إِلَيْهِ فِي شَأْنِي بِشَيْءٍ، قَالَتْ: فَتَشَهَّدَ، ثُمَّ قَالَ: (يَا عائِشَةُ، لَقَدْ بَلَغَنِي عَنكِ كَذَا وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيُبَرِّئُكِ ٱللهُ، وَإِنْ كُنْتِ أَلْمَمْتِ بِذَنْبٍ فَٱسْتَغْفِرِي ٱللهَ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا ٱعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ تَابَ ٱللهُ عَلَيْهِ). فَلَمَّا قَضَى رَسُولُ ٱللهِ ﷺ مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً،

She said, 'By Allâh, I do not know what to say to Allâh's Messenger صلى الله عليه وسلم.' I was a young girl and did not have much knowledge of the Qur'ân. I said. 'I know, by Allâh, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allâh knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allâh knows that I am innocent you would believe me. By Allâh, I cannot find for you and I, an example except that of Yûsuf's (Joseph's) father [i.e. Ya'qûb (Jacob) عليه السلام] who said, 'So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that which you assert.' (V.12:18, the Qur'ân) Then I turned to the other side of my bed hoping that Allâh would prove my innocence. By Allâh I never thought that Allâh would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Qur'ân. I had hoped that Allâh's Messenger صلى الله عليه وسلم might have a dream in which Allâh would prove my innocence. By Allâh, Allâh's Messenger صلى الله عليه وسلم had not got up and nobody had left the house before the Divine Inspiration came to Allâh's Messenger صلى الله عليه وسلم. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allâh's Messenger صلى الله عليه وسلم was over, he was smiling and the first word he said, 'Āisha! Thank Allâh, for Allâh has declared your innocence.' My mother told me to go to Allâh's

وَقُلْتُ لأَبِي: أَجِبْ عَنِّي رَسُولَ ٱللهِ ﷺ، قَالَ: وٱللهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ ٱللهِ ﷺ، فَقُلْتُ لأُمِّي: أَجِيبِي عَنِّي رَسُولَ ٱللهِ ﷺ فِيمَا قَالَ، قالَتْ: وَٱللهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ ٱللهِ ﷺ، قَالَتْ: وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لاَ أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ، فَقُلْتُ: إِنِّي وَٱللهِ لَقَدْ عَلِمْتُ أَنَّكُمْ سَمِعْتُمْ ما يَتَحَدَّثُ بِهِ النَّاسُ، وَوَقَرَ فِي أَنْفُسِكُمْ وَصَدَّقْتُمْ بِهِ، وَلَئِنْ قُلْتُ لَكُمْ إِنِّي بَرِيئَةٌ، وَٱللهُ يَعْلَمُ إِنِّي لَبَرِيئَةٌ، لاَ تُصَدِّقُونِي بِذٰلِكَ، وَلَئِنْ ٱعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَٱللهُ يَعْلَمُ أَنِّي لَبَرِيئَةٌ، لَتُصَدِّقُنِّي، وَٱللهِ مَا أَجِدُ لِي وَلَكُمْ مَثَلًا إِلاَّ أَبَا يُوسُفَ إِذْ قَالَ: ﴿فَصَبْرٌ جَمِيلٌ وَٱللهُ الْمُسْتَعَانُ عَلَى ما تَصِفُونَ﴾. ثُمَّ تَحَوَّلْتُ عَلَى فِرَاشِي، وَأَنَا أَرْجُو أَنْ يُبَرِّئَنِي ٱللهُ، وَلٰكِنْ وَٱللهِ ما ظَنَنْتُ أَنْ يُنْزِلَ فِي شَأْنِي وَحْيًا يُتْلَى، وَلأَنَا أَحْقَرُ فِي نَفْسِي مِنْ أَنْ يُتَكَلَّمَ بِالْقُرْآنِ فِي أَمْرِي، وَلٰكِنِّي كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ ٱللهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي ٱللهُ بِها، فَوَٱللهِ مَا رَامَ مَجْلِسَهُ، وَلاَ خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ، حَتَّى أُنْزِلَ عَلَيْهِ الْوَحْيُ، فَأَخَذَهُ ما كانَ يَأْخُذُهُ مِنَ الْبُرَحاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ فِي يَوْمٍ شَاتٍ، فَلَمَّا سُرِّيَ عَنْ رَسُولِ ٱللهِ ﷺ وَهُوَ

Messenger صلى الله عليه وسلم. I replied, 'By Allâh I will not go to him and will not thank but Allâh.' So Allâh revealed: 'Verily! Those who brought forth the slander are a group among you ......' (V. 24 : 11). When Allâh gave the declaration of my innocence, Abû Bakr, who used to provide for Misṭaḥ bin Athâtha for he was his relative, said, 'By Allâh, I will never provide Misṭaḥ with anything because of what he said about 'Āisha.' But Allâh later revealed: 'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, the poor who beg, and those who left their homes in Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And! Allâh is Oft-Forgiving, Most Merciful.' .... (V.24 : 22). After that Abû Bakr said, 'Yes! By Allâh! I like that Allâh should forgive me,' and resumed helping Misṭaḥ whom he used to help before." 'Āisha added: "Allâh's Messenger صلى الله عليه وسلم also asked Zainab bint Jaḥsh (i.e. the Prophet's wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allâh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allâh, I know nothing except goodness about 'Āisha.' " 'Āisha further added, "Zainab was competing with me (in her beauty and the Prophet's love), yet Allâh protected her (from being malicious), for she had piety." *[3:829-O.B]*

يَضْحَكُ، فَكانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ لِي: (يَا عَائِشَةُ، ٱحْمَدِي ٱللهَ، فَقَدْ بَرَّأَكِ ٱللهُ). فَقَالَتْ لِي أُمِّي: قُومِي إِلَى رَسُولِ ٱللهِ ﷺ، فَقُلْتُ: لاَ وَٱللهِ لاَ أَقُومُ إِلَيْهِ، وَلاَ أَحْمَدُ إِلاَّ ٱللهَ، فَأَنْزَلَ ٱللهُ تَعَالَى: ﴿إِنَّ الَّذِينَ جَاؤُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ﴾. الآيَاتِ، فَلَمَّا أَنْزَلَ ٱللهُ هٰذَا فِي بَرَاءَتِي، قَالَ أَبُو بَكْرٍ الصِّدِّيقَ رَضِيَ ٱللهُ عَنْهُ، وَكانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُثَاثَةَ لِقَرَابَتِهِ مِنْهُ: وَٱللهِ لاَ أُنْفِقُ عَلَى مِسْطَحٍ شَيْئًا، بَعْدَ مَا قَالَ لِعَائِشَةَ. فَأَنْزَلَ ٱللهُ تَعَالَى: ﴿وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتوا أُولِي الْقُرْبَى..﴾ إِلَى قَوْلِهِ: ﴿..أَلاَ تحبون أَنْ يَغْفِرَ ٱللهُ لَكُمْ وَٱللهُ غَفُورٌ رَحِيمٌ﴾. فَقَالَ أَبُو بَكْرٍ: بَلَى وَٱللهِ إِنِّي لأُحِبُّ أَنْ يَغْفِرَ ٱللهُ لِي، فَرَجَعَ إِلَى مِسْطَحٍ الَّذِي كَانَ يُجْرِي عَلَيْهِ.

وَكَانَ رَسُولُ ٱللهِ ﷺ يَسْأَلُ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي، فَقَالَ: (يَا زَيْنَبُ، مَا عَلِمْتِ، مَا رَأَيْتِ). فَقَالَتْ: يَا رَسُولَ ٱللهِ، أَحْمِي سَمْعِي وَبَصَرِي، وَٱللهِ مَا عَلِمْتُ عَلَيْهَا إِلاَّ خَيْرًا. قَالَتْ: وَهِيَ الَّتِي كانَتْ تُسَامِينِي، فَعَصَمَهَا ٱللهُ بِالْوَرَعِ.

CHAPTER 5. If only one man attests the (good) conduct of another, then it is sufficient.

٥ - باب: إِذَا زَكَّى رَجُلٌ رَجُلاً كَفَاهُ

1180. Narrated Abû Bakra رضي الله عنه : A man praised another man in front of the

١١٨٠ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ

Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said to him, "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is so-and-so, and Allâh knows exactly the truth, and I do not confirm anybody's good conduct before Allâh, but I think him so-and-so,' if he really knows what he says about him." *[3:830-O.B]*

قَالَ: أَثْنَى رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: (وَيْلَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ). مِرَارًا، ثُمَّ قَالَ: (مَنْ كَانَ مِنْكُمْ مادِحًا أَخَاهُ لاَ مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فُلاَنًا، وَٱللهُ حَسِيبُهُ، وَلاَ أُزَكِّي عَلَى ٱللهِ أَحَدًا، أَحْسِبُهُ كَذَا وكَذَا، إِنْ كانَ يَعْلَمُ ذٰلِكَ مِنْهُ).

CHAPTER 6. The boys attaining the age of puberty and the validity of his witness.

٦ - باب: بُلُوغِ الصِّبْيَانِ وَشَهَادَتِهِمْ

1181. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم called me to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle). *[3:832-O.B]*

١١٨١ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ، وَهُوَ ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي ثُمَّ عَرَضَنِي يَوْمَ الخَنْدَقِ، وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً، فَأَجَازَنِي.

CHAPTER 7. If (some people have to take an oath) and each of them wants to take it first.

٧ - باب: إِذَا تَسَارَعَ قَوْمٌ فِي الْيَمِينِ

1182. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم asked some people to take an oath, and they hurried for it. The Prophet صلى الله عليه وسلم ordered that lots should be drawn amongst them as to who would take an oath first. *[3:840-O.B]*

١١٨٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ عَرَضَ عَلَى قَوْمٍ الْيَمِينَ، فَأَسْرَعُوا، فَأَمَرَ أَنْ يُسْهَمَ بَيْنَهُمْ فِي الْيَمِينِ: أَيُّهُمْ يَحْلِفُ.

CHAPTER 8. How (and with what) to swear?

٨ - باب: كَيْفَ يَسْتَحْلِفُ

1183. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever has to take an oath should swear by Allâh or keep quiet." (i.e. He

١١٨٣ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِٱللهِ أَوْ لِيَصْمُتْ).

should not swear by other than Allâh.) *[3:844-O.B]*

٩ - باب: لَيْسَ الْكاذِبُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ

CHAPTER 9. He who makes peace between the people is not a liar.

١١٨٤ : عَنْ أُمِّ كُلْثُومٍ بِنْتِ عُقْبَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيَنْمِي خَيْرًا أَوْ يَقُولُ خَيْرًا).

1184. Narrated Umm Kulthûm bint 'Uqba رضى الله عنها that she heard Allâh's Messenger صلى الله عليه وسلم saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar." *[3:857-O.B]*

١٠ - باب: قَوْلِ الإِمَامِ لأَصْحَابِهِ: اذْهَبُوا بِنَا نُصْلِح

CHAPTER 10. The saying of the ruler to his companions, "Let us go to bring about a reconciliation (between people)."

١١٨٥ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ أَهْلَ قُبَاءٍ ٱقْتَتَلُوا حَتَّى تَرَامَوْا بِالحِجَارَةِ، فَأُخْبِرَ رَسُولُ ٱللهِ ﷺ بِذٰلِكَ، فَقَالَ: (ٱذْهَبُوا بِنَا نُصْلِحُ بَيْنَهُمْ).

1185. Narrated Sahl bin Sa'd رضى الله عنه : Once the people of Qubâ' fought with each other till they threw stones on each other. When Allâh's Messenger صلى الله عليه وسلم was informed about it, he said, "Let us go to bring about a reconciliation between them." *[3:858-O.B]*

١١ - باب: كَيْفَ يُكْتَبُ: هٰذَا مَا صَالَحَ فُلَانُ بْنُ فُلَانٍ فُلَانُ بنَ فُلَانٍ، وَإِنْ لَمْ يَنْسُبْهُ إِلى قَبِيلَتِهِ أَو نَسَبِهِ

CHAPTER 11. How to write: These are the terms on which so-and-so, the son of so-and-so reconciled with so-and-so, the son of so-and-so, without mentioning the name of the tribe or the family name.

١١٨٦ : عَنِ الْبَرَاءِ بْنِ عازِبٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

ٱعْتَمَرَ النَّبِيُّ ﷺ فِي ذِي الْقَعْدَةِ، فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدَعُوهُ يَدْخُلُ مَكَّةَ، حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلَاثَةَ أَيَّامٍ، فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا: هٰذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ ٱللهِ ﷺ، فَقَالُوا: لَا نُقِرُّ بِهَا، فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ ٱللهِ مَا

1186. Narrated Al-Barâ' bin 'Âzib رضى الله عنهما : When the Prophet صلى الله عليه وسلم intended to perform *'Umra* in the month of Dhul-Qa'da, the people of Makka did not let him enter Makka till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muhammad صلى الله عليه وسلم, the Messenger of Allâh agreed (to make peace).' They said, "We will not agree to this, for if we believed that you are Allâh's

Messenger we would not prevent you, but you are Muḥammad bin 'Abdullâh." The Prophet صلى الله عليه وسلم said, "I am Allâh's Messenger and also Muḥammad bin 'Abdullâh." Then he said to 'Alî, "Rub off (the words) 'Allâh's Messenger'", but 'Alî said, "No, by Allâh, I will never rub off your name." So, Allâh's Messenger صلى الله عليه وسلم took the document and wrote, 'This is what Muḥammad bin 'Abdullâh has agreed upon: No arms will be brought into Makka except in their cases and nobody from the people of Makka will be allowed to go with him (i.e. the Prophet صلى الله عليه وسلم) even if he wished to follow him and he (the Prophet صلى الله عليه وسلم) will not prevent any of his companions from staying in Makka if the latter wants to stay.' When the Prophet صلى الله عليه وسلم entered Makka (the next year) and the time limit passed, the Makkans went to 'Alî and said, "Tell your friend (i.e. the Prophet صلى الله عليه وسلم) to go out, as the period (agreed to) has passed." So, the Prophet صلى الله عليه وسلم went out of Makka. The daughter of Ḥamza ran after them (i.e. the Prophet صلى الله عليه وسلم and his companions), calling, "O Uncle! O Uncle!" 'Alî رضى الله عنه received her and led her by the hand and said to Fâṭima رضى الله عنها, "Take your uncle's daughter." Zaid and Ja'far quarrelled about her. 'Alî said, "I have more right to her as she is my uncle's daughter." Ja'far said, "She is my uncle's daughter, and her aunt is my wife." Zaid said, 'She is my brother's daughter." The Prophet صلى الله عليه وسلم judged that she should be given to her aunt, and said that the aunt was like the mother. He then said to 'Alî, "You are from me and I am from you", and said to Ja'far, "You resemble me both in character and appearance", and said to Zaid, "You are our brother (in

مَنَعْنَاكَ، ولٰكِنْ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ ٱللهِ، قَالَ: (أَنَا رَسُولُ ٱللهِ، وَأَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللهِ). ثُمَّ قَالَ لِعَلِيٍّ: (ٱمْحُ: رَسُولَ ٱللهِ). قَالَ: لاَ وَٱللهِ لاَ أَمْحُوكَ أَبَدًا، فَأَخَذَ رَسُولُ ٱللهِ ﷺ الْكِتَابَ، فَكَتَبَ: (هٰذَا مَا قَاضٰى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ ٱللهِ، لاَ يُدْخِلُ مَكَّةَ سِلاَحًا إلاَّ فِي الْقِرَابِ، وَأَنْ لاَ يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ إِنْ أَرَادَ أَنْ يَتْبَعَهُ، وَأَنْ لاَ يَمْنَعَ أَحَدًا مِنْ أَصْحَابِهِ أَرَادَ أَنْ يُقِيمَ بِهَا). فَلَمَّا دَخَلَهَا وَمَضٰى الأَجَلُ، أَتَوْا عَلِيًّا فَقَالُوا: قُلْ لِصَاحِبِكَ ٱخْرُجْ عَنَّا فَقَدْ مَضٰى الأَجَلُ، فَخَرَجَ النَّبِيُّ ﷺ، فَتَبِعَتْهُمُ ٱبْنَةُ حَمْزَةَ: يَا عَمِّ يَا عَمِّ، فَتَنَاوَلَهَا عَلِيٌّ، فَأَخَذَ بِيَدِهَا، وَقَالَ لِفَاطِمَةَ عَلَيْهَا السَّلاَمُ: دُونَكِ ٱبْنَةَ عَمِّكِ احْمِلِيهَا، قَالَ: فَٱخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ، فَقَالَ عَلِيٌّ: أَنَا أَحَقُّ بِهَا، وَهِيَ ٱبْنَةُ عَمِّي، وَقَالَ جَعْفَرٌ: ٱبْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي، وَقَالَ زَيْدٌ ٱبْنَةُ أَخِي، فَقَضٰى بِهَا النَّبِيُّ ﷺ لِخَالَتِهَا، وَقَالَ: (الْخَالَةُ بِمَنْزِلَةِ الأُمِّ). وَقَالَ لِعَلِيٍّ: (أَنْتَ مِنِّي وَأَنَا مِنْكَ). وَقَالَ لِجَعْفَرٍ: (أَشْبَهْتَ خَلْقِي وَخُلُقِي). وَقَالَ لِزَيْدٍ: (أَنْتَ أَخُونَا وَمَوْلاَنَا).

faith) and our freed slave."[1] *[3:863-O.B]*

١٢ - باب: قَوْلِ النَّبِيِّ ﷺ لِلْحَسَنِ ابْنِ عَلِيٍّ: إِنَّ ابْنِي هٰذَا سَيِّدٌ

CHAPTER 12. The saying of the Prophet صلى الله عليه وسلم to Al-Ḥasan bin 'Alî رضى الله عنهما, 'This son of mine is *Saiyid* (a noble).'

١١٨٧ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ ٱللهِ ﷺ عَلَى الْمِنْبَرِ، وَالحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ، وَهُوَ يُقْبِلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى، وَيَقُولُ: (إِنَّ ٱبْنِي هٰذَا سَيِّدٌ، وَلَعَلَّ ٱللهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ).

1187. Narrated Abû Bakra رضى الله عنه: I saw Allâh's Messenger صلى الله عليه وسلم on the pulpit and Al-Ḥasan bin 'Alî رضى الله عنهما was by his side. The Prophet صلى الله عليه وسلم was looking once at the people and once at Al-Ḥasan bin 'Alî saying, "This son of mine is a *Saiyid* (i.e. a noble) and may Allâh make peace between two big groups of Muslims through him." *[3:867-O.B]*

١٣ - باب: هَلْ يُشِيرُ الإِمَامُ بِالصُّلْحِ

CHAPTER 13. Should the *Imâm* suggest reconciliation?

١١٨٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: سَمِعَ رَسُولُ ٱللهِ ﷺ صَوْتَ خُصُومٍ بِالْبَابِ، عَالِيَةٍ أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَرَ وَيَسْتَرْفِقُهُ فِي شَيْءٍ، وَهُوَ يَقُولُ: وَٱللهِ لاَ أَفْعَلُ، فَخَرَجَ عَلَيْهِمَا رَسُولُ ٱللهِ ﷺ فَقَالَ: (أَيْنَ الْمُتَأَلِّي عَلَى ٱللهِ لاَ يَفْعَلُ المَعْرُوفَ). فَقَالَ: أَنَا يَا رَسُولَ ٱللهِ، فَلَهُ أَيُّ ذٰلِكَ أَحَبَّ.

1188. Narrated 'Âisha رضى الله عنها: Once Allâh's Messenger صلى الله عليه وسلم heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but the other was saying, "By Allâh I will not do so." Allâh's Messenger صلى الله عليه وسلم went out to them and said, "Who is the one who was swearing by Allâh that he would not do a favour?" That man said, "I am that person, O Allâh's Messenger! I will give my opponent whatever he wishes." *[3:868-O.B]*

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[1] The Prophet صلى الله عليه وسلم had established the bond of brotherhood between Zaid, his freed slave, and Ḥamza, the Prophet's uncle. This is why Zaid said, "She is my brother's daughter." The Prophet صلى الله عليه وسلم in addressing the three persons claiming the right of taking Ḥamza's daughter, is consoling them by relating them to himself, so that they would not be dissatisfied with his judgement.

51. THE BOOK OF CONDITIONS

٥١ - كتاب الشروط

CHAPTER 1. The terms and the conditions of *Mahr* at the time of the marriage contract.

١ - باب: الشُّـرُوطِ فِي المَهْـرِ عِنْدَ عُقْدَةِ النِّكَاحِ

1189. Narrated 'Uqba bin 'Aamir رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled." *[3:882-O.B]*

١١٨٩ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (أَحَقُّ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا ٱسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ).

CHAPTER 2. The conditions which are not permissible in the legal punishments prescribed by Allâh.

٢ - باب: الشُّرُوطِ الَّتِي لاَ تَحِلُّ فِي الحُدُودِ

1190. Narrated Abû Huraira and Zaid bin Khâlid (Al-Juhanî) رضى الله عنهما : A bedouin came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! I ask you by Allâh to judge my case according to Allâh's Laws." His opponent, who was more learned than he, said, "Yes, judge between us according to Allâh's Laws and allow me to speak." Allâh's Messenger صلى الله عليه وسلم said, "Speak". He (i.e. the bedouin or the other man) said, "My son was working as a labourer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave-girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hands my soul is, I will judge between you according to Allâh's Laws. The slave-girl and the

١١٩٠ : عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ، رَضِيَ ٱللهُ عَنْهُمَا أَنَّهُمَا قَالاَ: إِنَّ رَجُلًا مِنَ الأَعْرَابِ أَتَى رَسُولَ ٱللهِ ﷺ فَقَالَ: يَا رَسُولَ ٱللهِ، أَنْشُدُكَ ٱللهَ إِلاَّ قَضَيْتَ لِي بِكِتَابِ ٱللهِ، فَقَالَ الخَصْمُ الآخَرُ، وَهُوَ أَفْقَهُ مِنْهُ: نَعَمْ، فَٱقْضِ بَيْنَنَا بِكِتَابِ ٱللهِ، وَٱئْذَنْ لِي، فَقَالَ رَسُولُ ٱللهِ ﷺ: (قُلْ). قَالَ: إِنَّ ٱبْنِي كَانَ عَسِيفًا عَلَى هٰذَا، فَزَنَى بِٱمْرَأَتِهِ، وَإِنِّي أُخْبِرْتُ أَنَّ عَلَى ٱبْنِي الرَّجْمَ، فَٱفْتَدَيْتُ ابْنِي مِنْهُ بِمِائَةِ شَاةٍ وَوَلِيدَةٍ، فَسَأَلْتُ أَهْلَ الْعِلْمِ، فَأَخْبَرُونِي: أَنَّمَا عَلَى ٱبْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَأَنَّ عَلَى ٱمْرَأَةِ هٰذَا الرَّجْمَ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ ٱللهِ الْوَلِيدَةُ وَالْغَنَمُ رَدٌّ عَلَيْكَ، وَعَلَى ٱبْنِكَ

sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. O Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that women next morning and she confessed. Allâh's Messenger صلى الله عليه وسلم ordered that she be stoned to death. *[3:885-O.B]*

جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، اغْدُ يَا أُنَيْسُ إِلَى امْرَأَةِ هٰذَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا). قَالَ: فَغَدَا عَلَيْهَا فَاعْتَرَفَتْ، فَأَمَرَ بِهَا رَسُولُ اللهِ ﷺ فَرُجِمَتْ.

CHAPTER 3. Stipulation in the contract of share-cropping.

٣ - باب: الاشْتِرَاطِ فِي الْمُزَارَعَةِ

1191. Narrated Ibn 'Umar رضي الله عنهما: When the people of Khaibar dislocated 'Abdullâh bin 'Umar's hands and feet, 'Umar got up delivering a *Khuṭba* (religious talk) saying, "No doubt, Allâh's Messenger صلى الله عليه وسلم made a contract with the Jews concerning their properties, and said to them, 'We allow you (to stand in your land) as long as Allâh allows you.' Now 'Abdullâh bin 'Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews, they are our enemies and the only people whom we suspect, I have made up my mind to exile them." When 'Umar decided to carry out his decision, one of Abû Al-Ḥuqaiq's son came and addressed 'Umar, "O Chief of the believers, will you exile us although Muḥammad allowed us to stay at our places and made a contract with us about our properties, and accepted the condition of our residence in our land?" 'Umar said, "Do you think that I have forgotten the statement of Allâh's Messenger صلى الله عليه وسلم, i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?" The Jew replied, "That was joke from Abul-Qâsim." 'Umar said, "O the enemy of Allâh! You are telling a lie."

١١٩١ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا فَدَّعَ أَهْلُ خَيْبَرَ عَبْدَ اللهِ بْنَ عُمَرَ، قَامَ عُمَرُ خَطِيبًا فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ عَامَلَ يَهُودَ خَيْبَرَ عَلَى أَمْوَالِهِمْ، وَقَالَ: (نُقِرُّكُمْ مَا أَقَرَّكُمُ اللهُ). وَإِنَّ عَبْدَ اللهِ بْنَ عُمَرَ خَرَجَ إِلَى مَالِهِ هُنَاكَ، فَعُدِيَ عَلَيْهِ مِنَ اللَّيْلِ، فَفُدِعَتْ يَدَاهُ وَرِجْلاَهُ، وَلَيْسَ لَنَا هُنَاكَ عَدُوٌّ غَيْرُهُمْ، هُمْ عَدُوُّنَا وَتُهْمَتُنَا، وَقَدْ رَأَيْتُ إِجْلاَءَهُمْ، فَلَمَّا أَجْمَعَ عُمَرُ عَلَى ذٰلِكَ أَتَاهُ أَحَدُ بَنِي أَبِي الْحُقَيْقِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَتُخْرِجُنَا وَقَدْ أَقَرَّنَا مُحَمَّدٌ ﷺ، وَعَامَلَنَا عَلَى الأَمْوَالِ، وَشَرَطَ ذٰلِكَ لَنَا. فَقَالَ عُمَرُ: أَظَنَنْتَ أَنِّي نَسِيتُ قَوْلَ رَسُولِ اللهِ ﷺ: (كَيْفَ بِكَ إِذَا أُخْرِجْتَ مِنْ خَيْبَرَ تَعْدُو بِكَ قَلُوصُكَ لَيْلَةً بَعْدَ لَيْلَةٍ). فَقَالَ: كَانَتْ هٰذِهِ هُزَيْلَةً مِنْ أَبِي الْقَاسِمِ، قَالَ: كَذَبْتَ يَا عَدُوَّ اللهِ، فَأَجْلاَهُمْ عُمَرُ، وَأَعْطَاهُمْ قِيمَةَ مَا

'Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc." *[3:890-O.B]*

كَانَ لَهُمْ مِنَ الثَّمَرِ، مَالًا وَإِبِلًا وَعُرُوضًا مِنْ أَقْتَابٍ وحِبَالٍ وَغَيْرِ ذٰلِكَ.

CHAPTER 4. The conditions of *Jihâd* and peace treaties with (non-Muslim) warriors, and the writing of the conditions.

٤ - باب: الشُّرُوطِ فِي الجِهَادِ وَالمُصَالَحَةِ مَعَ أَهْلِ الحَرْبِ وكِتَابَةِ الشُّرُوطِ

1192. Narrated Al-Miswar bin Makhrama and Marwân (whose narrations attest each other): Allâh's Messenger صلى الله عليه وسلم set out at the time of Al-Ḥudaibîya (treaty), and when they proceeded for a distance, the Prophet صلى الله عليه وسلم said, "Khâlid bin Al-Walîd leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamîm, so take the way on the right." By Allâh, Khâlid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet صلى الله عليه وسلم went on advancing till he reached the Thanîya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet صلى الله عليه وسلم sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaṣwâ' (i.e. the she-camel's name) has become stubborn! Al-Qaṣwâ' has become stubborn!" The Prophet صلى الله عليه وسلم said, "Al-Qaṣwâ' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allâh, I will grant it to them." The Prophet صلى الله عليه وسلم then rebuked the she-camel and she got up.

١١٩٢ : عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ قَالَا: خَرَجَ رَسُولُ ٱللهِ ﷺ زَمَنَ الحُدَيْبِيَةِ، حَتَّى إِذَا كَانُوا بِبَعْضِ الطَّرِيقِ، قَالَ النَّبِيُّ ﷺ: (إِنَّ خالِدَ بْنَ الْوَلِيدِ بِالْغَمِيمِ، فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً، فَخُذُوا ذَاتَ الْيَمِينِ). فَوَٱللهِ مَا شَعَرَ بِهِمْ خَالِدٌ حَتَّى إِذَا هُمْ بِقَتَرَةِ الجَيْشِ، فَٱنْطَلَقَ يَرْكُضُ نَذِيرًا لِقُرَيْشٍ، وَسَارَ النَّبِيُّ ﷺ حَتَّى إِذَا كانَ بِالثَّنِيَّةِ الَّتِي يُهْبَطُ عَلَيْهِمْ مِنْهَا، بَرَكَتْ بِهِ رَاحِلَتُهُ، فَقَالَ النَّاسُ: حَلْ حَلْ، فَأَلَحَّتْ، فَقَالُوا: خَلأَتِ الْقَصْوَاءُ، خَلأَتِ القَصْوَاءُ، فَقَالَ النَّبِيُّ ﷺ: (مَا خَلأَتِ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلٰكِنْ حَبَسَهَا حَابِسُ الْفِيلِ). ثُمَّ قَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْأَلُونِي خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ ٱللهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا). ثُمَّ زَجَرَهَا فَوَثَبَتْ، قَالَ: فَعَدَلَ عَنْهُمْ حَتَّى نَزَلَ بِأَقْصَى الحُدَيْبِيَةِ عَلَى ثَمَدٍ قَلِيلِ المَاءِ، يَتَبَرَّضُهُ النَّاسُ تَبَرُّضًا، فَلَمْ يُلَبِّثْهُ النَّاسُ حَتَّى نَزَحُوهُ، وَشُكِيَ إِلَى رَسُولِ ٱللهِ ﷺ

The Prophet صلى الله عليه وسلم changed his way till he dismounted at the farthest end of Al-Ḥudaibîya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allâh's Messenger صلى الله عليه وسلم of thirst. The Prophet صلى الله عليه وسلم took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allâh, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqâ-al-Khozâ'î came with some persons from his tribe Khuzâ'a and they were the advisers of Allâh's Messenger صلى الله عليه وسلم who would keep no secret from him and were from the people of Tihâma. Budail said, "I left Ka'b bin Lu'aî and 'Aamir bin Lu'aî residing at the profuse water of Al-Ḥudaibîya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka'ba." Allâh's Messenger صلى الله عليه وسلم said, "We have not come to fight anyone, but to perform the *'Umra*. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islâm as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allâh in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allâh will definitely make

الْعَطَشُ، فَٱنْتَزَعَ سَهْمًا مِنْ كِنَانَتِهِ، ثُمَّ أَمَرَهُمْ أَنْ يَجْعَلُوهُ فِيهِ، فَوَٱللهِ مَا زَالَ يَجِيشُ لَهُمْ بِالرِّيِّ حَتَّى صَدَرُوا عَنْهُ، فَبَيْنَما هُمْ كَذٰلِكَ إِذْ جَاءَ بُدَيْلُ بْنُ وَرْقَاءَ الْخُزَاعِيُّ فِي نَفَرٍ مِنْ قَوْمِهِ مِنْ خُزَاعَةَ، وَكَانُوا عَيْبَةَ نُصْحِ رَسُولِ ٱللهِ ﷺ مِنْ أَهْلِ تِهَامَةَ، فَقَالَ: إِنِّي تَرَكْتُ كَعْبَ بْنَ لُؤَيٍّ وَعامِرَ بْنَ لُؤَيٍّ نَزَلُوا أَعْدَادَ مِيَاهِ الْحُدَيْبِيَةِ، وَمَعَهُمُ الْعُوذُ الْمَطَافِيلُ، وَهُمْ مُقَاتِلُوكَ وَصَادُّوكَ عَنِ الْبَيْتِ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّا لَمْ نَجِئْ لِقِتَالِ أَحَدٍ، وَلٰكِنَّا جِئْنَا مُعْتَمِرِينَ، وَإِنَّ قُرَيْشًا قَدْ نَهِكَتْهُمُ الْحَرْبُ، وَأَضَرَّتْ بِهِمْ، فَإِنْ شَاؤُوا مَادَدْتُهُمْ مُدَّةً، وَيُخَلُّوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرْ: فَإِنْ شَاؤُوا أَنْ يَدْخُلُوا فِيما دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلاَّ فَقَدْ جَمُّوا، وَإِنْ هُمْ أَبَوْا، فَوَالَّذِي نَفْسِي بِيَدِهِ لأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هٰذَا حَتَّى تَنْفَرِد سَالِفَتِي، وَلَيُنْفِذَنَّ ٱللهُ أَمْرَهُ). فَقَالَ بُدَيْلٌ: سَأُبَلِّغُهُمْ مَا تَقُولُ، قَالَ: فَٱنْطَلَقَ حَتَّى أَتَى قُرَيْشًا، قَالَ: إِنَّا قَدْ جِئْنَاكُمْ مِنْ هٰذَا الرَّجُلِ، وَسَمِعْنَاهُ يَقُولُ قَوْلًا، فَإِنْ شِئْتُمْ أَنْ نَعْرِضَهُ عَلَيْكُمْ فَعَلْنَا، فَقَالَ سُفَهَاؤُهُمْ: لاَ حَاجَةَ لَنَا أَنْ تُخْبِرَنَا عَنْهُ بِشَيْءٍ، وَقَالَ ذَوُو الرَّأْيِ مِنْهُمْ: هَاتِ مَا سَمِعْتَهُ يَقُولُ، قَالَ:

His Cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e. Muhammad صلى الله عليه وسلم) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet صلى الله عليه وسلم had told him. 'Urwa bin Mas'ûd got up and said, "O people! Aren't you the sons?" They said, "Yes". He added: "Am I not the father?" They said, "Yes". He said, "Do you mistrust me?" They said, "No". He said, "Don't you know that I invited the people of 'Ukâz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you?)". They said, "Yes." He said, "Well, this man (i.e. the Prophet صلى الله عليه وسلم) has offered you a reasonable proposal, you'd better accept it and allow me to meet him." They said, "You may meet him". So, he went to the Prophet صلى الله عليه وسلم and started talking to him. The Prophet صلى الله عليه وسلم told him almost the same as he had told Budail. Then 'Urwa said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen (no body will aid you, for) by Allâh I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that Abû Bakr abused him and said, "Do you say we would run and leave the Prophet صلى الله عليه وسلم alone?" 'Urwa

سَمِعْتُهُ يَقُولُ كَذَا وَكَذَا، فَحَدَّثَهُمْ بِمَا قَالَ النَّبِيُّ ﷺ، فَقَامَ عُرْوَةُ بْنُ مَسْعُودٍ فَقَالَ: أَيْ قَوْمِ، أَلَسْتُمْ بِالْوَالِدِ؟ قَالُوا: بَلَى، قَالَ أَوَ لَسْتُ بِالْوَلَدِ؟ قَالُوا: بَلَى، قَالَ: فَهَلْ تَتَّهِمُونِي؟ قَالُوا: لاَ، قَالَ: أَلَسْتُمْ تَعْلَمُونَ أَنِّي ٱسْتَنْفَرْتُ أَهْلَ عُكَاظٍ، فَلَمَّا بَلَّحُوا عَلَيَّ جِئْتُكُمْ بِأَهْلِي وَوَلَدِي وَمَنْ أَطَاعَنِي؟ قَالُوا: بَلَى، قَالَ: فَإِنَّ هٰذَا قَدْ عَرَضَ عَلَيْكُمْ خُطَّةَ رُشْدٍ، ٱقْبَلُوهَا وَدَعُونِي آتِيهِ، قَالُوا: ٱئْتِهِ، فَأَتَاهُ، فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ، فَقَالَ النَّبِيُّ ﷺ نَحْوًا مِنْ قَوْلِهِ لِبُدَيْلٍ، فَقَالَ عُرْوَةُ عِنْدَ ذٰلِكَ: أَيْ مُحَمَّدُ، أَرَأَيْتَ إِنْ ٱسْتَأْصَلْتَ أَمْرَ قَوْمِكَ، هَلْ سَمِعْتَ بِأَحَدٍ مِنَ الْعَرَبِ ٱجْتَاحَ أَهْلَهُ قَبْلَكَ، وَإِنْ تَكُنِ الأُخْرَى، فَإِنِّي وَٱللهِ لأَرَى وُجُوهًا، وَإِنِّي لأَرَى أَشْوَابًا مِنَ النَّاسِ خَلِيقًا أَنْ يَفِرُّوا وَيَدَعُوكَ، فَقَالَ لَهُ أَبُو بَكْرٍ: ٱمْصُصْ بَظْرَ اللاَّتِ، أَنَحْنُ نَفِرُّ عَنْهُ وَنَدَعُهُ؟ فَقَالَ: مَنْ ذَا؟ قَالَ: أَبُو بَكْرٍ، قَالَ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ، لَوْلَا يَدٌ كَانَتْ لَكَ عِنْدِي لَمْ أَجْزِكَ بِهَا لأَجَبْتُكَ، قَالَ: وَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ، فَكُلَّمَا تَكَلَّمَ أَخَذَ بِلِحْيَتِهِ، وَالْمُغِيرَةُ بْنُ شُعْبَةَ قَائِمٌ عَلَى رَأْسِ النَّبِيِّ ﷺ، وَمَعَهُ السَّيْفُ وَعَلَيْهِ الْمِغْفَرُ، فَكُلَّمَا أَهْوَى

said, "Who is that man?" They said "He is Abû Bakr." 'Urwa said to Abû Bakr, "By Him in Whose Hands my life is, were it not for the favour which you did to me and which I did not compensate, I would retort on you." 'Urwa kept on talking to the Prophet صلى الله عليه وسلم and seizing the Prophet's beard as he was talking while Al-Mughîra bin Shu'ba was standing near the head of the Prophet صلى الله عليه وسلم, holding a sword and wearing a helmet. Whenever 'Urwa stretched his hand towards the beard of the Prophet صلى الله عليه وسلم, Al-Mughîra would hit his hand with the handle of the sword and say (to 'Urwa), "Remove your hand from the beard of Allâh's Messenger صلى الله عليه وسلم." 'Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughîra bin Shu'ba." 'Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?" Before embracing Islâm Al-Mughîra was in the company of some people. He killed them and took their property and came (to Al-Madîna) to embrace Islâm. The Prophet صلى الله عليه وسلم said (to him), "As regards your Islâm, I accept it, but as for the property I do not take anything of it. (As it was taken through treason)". 'Urwa then started looking at the companions of the Prophet صلى الله عليه وسلم, by Allâh, whenever Allâh's Messenger صلى الله عليه وسلم spitted, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin: if he ordered them, they would carry out his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of

عُرْوَةُ بِيَدِهِ إِلَى لِحْيَةِ النَّبِيِّ ﷺ ضَرَبَ يَدَهُ بِنَعْلِ السَّيْفِ، وَقَالَ لَهُ: أَخِّرْ يَدَكَ عَنْ لِحْيَةِ رَسُولِ ٱللهِ ﷺ، فَرَفَعَ عُرْوَةُ رَأْسَهُ، فَقَالَ: مَنْ هٰذَا؟ قَالُوا: المُغِيرَةُ بْنُ شُعْبَةَ، فَقَالَ: أَيْ غُدَرُ، أَلَسْتُ أَسْعٰى فِي غَدْرَتِكَ، وَكَانَ المُغِيرَةُ صَحِبَ قَوْمًا فِي الجَاهِلِيَّةِ فَقَتَلَهُمْ، وَأَخَذَ أَمْوَالَهُمْ، ثُمَّ جَاءَ فَأَسْلَمَ، فَقَالَ النَّبِيُّ ﷺ: (أَمَّا الإِسْلَامَ فَأَقْبَلُ وَأَمَّا المَالَ فَلَسْتُ مِنْهُ فِي شَيْءٍ). ثُمَّ إِنَّ عُرْوَةَ جَعَلَ يَرْمُقُ أَصْحَابَ النَّبِيِّ ﷺ بِعَيْنَيْهِ، قَالَ: فَوَٱللهِ مَا تَنَخَّمَ رَسُولُ ٱللهِ ﷺ نُخَامَةً إِلاَّ وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ، فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ، وَإِذَا أَمَرَهُمُ ٱبْتَدَرُوا أَمْرَهُ، وَإِذَا تَوَضَّأَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ، وَإِذَا تَكَلَّمَ خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ، وَمَا يُحِدُّونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ، فَرَجَعَ عُرْوَةُ إِلَى أَصْحَابِهِ فَقَالَ: أَيْ قَوْمِ، وَٱللهِ لَقَدْ وَفَدْتُ عَلَى المُلُوكِ، وَوَفَدْتُ عَلَى قَيْصَرَ وَكِسْرَى وَالنَّجَاشِيِّ، وَٱللهِ إِنْ رَأَيْتُ مَلِكًا قَطُّ يُعَظِّمُهُ أَصْحَابُهُ مَا يُعَظِّمُ أَصْحَابُ مُحَمَّدٍ ﷺ مُحَمَّدًا، وَٱللهِ إِنْ يَتَنَخَّمُ نُخَامَةً إِلاَّ وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ، وَإِذَا أَمَرَهُمُ ٱبْتَدَرُوا أَمْرَهُ، وَإِذَا تَوَضَّأَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ، وَإِذَا تَكَلَّمَ خَفَضُوا

respect. 'Urwa returned to his people and said, "O people! By Allâh, I have been to the kings and to Caesar, Khosrau and An-Najâshî, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allâh, if he spitted, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." 'Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Banî Kinâna said, "Allow me to go to him," and they allowed him, and when he approached the Prophet صلى الله عليه وسلم and his companions, Allâh's Messenger صلى الله عليه وسلم said, "He is so-and-so who belongs to the tribe that respects the *Budn* (i.e. camels of the sacrifice). So, bring the *Budn* in front of him." So, the *Budn* were brought before him and the people received him while they were reciting *Talbîya*. When he saw that scene, he said, "Glorified be Allâh! It is not fair to prevent these people from visiting the Ka'ba." When he returned to his people, he said, "I saw the *Budn* garlanded (with coloured knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'ba." Another person called Mikraz bin Hafs got up and sought their permission to go to Muhammad صلى الله عليه وسلم, and they allowed him, too. When he approached the Muslims, the Prophet صلى الله عليه وسلم said, "Here is Mikraz and he is a vicious man." Mikraz started talking to

أَصْوَاتَهُمْ عِنْدَهُ، وَمَا يُحِدُّونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ، وَإِنَّهُ قَدْ عَرَضَ عَلَيْكُمْ خُطَّةَ رُشْدٍ فَاقْبَلُوهَا، فَقَالَ رَجُلٌ مِنْ بَنِي كِنَانَةَ: دَعُونِي آتِيهِ، فَقَالُوا ٱئْتِهِ، فَلَمَّا أَشْرَفَ عَلَى النَّبِيِّ ﷺ وَأَصْحَابِهِ، قَالَ رَسُولُ ٱللهِ ﷺ: (هٰذَا فُلَانٌ، وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبُدْنَ، فَٱبْعَثُوهَا لَهُ). فَبُعِثَتْ لَهُ، وَٱسْتَقْبَلَهُ النَّاسُ يُلَبُّونَ، فَلَمَّا رَأَى ذٰلِكَ قَالَ: سُبْحَانَ ٱللهِ، مَا يَنْبَغِي لِهٰؤُلَاءِ أَنْ يُصَدُّوا عَنِ الْبَيْتِ، فَلَمَّا رَجَعَ إِلَى أَصْحَابِهِ قَالَ: رَأَيْتُ الْبُدْنَ قَدْ قُلِّدَتْ وَأُشْعِرَتْ، فَمَا أَرَى أَنْ يُصَدُّوا عَنِ الْبَيْتِ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ مِكْرَزُ ابْنُ حَفْصٍ، فَقَالَ: دَعُونِي آتِيهِ، فَقَالُوا ٱئْتِهِ، فَلَمَّا أَشْرَفَ عَلَيْهِمْ، قَالَ النَّبِيُّ ﷺ: (هٰذَا مِكْرَزٌ، وَهُوَ رَجُلٌ فَاجِرٌ). فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ، فَبَيْنَمَا هُوَ يُكَلِّمُهُ إِذْ جَاءَ سُهَيْلُ بْنُ عَمْرٍو. قَالَ النَّبِيُّ ﷺ: (لَقَدْ سَهُلَ لَكُمْ مِنْ أَمْرِكُمْ). فَقَالَ: هَاتِ ٱكْتُبْ بَيْنَنَا وَبَيْنَكُمْ كِتَابًا، فَدَعَا النَّبِيُّ ﷺ الْكَاتِبَ، فَقَالَ النَّبِيُّ ﷺ: (ٱكْتُبْ: بِسْمِ ٱللهِ الرَّحْمٰنِ الرَّحِيمِ). قَالَ سُهَيْلٌ: أَمَّا الرَّحْمٰنُ فَوَٱللهِ مَا أَدْرِي مَا هِيَ، وَلٰكِنِ ٱكْتُبْ بِٱسْمِكَ اللَّهُمَّ كَمَا كُنْتَ تَكْتُبُ، فَقَالَ الْمُسْلِمُونَ: وَٱللهِ لَا نَكْتُبُهَا إِلَّا بِسْمِ ٱللهِ الرَّحْمٰنِ الرَّحِيمِ،

the Prophet صلى الله عليه وسلم and as he was talking, Suhail bin 'Amr came. When Suhail bin 'Amr came, the Prophet صلى الله عليه وسلم said, "Now the matter has become easy." Suhail said to the Prophet صلى الله عليه وسلم, "Please conclude a peace treaty with us." So, the Prophet صلى الله عليه وسلم called the clerk and said to him, "Write: By the Name of Allâh, the Most Beneficent, the Most Merciful." Suhail said, "As for 'Beneficent,' by Allâh, I do not know what it means, So write: By Your Name O Allâh, as you used to write previously." The Muslims said, "By Allâh, we will not write except: By the Name of Allâh, the Most Beneficent, the Most Merciful." The Prophet صلى الله عليه وسلم said, 'Write: By Your Name O Allâh." Then he dictated, "This is the peace treaty which Muḥammad, the Messenger of Allâh has concluded". Suhail said, "By Allâh, if we knew that you are Allâh's Messenger we would not prevent you from visiting the Ka'ba, and would not fight with you. So, write: Muḥammad bin 'Abdullâh." The Prophet صلى الله عليه وسلم said, "By Allâh! I am Messenger of Allâh even if you people do not believe me. Write: Muḥammad bin 'Abdullâh." The Prophet صلى الله عليه وسلم said to Suhail, "On the condition that you allow us to visit the House (i.e. Ka'ba) so that we may perform *Ṭawâf* around it." Suhail said, "By Allâh, we will not (allow you this year) so as not to give chance to the Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet صلى الله عليه وسلم got that written. Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allâh! How will such a person be returned to the *Mushrikûn* (polytheists, idolaters,

فَقَالَ النَّبِيُّ ﷺ: (اكْتُبْ بِاسْمِكَ اللَّهُمَّ). ثُمَّ قَالَ: (هٰذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ ٱللهِ). فَقَالَ سُهَيْلٌ: وَٱللهِ لَوْ كُنَّا نَعْلَمُ أَنَّكَ رَسُولُ ٱللهِ مَا صَدَدْنَاكَ عَنِ الْبَيْتِ وَلاَ قَاتَلْنَاكَ، وَلٰكِنِ اكْتُبْ: مُحَمَّدُ ابْنُ عَبْدِ ٱللهِ، فَقَالَ النَّبِيُّ ﷺ: (وَٱللهِ إِنِّي لَرَسُولُ ٱللهِ وَإِنْ كَذَّبْتُمُونِي، اكْتُبْ مُحَمَّدُ ابْنُ عَبْدِ ٱللهِ). فَقَالَ لَهُ النَّبِيُّ ﷺ: (عَلَى أَنْ تُخَلُّوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَنَطُوفَ بِهِ). فَقَالَ سُهَيْلٌ: وَٱللهِ لاَ تَتَحَدَّثُ الْعَرَبُ أَنَّا أُخِذْنَا ضُغْطَةً، وَلٰكِنْ ذٰلِكَ مِنَ الْعَامِ الْمُقْبِلِ، فَكَتَبَ، فَقَالَ سُهَيْلٌ: وَعَلَى أَنَّهُ لاَ يَأْتِيكَ مِنَّا رَجُلٌ، وَإِنْ كانَ عَلَى دِينِكَ إِلاَّ رَدَدْتَهُ إِلَيْنَا. قَالَ الْمُسْلِمُونَ: سُبْحَانَ ٱللهِ، كَيْفَ يُرَدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جَاءَ مُسْلِمًا، فَبَيْنَما هُمْ كَذٰلِكَ إِذْ دَخَلَ أَبُو جَنْدَلِ بْنُ سُهَيْلِ بْنِ عَمْرٍو يَرْسُفُ فِي قُيُودِهِ، وَقَدْ خَرَجَ مِنْ أَسْفَلِ مَكَّةَ حَتَّى رَمٰى بِنَفْسِهِ بَيْنَ أَظْهُرِ الْمُسْلِمِينَ، فَقَالَ سُهَيْلٌ: هٰذَا يَا مُحَمَّدُ أَوَّلُ مَا أُقَاضِيكَ عَلَيْهِ أَنْ تَرُدَّهُ إِلَيَّ، فَقَالَ النَّبِيُّ ﷺ: (إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ). قَالَ: فَوَٱللهِ إِذًا لَمْ أُصَالِحْكَ عَلَى شَيْءٍ أَبَدًا، قَالَ النَّبِيُّ ﷺ: (فَأَجِزْهُ لِي). قَالَ: مَا أَنَا بِمُجِيزِهِ لَكَ، قَالَ: (بَلَى فَافْعَلْ). قَالَ: مَا أَنَا بِفَاعِلٍ، قَالَ مِكْرَزٌ: بَلْ قَدْ أَجَزْنَاهُ لَكَ،

pagans etc.) after he has become a Muslim?" While they were in this state Abû Jandal bin Suhail bin 'Amr came from the valley of Makka staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muḥammad! This is the very first term with which we make peace with you, i.e. you shall return Abû Jandal to me." The Prophet صلى الله عليه وسلم said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet صلى الله عليه وسلم said, "Yes, do." He said, "I won't do." Mikraz said, "We allow you (to keep him)." Abû Jandal said, "O Muslims! Will I be returned to the *Mushrikûn* (polytheists, idolaters, pagans etc.) though I have come as a Muslim? Don't you see how much I have suffered?" Abû Jandal had been tortured severely for the Cause of Allâh. 'Umar bin Al-Khaṭṭab said, "I went to the Prophet صلى الله عليه وسلم and said, 'Aren't you truly the Messenger of Allâh?' The Prophet صلى الله عليه وسلم said, 'Yes, indeed.' I said, 'Isn't our cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allâh's Messenger and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'ba and perform *Ṭawâf* around it?' He said, 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said, 'No.' He said, 'So you will visit it and perform *Ṭawâf* around it'" 'Umar further said, "I went to Abû Bakr and said, 'O Abû Bakr! Isn't he truly Allâh's Prophet?' He replied, 'Yes' I said, 'Isn't our cause just and the cause of our enemy unjust?' He replied: 'Yes'. I said: 'Then why should we be humble in our religion?'

قَالَ أَبُو جَنْدَلٍ: أَيْ مَعْشَرَ الْمُسْلِمِينَ، أُرَدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جِئْتُ مُسْلِمًا، أَلاَ تَرَوْنَ مَا قَدْ لَقِيتُ؟ وَكَانَ قَدْ عُذِّبَ عَذَابًا شَدِيدًا فِي ٱللهِ.

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَأَتَيْتُ نَبِيَّ ٱللهِ ﷺ فَقُلْتُ: أَلَسْتَ نَبِيَّ ٱللهِ حَقًّا؟ قَالَ: (بَلَى). قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَعَدُوُّنَا عَلَى الْبَاطِلِ؟ قَالَ: (بَلَى). قُلْتُ: فَلِمَ نُعْطِي ٱلدَّنِيَّةَ فِي دِينِنَا إِذًا؟ قَالَ: (إِنِّي رَسُولُ ٱللهِ، وَلَسْتُ أَعْصِيهِ، وَهُوَ نَاصِرِي). قُلْتُ: أَوَ لَيْسَ كُنْتَ تُحَدِّثُنَا أَنَّا سَنَأْتِي الْبَيْتَ فَنَطُوفُ بِهِ؟ قَالَ: (بَلَى، فَأَخْبَرْتُكَ أَنَّا نَأْتِيهِ الْعَامَ). قَالَ: قُلْتُ: لاَ، قَالَ: (فَإِنَّكَ آتِيهِ وَمُطَّوِّفٌ بِهِ). قَالَ: فَأَتَيْتُ أَبَا بَكْرٍ فَقُلْتُ: يَا أَبَا بَكْرٍ، أَلَيْسَ هٰذَا نَبِيَّ ٱللهِ حَقًّا، قَالَ: بَلَى، قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَعَدُوُّنَا عَلَى الْبَاطِلِ؟ قَالَ: بَلَى، قُلْتُ: فَلِمَ نُعْطِي ٱلدَّنِيَّةَ فِي دِينِنَا إِذًا؟ قَالَ: أَيُّهَا الرَّجُلُ، إِنَّهُ لَرَسُولُ ٱللهِ ﷺ، وَلَيْسَ يَعْصِي رَبَّهُ، وَهُوَ نَاصِرُهُ، فَٱسْتَمْسِكْ بِغَرْزِهِ، فَوَٱللهِ إِنَّهُ عَلَى الْحَقِّ، قُلْتُ: أَلَيْسَ كَانَ يُحَدِّثُنَا أَنَّا سَنَأْتِي الْبَيْتَ وَنَطُوفُ بِهِ؟ قَالَ: بَلَى، أَفَأَخْبَرَكَ أَنَّكَ تَأْتِيهِ الْعَامَ؟ قُلْتُ: لاَ، قَالَ: فَإِنَّكَ آتِيهِ وَمُطَّوِّفٌ بِهِ. قَالَ عُمَرُ

He said, 'Indeed, he is Allâh's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allâh, he is on the right.' I said, 'Was he not telling us that we would go to the Ka'ba and perform *Ṭawâf* around it?' He said, 'Yes, but did he tell you that you would go to the Ka'ba this year?' I said, 'No.' He said, 'You will go to Ka'ba and perform *Ṭawâf* around it.' " (Az-Zuhrî said,) 'Umar said, "I performed many good deeds as expiation for the improper questions I asked them." When the writing of the peace treaty was concluded, Allâh's Messenger صلى الله عليه وسلم said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allâh none of them got up, and the Prophet صلى الله عليه وسلم repeated his order thrice. When none of them got up, he left them and went to Umm Salama and told her of the people's attitudes towards him. Umm Salama said, "O the Prophet of Allâh! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet صلى الله عليه وسلم went out and did not talk to anyone of them till he did that i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet صلى الله عليه وسلم got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet صلى الله عليه وسلم); and Allâh تعالى revealed the following Divine Verses: "O you who believe, when the believing women come to you as emigrants examine them....." (V.60:10). 'Umar then divorced two wives of his

رَضِيَ ٱللهُ عَنْهُ: فَعَمِلْتُ لِذٰلِكَ أَعْمَالًا، قَالَ: فَلَمَّا فَرَغَ مِنْ قَضِيَّةِ الْكِتَابِ، قَالَ رَسُولُ ٱللهِ ﷺ لِأَصْحَابِهِ: (قُومُوا فَٱنْحَرُوا ثُمَّ ٱحْلِقُوا). قَالَ: فَوَٱللهِ مَا قَامَ مِنْهُمْ رَجُلٌ حَتَّى قَالَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، فَلَمَّا لَمْ يَقُمْ مِنْهُمْ أَحَدٌ دَخَلَ عَلَى أُمِّ سَلَمَةَ، فَذَكَرَ لَهَا مَا لَقِيَ مِنَ النَّاسِ، فَقَالَتْ أُمُّ سَلَمَةَ: يَا نَبِيَّ ٱللهِ، أَتُحِبُّ ذٰلِكَ، ٱخْرُجْ ثُمَّ لَا تُكَلِّمْ أَحَدًا مِنْهُمْ كَلِمَةً، حَتَّى تَنْحَرَ بُدْنَكَ، وَتَدْعُوَ حَالِقَكَ فَيَحْلِقَكَ. فَخَرَجَ فَلَمْ يُكَلِّمْ أَحَدًا مِنْهُمْ حَتَّى فَعَلَ ذٰلِكَ، نَحَرَ بُدْنَهُ، وَدَعَا حَالِقَهُ فَحَلَقَهُ، فَلَمَّا رَأَوْا ذٰلِكَ قَامُوا فَنَحَرُوا وَجَعَلَ بَعْضُهُمْ يَحْلِقُ بَعْضًا، حَتَّى كَادَ بَعْضُهُمْ يَقْتُلُ بَعْضًا غَمًّا، ثُمَّ جَاءَهُ نِسْوَةٌ مُؤْمِنَاتٌ، فَأَنْزَلَ ٱللهُ تَعَالَى: **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَٱمْتَحِنُوهُنَّ..﴾** حَتَّى بَلَغَ **﴿.. بِعِصَمِ الْكَوَافِرِ﴾**. فَطَلَّقَ عُمَرُ يَوْمَئِذٍ ٱمْرَأَتَيْنِ، كَانَتَا لَهُ فِي الشِّرْكِ فَتَزَوَّجَ إِحْدَاهما مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ، وَالأُخْرَى صَفْوَانُ بْنُ أُمَيَّةَ، ثُمَّ رَجَعَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ فَجَاءَهُ أَبُو بَصِيرٍ، رَجُلٌ مِنْ قُرَيْشٍ وَهُوَ مُسْلِمٌ، فَأَرْسَلُوا فِي طَلَبِهِ رَجُلَيْنِ، فَقَالُوا: الْعَهْدَ الَّذِي جَعَلْتَ لَنَا، فَدَفَعَهُ إِلَى الرَّجُلَيْنِ، فَخَرَجَا

who were infidels. Later on Mu'âwiya bin Abû Sufyân married one of them, and Ṣafwân bin Umaiya married the other. When the Prophet صلى الله عليه وسلم returned to Al-Madîna, Abû Baṣîr, a new Muslim convert from Quraish came to him. The infidels sent in his pursuit two men who said (to the Prophet صلى الله عليه وسلم), "Abide by the promise you gave us." So, the Prophet صلى الله عليه وسلم handed him over to them. They took him out (of the city) till they reached Dhul-Ḥulaifa where they dismounted to eat some dates they had with them. Abû Baṣîr said to one of them, "By Allâh, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allâh, it is very fine and I have tried it many times." Abû Baṣîr said, "Let me have a look at it." When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Al-Madîna and entered the mosque running. When Allâh's Messenger صلى الله عليه وسلم saw him he said, "This man appears to have been frightened." When he reached the Prophet صلى الله عليه وسلم he said, "My companion has been murdered and I would have been murdered too." Abû Baṣîr came and said, "O Allâh's Messenger, by Allâh, Allâh has made you fulfill your obligations by your returning me to them (i.e. the infidels), but Allâh has saved me from them." The Prophet صلى الله عليه وسلم said, "Woe to his mother! What excellent war kindler he would be, should he only have supporters." When Abû Baṣîr heard that he understood that the Prophet صلى الله عليه وسلم would return him to them again, so he set out and left till he reached the seashore. Abû Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abû Baṣîr. So,

بِهِ حَتَّى بَلَغَا ذَا الحُلَيْفَةِ، فَنَزَلُوا يَأْكلونَ مِنْ تَمْرٍ لَهُمْ، فَقَالَ أَبُو بَصِيرٍ لِأَحَدِ الرَّجُلَيْنِ: وَٱللهِ إِنِّي لأَرَى سَيْفَكَ هٰذَا يَا فُلَانُ جَيِّدًا، فَٱسْتَلَّهُ الآخَرُ، فَقَالَ: أَجَلْ، وَٱللهِ إِنَّهُ لَجَيِّدٌ، لَقَدْ جَرَّبْتُ بِهِ، ثُمَّ جَرَّبْتُ، فَقَالَ أَبُو بَصِيرٍ: أَرِنِي أَنْظُرْ إِلَيْهِ، فَأَمْكَنَهُ مِنْهُ، فَضَرَبَهُ بِهِ حَتَّى بَرَدَ، وَفَرَّ الآخَرُ حَتَّى أَتَى المَدِينَةَ، فَدَخَلَ المَسْجِدَ يَعْدُو، فَقَالَ رَسُولُ ٱللهِ ﷺ حِينَ رَآهُ: (لَقَدْ رَأَى هٰذَا ذُعْرًا). فَلَمَّا ٱنْتَهَى إِلَى النَّبِيِّ ﷺ قَالَ: قُتِلَ وَٱللهِ صَاحِبِي وَإِنِّي لَمَقْتُولٌ، فَجَاءَ أَبُو بَصِيرٍ: فَقَالَ: يَا نَبِيَّ ٱللهِ، قَدْ وٱللهِ أَوْفَى ٱللهُ ذِمَّتَكَ، قَدْ رَدَدْتَنِي إِلَيْهِمْ، ثُمَّ أَنْجَانِي ٱللهُ مِنْهُمْ، قَالَ النَّبِيُّ ﷺ: (وَيْلُ أُمِّهِ، مِسْعَرَ حَرْبٍ، لَوْ كَانَ لَهُ أَحَدٌ). فَلَمَّا سَمِعَ ذٰلِكَ عَرَفَ أَنَّهُ سَيَرُدُّهُ إِلَيْهِمْ، فَخَرَجَ حَتَّى أَتَى سَيْفَ الْبَحْرِ، قَالَ: وَيَنْفَلِتُ مِنْهُمْ أَبو جَنْدَلِ بْنُ سُهَيْلٍ، فَلَحِقَ بَأَبِي بَصِيرٍ، فَجَعَلَ لاَ يَخْرُجُ مِنْ قُرَيْشٍ رَجُلٌ قَدْ أَسْلَمَ إِلاَّ لَحِقَ بَأَبِي بَصِيرٍ، حَتَّى اجْتَمَعَتْ مِنْهُمْ عِصَابَةٌ، فَوَٱللهِ مَا يَسْمَعُونَ بِعِيرٍ خَرَجَتْ لِقُرَيْشٍ إِلَى الشَّأْمِ إِلاَّ ٱعْتَرَضُوا لَهَا، فَقَتَلُوهُمْ وَأَخَذُوا أَمْوَالَهُمْ، فَأَرْسَلَتْ قُرَيْشٌ إِلَى النَّبِيِّ ﷺ تُنَاشِدُهُ بِٱللهِ وَالرَّحِمِ: لَمَّا

whenever a man from Quraish embraced Islâm he would follow Abû Baṣîr till they formed a strong group. By Allâh, whenever they heard about a caravan of Quraish heading towards Shâm, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet صلى الله عليه وسلم requesting him for the sake of Allâh and kith and kin to send for (i.e. Abû Baṣîr and his companions) promising that whoever (amongst them) came to the Prophet صلى الله عليه وسلم would be secure. So the Prophet صلى الله عليه وسلم sent for them (i.e. Abû Baṣir's companions) and Allâh تعالى revealed the following Divine Verses: "And He it is Who has withheld their hands from you and your hands from them in the midst of Makka, after He had made you victors over them........ when those who disbelieve had put in their hearts pride and haughtiness .... the pride and haughtiness of the time of ignorance." (V.48:24-26). And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muḥammad صلى الله عليه وسلم) was the Prophet of Allâh and refused to write: "In the Name of Allâh, the Most Beneficent, the Most Merciful," and prevented the Muslims from visiting the Ka'ba. *[3:891-O.B]*

أَرْسَلَ: فَمَنْ أَتَاهُ فَهُوَ آمِنٌ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَيْهِمْ، فَأَنْزَلَ ٱللهُ تَعَالَى: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ..﴾ ﴿..الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ﴾. وَكَانَتْ حَمِيَّتُهُمْ أَنَّهُمْ لَمْ يُقِرُّوا أَنَّهُ نَبِيُّ ٱللهِ، وَلَمْ يُقِرُّوا بِبِسْمِ ٱللهِ الرَّحْمٰنِ الرَّحِيمِ، وَحَالُوا بَيْنَهُمْ وَبَيْنَ الْبَيْتِ.

CHAPTER 5. What kind of conditions are permissible; and what is exempted from the decision.

٥ ـ باب: مَا يَجُوزُ مِنَ الاشْتِرَاطِ وَالثُّنيا فِي الإِقْرَارِ

1193. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh has ninety-nine names, i.e. one hundred less one, and whoever counts them (believes in their meanings and acts accordingly) will enter Paradise." *[3:894-O.B]*

١١٩٣ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِنَّ لِلهِ تِسْعَةً وَتِسْعِينَ ٱسْمًا، مِائَةً إِلاَّ وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ).

52. THE BOOK OF *WAṢĀYA* (WILLS AND TESTAMENTS)

٥٢ ـ كِتَابُ الوَصَايَا

CHAPTER 1. *Al-Waṣâya* (The wills and testaments).

١ ـ باب: الْوَصَايَا

1194. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "It is not permissible for any Muslim who has something to will, to stay for two nights without having his last will and testament written and kept ready with him." *[4:1-O.B]*

١١٩٤ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ : (مَا حَقُّ ٱمْرِىءٍ مُسْلِمٍ، لَهُ شَيْءٌ يُوصِي فِيهِ، يَبِيتُ لَيْلَتَيْنِ إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ).

1195. Narrated 'Amr bin Al-Ḥârith, the brother of the wife of Allâh's Messenger صلى الله عليه وسلم Juwairîya bint Al-Ḥârith: When Allâh's Messenger صلى الله عليه وسلم died, he did not leave any Dirham or Dinâr (i.e. money), or a slave or a slave-woman or anything else except his white mule, his arms and a piece of land which he had given in charity. *[4:2-O.B]*

١١٩٥ : عَنْ عَمْرِو بْنِ الحَارِثِ، رَضِيَ ٱللهُ عَنْهُ، خَتَنِ رَسُولِ ٱللهِ ﷺ، أَخِي جُوَيْرِيَةَ بِنْتِ الحَارِثِ، قَالَ : مَا تَرَكَ رَسُولُ ٱللهِ ﷺ عِنْدَ مَوْتِهِ دِرْهَمًا، وَلاَ دِينَارًا، وَلاَ عَبْدًا، وَلاَ أَمَةً، وَلاَ شَيْئًا، إِلاَّ بَغْلَتَهُ البَيْضَاءَ، وَسِلاَحَهُ، وَأَرْضًا جَعَلَهَا صَدَقَةً.

1196. (Narrated Ṭalḥa bin Musarrif): I asked 'Abdullâh bin Abû 'Aufa رضى الله عنهما , "Did the Prophet صلى الله عليه وسلم make a will?" He replied, "No," I asked him, "How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?" He replied, "The Prophet صلى الله عليه وسلم bequeathed Allâh's Book (i.e. the Qur'ân)." *[4:3-O.B]*

١١٩٦ : عَنْ عَبْدِ ٱللهِ بْنِ أَبِي أَوْفَى رَضِيَ ٱللهُ عَنْهُمَا أَنَّهُ سُئِلَ : هَلْ كَانَ النَّبِيُّ ﷺ أَوْصَى؟ فَقَالَ : لاَ، فَقِيلَ : كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ، أَوْ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ : أَوْصَى بِكِتَابِ ٱللهِ.

CHAPTER 2. Giving in charity at the time of death.

٢ ـ باب: الصَّدَقَة عِنْدَ المَوْتِ

1197. Narrated Abû Huraira رضى الله عنه : A man asked the Prophet صلى الله عليه وسلم , "O Allâh's Messenger! What kind of charity is the best?" He replied. "To give in charity when you are healthy and greedy, hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time comes

١١٩٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ : رَجُلٌ لِلنَّبِيِّ ﷺ : يَا رَسُولَ ٱللهِ، أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ : (أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ حَرِيصٌ، تَأْمُلُ الْغِنَى،

when you are on the death-bed when you say, 'Give so much to so-and-so and so much to so-and-so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors)." *[4:11-O.B]*

وَتَخْشَى الْفَقْرَ، وَلاَ تُمْهِلْ، حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ، قُلْتَ: لِفُلاَنٍ كَذَا، وَلِفُلاَنٍ كَذَا، وَقَدْ كَانَ لِفُلاَنٍ).

CHAPTER 3. Are children and women included under the term of relatives (concerning wills)?

٣ - باب: هَلْ يَدْخُلُ النِّسَاءُ وَالوَلَدُ فِي الأَقَارِبِ؟

1198. Narrated (Abû Huraira) رضى الله عنه: When Allâh revealed the Verse (26: 214): "And warn your tribe (O Muḥammad صلى الله عليه وسلم) of near kindred," Allâh's Messenger صلى الله عليه وسلم got up and said, "O Quraish people (or said similar words)! Buy (i.e. save) yourselves (from the Hell-fire) as I cannot save you from Allâh's punishment; O Banî 'Abd Manâf! I cannot save you from Allâh's punishment; O 'Abbâs bin 'Abdul Muṭṭalib! I cannot save you from Allâh's punishment; O Ṣafîya, the aunt of Allâh's Messenger! I cannot save you from Allâh's punishment; O Fâṭima bint Muḥammad! Ask me anything from my wealth, but I cannot save you from Allâh's punishment."[1] *[4:16-O.B]*

١١٩٨ : وعَنْهُ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ ٱللَّهِ ﷺ حِينَ أَنْزَلَ ٱللَّهُ عَزَّ وَجَلَّ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾. قَالَ: (يَا مَعْشَرَ قُرَيْشٍ - أَوْ كَلِمَةً نَحْوَهَا - ٱشْتَرُوا أَنْفُسَكُمْ، لاَ أُغْنِي عَنْكُمْ مِنَ ٱللَّهِ شَيْئًا، يَا بَنِي عَبْدِ مَنَافٍ لاَ أُغْنِي عَنْكُمْ مِنَ ٱللَّهِ شَيْئًا، يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ لاَ أُغْنِي عَنْكَ مِنَ ٱللَّهِ شَيْئًا، وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ ٱللَّهِ لاَ أُغْنِي عَنْكِ مِنَ ٱللَّهِ شَيْئًا، وَيَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ، سَلِينِي مَا شِئْتِ مِنْ مالِي، لاَ أُغْنِي عَنْكِ مِنَ ٱللَّهِ شَيْئًا).

CHAPTER 4. The Statement of Allâh تعالى: "Try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them." (V.4:6)

٤ - باب: قَوْلِ اللهِ تَعَالَى: ﴿وابتلوا اليتامى حتى إذا بلغوا النِّكاحَ فإن آنسْتم منهم رُشْداً فادفعوا إليهم أموالَهم﴾

1199. Narrated Ibn 'Umâr رضى الله عنهما: In the lifetime of Allâh's Messenger صلى الله عليه وسلم, 'Umar gave in charity some of his property, a garden of

١١٩٩ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا: أَنَّ أَبَاه تَصَدَّقَ بِمَالٍ لَهُ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ، وَكَانَ يُقَالُ لَهُ ثَمْغٌ،

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[1] Every person should try to protect himself from Allâh's punishment by doing good deeds and by showing obedience to Allâh and Allâh's Messenger's صلى الله عليه وسلم orders. Nobody can do him any good in this respect no matter how close a relative he may be.

date-palms called Thamgh. 'Umar said, "O Allâh's Messenger! I have some property which I prize highly and I want to give it in charity." The Prophet صلى الله عليه وسلم said, "Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So 'Umar gave it in charity, and it was for Allâh's Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means. *[4:26-O.B]*

وَكَانَ نَخْلًا، فَقَالَ عُمَرُ: يَا رَسُولَ ٱللهِ إِنِّي ٱسْتَفَدْتُ مَالًا، وَهُوَ عِنْدِي نَفِيسٌ، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَقَالَ النَّبِيُّ ﷺ: (تَصَدَّقْ بِأَصْلِهِ، لاَ يُبَاعُ وَلاَ يُوهَبُ وَلاَ يُورَثُ، وَلٰكِنْ يُنْفَقُ ثَمَرُهُ). فَتَصَدَّقَ بِهِ عُمَرُ، فَصَدَقَتُهُ ذٰلِكَ فِي سَبِيلِ ٱللهِ، وَفِي الرِّقَابِ، وَالمَسَاكِينِ، وَالضَّيْفِ، وَٱبْنِ السَّبِيلِ، وَلِذِي الْقُرْبٰى، وَلاَ جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ مِنْهُ بِالمَعْرُوفِ، أَوْ يُؤْكِلَ صَدِيقَهُ غَيْرَ مُتَمَوِّلٍ بِهِ.

CHAPTER 5. The Statement of Allâh تعالى :- "Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!" (V.4:10)

٥ - باب: قول الله تعالى: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ اليَتَامى ظُلْماً إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَسَيَصْلَوْنَ سَعِيراً﴾

1200. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Avoid the seven great destructive sins." The people enquired, "O Allâh's Messenger! What are they?" He said, "(1) To join others in worship along with Allâh; (2) To practise sorcery; (3) To kill the life which Allâh has forbidden except for a just cause, (according to Islâmic law); (4) To eat up *Riba* (usury); (5) To eat up an orphan's wealth; (6) To show one's back to the enemy and fleeing from the battlefield at the time of fighting, and (7) To accuse chaste women, who never even think of anything touching chastity and are good believers." *[4:28-O.B]*

١٢٠٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (ٱجْتَنِبُوا السَّبْعَ المُوبِقَاتِ). قَالُوا: يَا رَسُولَ ٱللهِ، وَمَا هُنَّ؟ قَالَ: (الشِّرْكُ بِٱللهِ، والسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ ٱللهُ إِلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاَتِ).

CHAPTER 6. The salary of the administrator of an endowment.

٦ - باب: نَفَقَةِ القَيِّمِ لِلوَقْفِ

1201. Narrated (Abû Huraira) رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "My heirs will not inherit a Dinâr or a Dirham (i.e. money), for whatever I leave (excluding the adequate support of my wives and the wages of my employees) is to be given in charity." *[4:37-O.B]*

١٢٠١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ يَقْتَسِمُ وَرَثَتِي دِينَارًا وَلاَ دِرْهَمًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَؤُونَةِ عَامِلِي، فَهُوَ صَدَقَةٌ).

CHAPTER 7. If somebody keeps a piece of land or a well as an endowment or stipulates that he should benefit by its water as the other Muslims.

٧ - باب: إِذَا أَوْقَفَ أَرْضاً أَوْ بِئْراً أَوِ اشْتَرطَ لِنَفْسِهِ مِثْلَ وَلاَءِ المُسْلِمِينَ

1202. Narrated Uthmân رضي الله عنه : When he was encircled (by the rebels) he said, "I ask you by Allâh, and I ask nobody but the companions of the Prophet صلى الله عليه وسلم. Don't you know that Allâh's Messenger صلى الله عليه وسلم said, 'Whoever will (buy and) dig the well of Rûma will be granted Paradise,' and I (bought and) dug it? Don't you know that he said, 'Whoever equips the army of *'Usra* (i.e. Tabûk's *Ghazwa*) will be granted Paradise,' and I equipped it?" They attested whatever he said. *[4:Chap. 34-O.B]*

١٢٠٢ : عَنْ عُثْمانَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ حَيْثُ حُوصِرَ، أَشْرَفَ عَلَيْهِمْ، وَقَالَ: أَنْشُدُكُمُ ٱللهَ، وَلاَ أَنْشُدُ إِلاَّ أَصْحَابَ النَّبِيِّ ﷺ، أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (مَنْ حَفَرَ رُومَةَ فَلَهُ الجَنَّةُ؟). فَحفَرْتُهَا، أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ قَالَ: (مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ؟). فَجَهَّزْتُهُ، قَالَ: فَصَدَّقُوهُ بِمَا قَالَ.

CHAPTER 8. The Statement of Allâh تعالى :- "O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside....(up to) .... Allâh guides not the people who are *Al-Fâsiqûn* (the disobedient and rebellious)." (V.5:106-108)

٨ - باب: قَوْلِ الله عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ المَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ﴾ . . . إِلَى قَوْلِهِ: ﴿وَالله لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

1203. Narrated Ibn 'Abbâs رضي الله عنهما, "A man from the tribe of Banî Sahm went out in the company of Tamîm Ad-Dâri and 'Adî bin Baddâ'. The man

١٢٠٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:
خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمٍ

ٱلدَّارِيِّ وَعَدِيِّ بْنِ بَدَّاءٍ، فَمَاتَ السَّهْمِيُّ، رَضِيَ ٱللهُ عَنْهُ بِأَرْضٍ لَيْسَ بِهَا مُسْلِمٌ، فَلَمَّا قَدِمَا بِتَرِكَتِهِ فَقَدُوا جَامًا مِنْ فِضَّةٍ مُخَوَّصًا مِنْ ذَهَبٍ، فَأَحْلَفَهُمَا رَسُولُ ٱللهِ ﷺ، ثُمَّ وُجِدَ الجَامُ بِمَكَّةَ، فَقَالُوا: ٱبْتَعْنَاهُ مِنْ تَمِيمٍ وَعَدِيٍّ، فَقَامَ رَجُلاَنِ مِنْ أَوْلِيَائِهِ، فَحَلَفَا: لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَإِنَّ الجَامَ لِصَاحِبِهِمْ. قَالَ: وَفِيهِمْ نَزَلَتْ هٰذِهِ الآيَةُ:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ المَوْتُ﴾

of Banî Sahm died in a land where there was no Muslim. When Tamîm and 'Adî returned with the property of the deceased, they claimed that they had lost a silver bowl with golden engraving. Allâh's Messenger صلى الله عليه وسلم made them take an oath (to confirm their claim), and then the bowl was found in Makka with some people who claimed that they had bought it from Tamîm and 'Adî. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than witnesses of 'Adî and Tamîm, and that the bowl belonged to their deceased fellow. So this Verse was revealed in connection with this case: 'O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk..." (V.5:106). *[4:Chap. 36-O.B]*

53. THE BOOK OF JIHĀD[1] [Fighting for Allâh's Cause]

٥٣ ـ كِتَابُ الجِهَـادِ

CHAPTER 1. The superiority of *Jihâd*.

١ ـ باب: فَضْلِ الْجِهَادِ وَالسِّيَرِ

1204. Narrated Abû Huraira رضى الله عنه: A man came to Allâh's Messenger صلى الله عليه وسلم and said, "Guide me to such a deed as equals *Jihâd* (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter has gone for *Jihâd*, enter your mosque to perform *Ṣalât* (prayers) without cease and observe *Ṣaum* (fast) and never break your *Ṣaum* (fast)?" The man said, "But who can do that?"[2] *[4:44-O.B]*

١٢٠٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ ٱللهِ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ الْجِهَادَ، قَالَ: (لاَ أَجِدُهُ). قَالَ: (هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ، فَتَقُومَ وَلاَ تَفْتُرَ، وَتَصُومَ وَلاَ تُفْطِرَ؟). قَالَ: وَمَنْ يَسْتَطِيعُ ذٰلِكَ.

CHAPTER 2. The best among the people is that believer who strives his utmost in Allâh's Cause with both his life and property.

٢ ـ باب: أَفْضَلُ النَّاسِ مُؤْمِنٌ مُجَاهِد بنفسه وماله في سبيل الله

1205. Narrated Abû Sa'id Al-Khudrî رضى الله عنه: Somebody asked, "O Allâh's Messenger! Who is the best among the people?" Allâh's Messenger صلى الله عليه وسلم replied "A believer who strives his utmost in Allâh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allâh and leaving the

١٢٠٥ : عَنْ أَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قِيلَ يَا رَسُولَ ٱللهِ، أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ ٱللهِ ﷺ: (مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ ٱللهِ بِنَفْسِهِ وَمَالِهِ). قَالُوا: ثُمَّ مَنْ؟ قَالَ: (مُؤْمِنٌ فِي شِعْبٍ مِنَ الشِّعَابِ، يَتَّقِي ٱللهَ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ).

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[1] *Al-Jihâd* (the holy fighting) in Allâh's Cause (with full force of number and weaponry) is given the utmost importance in Islâm and is one of its pillars (on which it stands). By *Jihâd* Islâm is established, Allâh's Word is made superior, [His Word being *Lâ ilâha ill-Allâh* (which means: none has the right to be worshipped but Allâh)] and His Religion (Islâm) is propagated. By abandoning *Jihâd* (may Allâh protect us from that) Islâm is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. *Jihâd* is an obligatory duty in Islâm on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfill this duty, dies with one of the qualities of a hypocrite.

[2] Of course, nobody can offer *Ṣalât* (prayer) and observe *Ṣaum* (fast) incessantly, and since the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals *Jihâd* in reward.

people secure from his mischief."[1] *[4:45-O.B]*

1206. Narrated Abû Huraira رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "The example of a *Mujâhid* in Allâh's Cause - and Allâh knows better who really strives in His Cause — is like a person who observes *Saum* (fast) and offers *Salât* (prayers) continuously. Allâh guarantees that He will admit the *Mujâhid* in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty." *[4:46-O.B]*

١٢٠٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ ٱللهِ، وَٱللهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ، كَمَثَلِ الصَّائِمِ الْقَائِمِ، وَتَوَكَّلَ ٱللهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بِأَنْ يَتَوَفَّاهُ: أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يُرْجِعَهُ سَالِمًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ).

CHAPTER 3. The grades of the *Mujâhidûn* (i.e. Muslim fighters) in Allâh's Cause.

٣ - باب: دَرَجَاتِ الْمُجَاهِدِينَ فِي سَبِيلِ اللهِ

1207. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever believes in Allâh and His Messenger, performs *Iqâmat-as-Salât*[2], and observes *Saum* (fasts) of the month of Ramadân, then it will be a promise binding upon Allâh to admit him to Paradise, no matter whether he fights in Allâh's Cause or remains in the land where he is born." The people said, "O Allâh's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allâh has reserved for the *Mujâhidûn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for

١٢٠٧ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ آمَنَ بِٱللهِ وَرَسُولِهِ، وَأَقَامَ الصَّلاَةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى ٱللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، جَاهَدَ فِي سَبِيلِ ٱللهِ، أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا). فَقَالُوا: يَا رَسُولَ ٱللهِ، أَفَلاَ نُبَشِّرُ النَّاسَ؟ قَالَ: (إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا ٱللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ ٱللهِ، مَا بَيْنَ ٱلدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ، فَإِذَا سَأَلْتُمُ ٱللهَ فَٱسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ

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[1] This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet صلى الله عليه وسلم says in a *Hadîth* reported by At-Tirmidhî, "He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief." (*Qastalâni,* Vol. 5, Page 34).

[2] *Iqâmat-as-Salât:* See the glossary.

Al-Firdaus which is the middle (best) and the highest part of Paradise. And above it (*Al-Firdaus* Paradise) is the Throne of the Beneficent (i.e. Allâh), and from it gush forth the rivers of Paradise." *[4:48-O.B]*

أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ - أُرَاهُ قَالَ:- وفَوْقَهُ عَرْشُ الرَّحْمٰنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ).

CHAPTER 4. To proceed in Allâh's Cause in the forenoon and in the afternoon. A place in Paradise as small as the bow of one of you (is better than the world and whatever is in it).

٤ ـ باب: الْغَدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللهِ، وَقَابُ قَوسِ أَحَدِكُمْ فِي الْجَنَّةِ

1208. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A single endeavour (of fighting) in Allâh's Cause in the forenoon or in the afternoon is better than the world and whatever is in it." *[4:50-O.B]*

١٢٠٨ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَغَدْوَةٌ فِي سَبِيلِ ٱللهِ أَوْ رَوْحَةٌ، خَيْرٌ مِنَ ٱلدُّنْيَا وَمَا فِيهَا).

1209. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world)." He also said, "A single endeavour in Allâh's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets." *[4:51-O.B]*

١٢٠٩ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَقَابُ قَوْسٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَطلُعُ عَلَيْهِ الشَّمْسُ وَتَغرُبُ). وَقَالَ: (لَغَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ ٱللهِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَغْرُبُ).

CHAPTER 5. *Al-Ḥûr-ul-'Ein* (houris)[1] (and their qualities).

٥ ـ باب: الْحُورِ الْعِينِ

1210. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If a woman (a houri etc.) from Paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent and her headcover is better than the world and whatever is in it." *[4:53(B)-O.B]*

١٢١٠ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَوْ أَنَّ ٱمْرَأَةً مِنْ أَهْلِ الْجَنَّةِ ٱطَّلَعَتْ إِلَى أَهْلِ الأَرْضِ لأَضَاءَتْ مَا بَيْنَهُمَا، وَلَمَلأَتْهُ رِيحًا، وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ ٱلدُّنْيَا وَمَا فِيهَا).

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[1] Houris: See the glossary.

CHAPTER 6. (The reward of) him who is injured or stabbed in Allâh's Cause.

٦ - باب: مَنْ يُنْكَبُ أَو يُطْعَنُ فِي سَبِيلِ اللهِ

1211. Narrated (Anas) رضي الله عنه : The Prophet صلى الله عليه وسلم sent seventy men from the tribe of Banî Sulaim to the tribe of Banî 'Aamir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allâh's Messenger صلى الله عليه وسلم (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet صلى الله عليه وسلم, they beckoned to one of their men who stabbed him to death. My maternal uncle said, *"Allâhu-Akbar* (Allâh is the Most Great)! By the Lord of the Ka'ba. I am successful." After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammâm, a subnarrator said, "I think another man was saved along with him"). Jibrael (Gabriel) عليه السلام informed the Prophet صلى الله عليه وسلم that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Qur'ânic Verse was cancelled. The Prophet صلى الله عليه وسلم invoked Allâh for forty days to curse the murderers from the tribes of Ri'l, Dhakwân, Banî Lihyân and Banî Usaiya who disobeyed Allâh and His Messenger صلى الله عليه وسلم. *[4:57-O.B]*

١٢١١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ أَقْوَامًا مِنْ بَنِي سُلَيْمٍ إِلَى بَنِي عَامِرٍ فِي سَبْعِينَ، فَلَمَّا قَدِمُوا: قَالَ لَهُمْ خَالِي: أَتَقَدَّمُكُمْ، فَإِنْ أَمَّنُونِي حَتَّى أُبَلِّغَهُمْ عَنْ رَسُولِ ٱللهِ ﷺ، وَإِلاَّ كُنْتُمْ مِنِّي قَرِيبًا، فَتَقَدَّمَ فَأَمَّنُوهُ، فَبَيْنَمَا يُحَدِّثُهُم عَنِ النَّبِيِّ ﷺ إِذْ أَوْمَؤُوا إِلَى رَجُلٍ مِنْهُمْ فَطَعَنَهُ بِرُمْحٍ فَأَنْفَذَهُ، فَقَالَ: ٱللهُ أَكْبَرُ، فُزْتُ وَرَبِّ الْكَعْبَةِ، ثُمَّ مَالُوا عَلَى بَقِيَّةِ أَصْحَابِهِ فَقَتَلُوهُمْ إِلاَّ رَجُلًا أَعْرَجَ صَعِدَ الْجَبَلَ.

فَأَخْبَرَ جِبْرِيلُ عَلَيْهِ السَّلَامُ النَّبِيَّ ﷺ: أَنَّهُمْ قَدْ لَقُوا رَبَّهُمْ، فَرَضِيَ عَنْهُمْ وَأَرْضَاهُمْ، فَكُنَّا نَقْرَأُ: أَنْ بَلِّغُوا قَوْمَنَا، أَنْ قَدْ لَقِينَا رَبَّنَا، فَرَضِيَ عَنَّا وَأَرْضَانَا. ثُمَّ نُسِخَ بَعْدُ، فَدَعَا عَلَيْهِمْ أَرْبَعِينَ صَبَاحًا، عَلَى رِعْلٍ، وَذَكْوَانَ، وَبَنِي لِحْيَانَ، وَبَنِي عُصَيَّةَ، الَّذِينَ عَصَوُا ٱللهَ تعالى وَرَسُولَهُ ﷺ.

1212. Narrated Jundab bin Sufyân رضي الله عنه : In one of the holy battles a finger of Allâh's Messenger صلى الله عليه وسلم (got wounded and) bled. He said, "You are

١٢١٢ : عَنْ جُنْدَبِ بْنِ سُفْيَانَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ كَانَ فِي بَعْضِ الْمَشَاهِدِ وَقَدْ دَمِيَتْ إِصْبَعُهُ،

just a finger that bled, and what you got is in Allâh's Cause." *[4:58-O.B]*

فَقَالَ: (هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيتِ، وَفِي سَبِيلِ ٱللهِ مَا لَقِيتِ).

CHAPTER 7. (The superiority of him) who is wounded in Allâh's Cause.

٧ - باب: مَنْ يُجْرَحُ فِي سَبِيلِ الله عَزَّ وَجَلَّ

1213. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hands my soul is! Whoever is wounded in Allâh's Cause..... and Allâh knows well who gets wounded in His Cause...... will come on the Day of Resurrection with his wound having the colour of blood but its smell will be the smell of musk (perfume)." *[4:59-O.B]*

١٢١٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (وَٱلَّذِي نَفْسِي بِيَدِهِ، لاَ يُكْلَمُ أَحَدٌ فِي سَبِيلِ ٱللهِ، وَٱللهُ أَعْلَمُ بِمَن يُكْلَمُ فِي سَبِيلِهِ، إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ، وَاللَّوْنُ لَوْنُ ٱلدَّمِ، وَالرِّيحُ رِيحُ الْمِسْكِ).

CHAPTER 8. The Statement of Allâh عز وجل : "Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd* (holy fighting) and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least...." (V.33:23)

٨ - باب: قَوْلِ الله عَزَّ وَجَلَّ: ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا الله عَلَيْهِ فَمِنْهُم مَنْ قَضَى نَحْبَهُ وَمِنْهُم مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً﴾

1214. Narrated Anas bin Mâlik رضي الله عنه : My uncle Anas bin An-Naḍr رضي الله عنه was absent from the battle of Badr. He said, "O Allâh's Messenger! I was absent from the first battle you fought against *Al-Mushrikûn* (polytheists, idolaters, pagans etc.). (By Allâh) if Allâh gives me a chance to fight *Al-Mushrikûn* (polytheists, idolaters, pagans etc.), no doubt, Allâh will see how (bravely) I will fight." On the day of Uḥud when the Muslims turned their backs and fled, he said, "O

١٢١٤ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ. غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ رَضِيَ ٱللهُ عَنْهُ عَنْ قِتَالِ بَدْرٍ، فَقَالَ: يَا رَسُولَ ٱللهِ، غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ، لَئِنِ ٱللهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَّ ٱللهُ مَا أَصْنَعُ. فَلَمَّا كَانَ يَوْمَ أُحُدٍ، وَٱنْكَشَفَ الْمُسْلِمُونَ، قَالَ: اللَّهُمَّ إِنِّي

Allâh! I apologise to You for what these (i.e. his companions) have done, and I denounce what these [i.e. *Al-Mushrikûn* (polytheists, idolaters, pagans etc.)] have done." Then he advanced and Sa'd bin Mu'âdh met him. He said "O Sa'd bin Mu'âdh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on Sa'd said, "O Allâh's Messenger! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allâh......" (V.33:23). And he (Anas) said: His sister Ar-Rubai' broke a incisor tooth of a woman and Allâh's Messenger صلى الله عليه وسلم ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allâh's Messenger! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allâh's Messenger صلى الله عليه وسلم said, "There are some people amongst Allâh's slaves whose oaths are fulfilled by Allâh when they take them." *[4:61-O.B]*

أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هٰؤُلَاءِ، يَعْنِي أَصْحَابَهُ، وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هٰؤُلَاءِ، يَعْنِي الْمُشْرِكِينَ. ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ ابْنُ مُعَاذٍ، فَقَالَ: يَا سَعْدُ بْنُ مُعَاذٍ الْجَنَّةَ وَرَبِّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ، قَالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللهِ مَا صَنَعَ. قَالَ أَنَسٌ: فَوَجَدْنَا بِهِ بِضْعًا وَثَمَانِينَ: ضَرْبَةً بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمْيَةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مَثَّلَ بِهِ الْمُشْرِكُونَ، فَمَا عَرَفَهُ أَحَدٌ إِلَّا أُخْتُهُ بِبَنَانِهِ. قَالَ أَنَسٌ: كُنَّا نَرَى، أَوْ نَظُنُّ: أَنَّ هٰذِهِ الآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: ﴿**مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللهَ عَلَيْهِ**﴾. إِلَى آخِرِ الآيَةِ.

وَقَالَ: إِنَّ أُخْتَهُ، وَهِيَ الَّتِي تُسَمَّى الرُّبَيِّعَ، كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِالْقِصَاصِ، فَقَالَ أَنَسٌ: يَا رَسُولَ اللهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَا تُكْسَرُ ثَنِيَّتُهَا، فَرَضُوا بِالأَرْشِ وَتَرَكُوا الْقِصَاصَ، فَقَالَ رَسُولُ اللهِ ﷺ: (إِنَّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ).

1215. (Narrated Khârija bin Zaid) : Zaid bin Thâbit رضي الله عنه said, "When the Qur'ân was compiled from various written manuscripts, one of the Verses of *Sûrat Al-Ahzâb* was missing which I used to hear Allâh's Messenger صلى الله

١٢١٥ : عَنْ زَيْد بْن ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ:

نَسَخْتُ الصُّحُفَ فِي المَصَاحِفِ، فَفَقَدْتُ آيَةً مِنْ سُورَةِ الأَحْزَابِ، كُنْتُ

صلى الله عليه وسلم reciting. I could not find it except with Khuzaima bin Thâbit Al-Anṣâri, whose witness Allâh's Messenger صلى الله عليه وسلم regarded as equal to the witness of two men. And the Verse was:-"Among the believers are men who have been true to their covenant with Allâh...." (V.33:23) *[4:62-O.B]*

أَسْمَعُ رَسُولَ ٱللهِ ﷺ يَقْرَأُ بِهَا، فَلَمْ أَجِدْهَا إِلاَّ مَعَ خُزَيْمَةَ الأَنْصَارِيِّ الَّذِي جَعَلَ رَسُولُ ٱللهِ ﷺ شَهَادَتَهُ شَهَادَةَ رَجُلَيْنِ، وَهِيَ قَوْلُهُ: ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا ٱللهَ عَلَيْهِ﴾.

CHAPTER 9. Practising good deeds before taking part in a (holy) battle.

٩ - باب: عَمَلٌ صَالِحٌ قَبْلَ الْقِتَالِ

1216. Narrated Al-Barâ' رضي الله عنه: A man whose face was covered with an iron mask (i.e. clad in armour) came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! Shall I fight or embrace Islâm first?" The Prophet صلى الله عليه وسلم said, "Embrace Islâm first and then fight." So he embraced Islâm, and was martyred. Allâh's Messenger صلى الله عليه وسلم said, "A little work, but a great reward." [He did very little (after embracing Islâm), but he will be rewarded in abundance.] *[4:63-O.B]*

١٢١٦ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ مُقَنَّعٌ بِالحَدِيدِ، فَقَالَ: يَا رَسُولَ ٱللهِ، أُقَاتِلُ وَأُسْلِمُ؟ قَالَ: (أَسْلِمْ ثُمَّ قَاتِلْ). فَأَسْلَمَ ثُمَّ قَاتَلَ فَقُتِلَ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (عَمِلَ قَلِيلًا وَأُجِرَ كَثِيرًا).

CHAPTER 10. Whoever is struck and killed by an arrow thrown by an unidentified person.

١٠ - باب: مَنْ أَتَاهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ

1217. Narrated Anas bin Mâlik رضي الله عنه: Umm Ar-Rubai' bint Al-Barâ', the mother of Ḥâritha bin Surâqa came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Prophet! Will you tell me about Ḥâritha?" Ḥâritha has been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Ḥâritha! There are Gardens in Paradise and your son got the *Firdaus Al-A'la* (i.e. the best place in Paradise)." *[4:64-O.B]*

١٢١٧ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ أُمَّ الرُّبَيِّعِ بِنْتَ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهَا، وَهِيَ أُمُّ حَارِثَةَ بْنِ سُرَاقَةَ رَضِيَ ٱللهُ عَنْهُ، أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا نَبِيَّ ٱللهِ، أَلاَ تُحَدِّثُنِي عَنْ حَارِثَةَ - وَكَانَ قُتِلَ يَوْمَ بَدْرٍ، أَصَابَهُ سَهْمٌ غَرْبٌ - فَإِنْ كَانَ فِي الجَنَّةِ صَبَرْتُ، وَإِنْ كَانَ غَيْرَ ذٰلِكَ، ٱجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ؟ قَالَ: (يَا أُمَّ حَارِثَةَ، إِنَّهَا جِنَانٌ فِي الجَنَّةِ، وَإِنَّ ٱبْنَكِ أَصَابَ الْفِرْدَوْسَ الأَعْلَى).

CHAPTER 11. Whoever fights that Allâh's Word (i.e. Allâh's Religion of Islâmic Monotheism) may be superior.

١١ - باب: مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا

1218. Narrated Abû Mûsa رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights is in Allâh's Cause?" The Prophet صلى الله عليه وسلم said, "He who fights that Allâh's Word (i.e. Allâh's Religion of Islâmic Monotheism) be superior, fights in Allâh's Cause." *[4:65-O.B]*

١٢١٨ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي سَبِيلِ ٱللهِ؟ قَالَ: (مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ ٱللهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ ٱللهِ).

CHAPTER 12. To take a bath after fighting and being soiled with dust.

١٢ - باب: الْغَسْلِ بَعْدَ الْحَرْبِ وَالْقِتَالِ

1219. Narrated 'Āisha رضى الله عنها : When Allâh's Messenger صلى الله عليه وسلم returned on the day (of the battle) of *Al-Khandaq* (i.e. trench), he put down his arms and took a bath. Then Jibrael (Gabriel) whose head was covered with dust, came to him saying, "You have put down your arms! By Allâh, I have not put down my arms yet." Allâh's Messenger صلى الله عليه وسلم said, "Where (to go now)?" Jibrael (Gabriel) said, "This way," pointing towards the tribe of Bani Quraiza. So Allâh's Messenger صلى الله عليه وسلم went out towards them. *[4:68-O.B]*

١٢١٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ رَسُولَ ٱللهِ ﷺ لَمَّا رَجَعَ يَوْمَ الْخَنْدَقِ، وَوَضَعَ السِّلاَحَ وَٱغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ وَقَدْ عَصَبَ رَأْسَهُ الْغُبَارُ، فَقَالَ: وَضَعْتَ السِّلاَحَ؟ فَوَٱللهِ مَا وَضَعْتُهُ. فَقَالَ رَسُولُ ٱللهِ ﷺ: (فَأَيْنَ؟). قَالَ: هَا هُنَا، وَأَوْمَأَ إِلَى بَنِي قُرَيْظَةَ. قَالَتْ: فَخَرَجَ إِلَيْهِمْ رَسُولُ ٱللهِ ﷺ.

CHAPTER 13. (What about) a disbeliever who kills a Muslim and later on embraces Islâm and starts doing good deeds and gets killed (in Allâh's Cause)?

١٣ - باب: الكَافِرِ يَقْتُلُ الْمُسْلِمَ ثُمَّ يُسْلِمُ فَيُسَدِّدُ بَعْدُ وَيُقْتَلُ

1220. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allâh's Cause and gets killed. Later

١٢٢٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (يَضْحَكُ ٱللهُ إِلَى رَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الآخَرَ، يَدْخُلاَنِ الْجَنَّةَ: يُقَاتِلُ هٰذَا فِي سَبِيلِ ٱللهِ فَيُقْتَلُ،

on Allâh forgives the 'killer' (i.e. he embraces Islâm) who also get martyred (in Allâh's Cause)." *[4:80(A)-O.B]*

ثُمَّ يَتُوبُ ٱللهُ عَلَى الْقَاتِلِ فَيُسْتَشْهَدُ).

1221. Narrated (Abû Huraira) رضي الله عنه : I went to Allâh's Messenger صلى الله عليه وسلم while he was at Khaibar after it had fallen in the Muslims' hands. I said, "O Allâh's Messenger! Give me a share (from the land of Khaibar)." One of the sons of Sa'îd bin Al-'Aaṣ said, "O Allâh's Messenger! Do not give him a share." Abû Huraira said; "This is the murderer of Ibn Qauqal." The son of Sa'îd bin Al-'Aaṣ said, "Strange! A *Wabr* (i.e. guinea pig) who has come down to us from the mountain of Qadûm (i.e. grazing place of sheep) blames me for killing a Muslim who was given superiority by Allâh because of me, and Allâh did not disgrace me at his hands, (i.e. was not killed as an infidel)." (The subnarrator said, "I do not know whether the Prophet صلى الله عليه وسلم gave him a share or not.") *[4:80(B)-O.B]*

١٢٢١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ ٱللهِ ﷺ وَهُوَ بِخَيْبَرَ بَعْدَ مَا ٱفْتَتَحُوهَا، فَقُلْتُ: يَا رَسُولَ ٱللهِ، أَسْهِمْ لِي، فقَالَ بَعْضُ بَنِي سَعِيدِ بْنِ الْعَاصِ: لاَ تُسْهِمْ لَهُ يَا رَسُولَ ٱللهِ، فَقَالَ أَبُو هُرَيْرَةَ: هٰذَا قَاتِلُ ابْنُ قَوْقَلٍ، فَقَالَ ابْنُ سَعِيدِ بْنِ الْعَاصِ: وَاعَجَبًا لِوَبْرٍ، تَدَلَّى عَلَيْنَا مِنْ قَدُومِ ضَأْنٍ، يَنْعِي عَلَيَّ قَتْلَ رَجُلٍ مُسْلِمٍ، أَكْرَمَهُ ٱللهُ عَلَى يَدَيَّ، وَلَمْ يُهِنِّي عَلَى يَدَيْهِ

CHAPTER 14. Whoever preferred *Jihâd* to *Ṣaum* (fasting).

١٤ - باب: مَنْ اخْتَارَ الْغَزْوَ عَلَى الصَّوْمِ

1222. Narrated Anas bin Mâlik رضي الله عنه : In the lifetime of the Prophet صلى الله عليه وسلم 'Abû Ṭalḥa did not observe *Ṣaum* (fast) because of the *Jihâd*, but after the Prophet صلى الله عليه وسلم died I never saw him without observing *Ṣaum* (fast) except on *'Eid-ul-Fiṭr* and *'Eid-ul-Aḍḥa*. *[4:81-O.B]*

١٢٢٢ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ لاَ يَصُومُ عَلَى عَهْدِ النَّبِيِّ ﷺ مِنْ أَجْلِ الْغَزْوِ، فَلَمَّا قُبِضَ النَّبِيُّ ﷺ لَمْ أَرَهُ مُفْطِرًا إِلاَّ يَوْمَ فِطْرٍ أَوْ أَضْحَى.

CHAPTER 15. There are seven martyrs other than those who are killed in *Jihâd* [i.e. eight (8)].[1]

١٥ - باب: الشَّهَادَةُ سَبْعٌ سِوَى الْقَتْلِ

1223. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said,

١٢٢٣ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ

[1] They are those who die because of plague, abdominal disease, drowning, underneath a debris (by falling down of a building etc.), during fighting in Allâh's Cause and because of burns, pneumonia, and delivery.

"Plague is a cause of martyrdom of every Muslim (who dies because of it)." *[4:83-O.B]*

النَّبِيِّ ﷺ قَالَ: (الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ).

CHAPTER 16. The Statement of Allâh عز و جل :- "Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame etc.),........ Allâh is Ever Oft-Forgiving, Most Merciful." (V.4:95,96)

١٦ - باب: قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿لَا يَسْتَوِى الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِى الضَّرَرِ... إِلَى قَولِهِ: غَفُوراً رَحِيماً﴾

1224. Narrated Zaid bin Thâbit رضى الله عنه : The Prophet صلى الله عليه وسلم was dictating to me the Verse: "Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allâh" (V.4:95). Meanwhile Ibn Umm Maktûm came and said, "O Allâh's Messenger! If I had power, I would surely take part in *Jihâd*." He was a blind man. So Allâh عز و جل sent down the revelation to His Messenger صلى الله عليه وسلم while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet صلى الله عليه وسلم was over after Allâh revealed ".....except those who are disabled (by injury or are blind or lame etc.)" *[4:85-O.B]*

١٢٢٤ : عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: إِنَّ رَسُولَ ٱللهِ ﷺ أَمْلَى عَلَيَّ: **﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ ٱللهِ﴾**. فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمْلِيهَا عَلَيَّ، فَقَالَ: يَا رَسُولَ ٱللهِ، لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ، وَكَانَ رَجُلًا أَعْمَى، فَأَنْزَلَ ٱللهُ تَبَارَكَ وَتَعَالَى عَلَى رَسُولِهِ ﷺ، وَفَخِذُهُ عَلَى فَخِذِي، فَثَقُلَتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تُرَضَّ فَخِذِي، ثُمَّ سُرِّيَ عَنْهُ، فَأَنْزَلَ ٱللهُ عَزَّ وَجَلَّ: **﴿غَيْرُ أُولِي الضَّرَرِ﴾**.

CHAPTER 17. Rousing and exhorting people to fight; (V.8:65)

١٧ - باب: التَّحْرِيضِ عَلَى الْقِتَالِ

1225. Narrated Anas رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم went towards the *Khandaq* (i.e. trench) and saw the *Muhâjirîn* (emigrants) and the *Anṣâr* (supporters) digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said,

"O Allâh! The real life is that of the Hereafter, (so please) forgive the *Anṣâr*

١٢٢٥ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: خَرَجَ رَسُولُ ٱللهِ ﷺ إِلَى الْخَنْدَقِ، فَإِذَا الْمُهَاجِرُونَ وَالأَنْصَارُ يَحْفِرُونَ فِي غَدَاةٍ بَارِدَةٍ، فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذٰلِكَ لَهُمْ، فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوعِ، قَالَ: (اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ

(supporters) and the *Muhâjirîn* (emigrants)."

In its reply the *Muhâjirîn* (emigrants) and the *Anṣâr* said,

"We are those who have given the *Bai'a* (pledge) to Muḥammad صلى الله عليه وسلم that we will carry on *Jihâd* as long as we live." *[4:87-O.B]*

الآخِرَهْ. فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَهْ).

فَقَالُوا مُجِيبِينَ لَهُ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا

عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

CHAPTER 18. The digging of the *Khandaq* (trench).

١٨ - باب: حَفْرِ الخَنْدَق

1226. Narrated (Anas) رضى الله عنه: The *Muhâjirîn* (emigrants) and the *Anṣâr* (supporters) started (digging the trench around Al-Madîna carrying the earth on their backs and) saying,

"We are those who have given the *Bai'a* (pledge) to Muḥammad صلى الله عليه وسلم that we will carry on *Jihâd* as long as we live."

The Prophet صلى الله عليه وسلم kept on replying,

"O Allâh, there is no good except the good of the Hereafter; so confer Your Blessings on the *Anṣâr* (supporters) and the *Muhâjirîn* (emigrants)." *[4:88-O.B]*

١٢٢٦: وَعَنْهُ فِي رِوَايَةٍ أَنَّهُمْ كَانُوا يَقُولُونَ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا

عَلَى الإِسْلاَمِ مَا بَقِينَا أَبَدًا

وَالنَّبِيُّ ﷺ يُجِيبُهُمْ، وَيَقُولُ: (اللَّهُمْ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ. فَبَارِكْ فِي الأَنْصَارِ وَالْمُهَاجِرَهْ).

1227. Narrated Al-Barâ' رضى الله عنه: On the day (of the battle) of *Al-Aḥzâb* (i.e. confederates) I saw the Prophet صلى الله عليه وسلم carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying,

"Without You (O Allâh!) we would have got no guidance, nor given in charity, nor offered *Ṣalât* (prayer). So please bless us with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people here rebelled against us, but never shall we yield if they try to bring *Fitnah* (trial, affliction etc.) upon us." *[4:90-O.B]*

١٢٢٧: عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ ٱللهِ ﷺ يَوْمَ الأَحْزَابِ يَنْقُلُ التُّرَابَ وَقَدْ وَارَى التُّرَابُ بَيَاضَ بَطْنِهِ، وَهُوَ يَقُولُ: (لَوْلاَ أَنْتَ مَا ٱهْتَدَيْنَا، وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا، فَأَنْزِلَن السَّكِينَةَ عَلَيْنَا، وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا، إِنَّ الأُولَى قَدْ بَغَوْا عَلَيْنَا، إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا).

CHAPTER 19. (The reward of) whoever is held back from *Jihâd* by a legal cause.

١٩ - باب: مَنْ حَبَسَهُ الْعُذْرُ عَنِ الْغَزْوِ

1228. Narrated Anas رضى الله عنه : While the Prophet صلى الله عليه وسلم was in a Ghazwa, he said, "Some people have remained behind us in Al-Madîna and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legal) excuse." *[4:92-O.B]*

١٢٢٨ : عَنِ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي غَزَاةٍ، فَقَالَ: (إِنَّ أَقْوَامًا بِالْمَدِينَةِ خَلْفَنَا، مَا سَلَكْنَا شِعْبًا وَلاَ وَادِيًا إِلاَّ وَهُمْ مَعَنَا فِيهِ، حَبَسَهُمُ الْعُذْرُ).

CHAPTER 20. The superiority of observing *Saum* (fast) for Allâh's Cause.

٢٠ - باب: فَضْلِ الصَّوْمِ فِي سَبِيلِ اللهِ

1229. Narrated Abû Sa'îd رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Whosoever observes *Saum* (fast) for one day for Allâh's Cause, Allâh will keep his face away from the (Hell) Fire (a distance covered by a journey of) seventy years." *[4:93-O.B]*

١٢٢٩ : عَنْ أَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ صَامَ يَوْمًا فِي سَبِيلِ ٱللهِ، بَعَّدَ ٱللهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا).

CHAPTER 21. The superiority of one who prepares a *Ghâzi* (i.e. warrior of *Jihâd*) or looks after his dependents in his absence.

٢١ - باب: فَضْلِ مَنْ جَهَّزَ غَازِياً أَوْ خَلَفَهُ بِخَيْرٍ

1230. Narrated Zaid bin Khâlid رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "He who prepares a *Ghâzi* going in Allâh's Cause is (given a reward equal to that of) a *Ghâzi*; and he who looks after properly the dependents of a *Ghâzi* going in Allâh's Cause is (given a reward equal to that of) a *Ghâzi*." *[4:96-O.B]*

١٢٣٠ : عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ ٱللهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي سَبِيلِ ٱللهِ بِخَيْرٍ فَقَدْ غَزَا).

1231. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم used not to enter any house in Al-Madîna except the house of Umm Sulaim besides those of his wives.... when he was asked why, he said, "I take pity on her as her brother was killed in my company." *[4:97-O.B]*

١٢٣١ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَدْخُلُ بَيْتًا بِالْمَدِينَةِ غَيْرَ بَيْتِ أُمِّ سُلَيْمٍ إِلاَّ عَلَى أَزْوَاجِهِ، فَقِيلَ لَهُ، فَقَالَ: (إِنِّي أَرْحَمُهَا، قُتِلَ أَخُوهَا مَعِي).

CHAPTER 22. To apply *Ḥanûṭ* (i.e. a kind of scent for embalming the dead) during the battle.

٢٢ - باب: التَّحَنُّطِ عِنْدَ القِتَالِ

1232. Narrated (Anas) رضي الله عنه that on the day of Yamâma he went to Thâbit bin Qais, who had lifted his clothes from his thighs and was applying *Ḥanûṭ* to his body. Anas asked, "O Uncle! What is holding you back (from the battle)?" He replied, "O my nephew! I am coming just now," and went on perfuming himself with *Ḥanûṭ*, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. On that Thâbit said, "Clear the way for me to fight the enemy. We would never do so (i.e. flee) in the company of Allâh's Messenger صلى الله عليه وسلم . How bad the habits you have acquired from your enemies!" *[4:98-O.B]*

١٢٣٢ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ أَتَى يَوْمَ الْيَمَامَةِ ثَابِتَ بْنَ قَيْسٍ، وَقَدْ حَسَرَ عَنْ فَخِذَيْهِ وَهُوَ يَتَحَنَّطُ، فَقَالَ: يَا عَمِّ، مَا يَحْبِسُكَ أَنْ لاَ تَجِيءَ؟ قَالَ: الآنَ يَا ٱبْنَ أَخِي، وَجَعَلَ يَتَحَنَّطُ، يَعْنِي مِنَ الحَنُوطِ، ثُمَّ جَاءَ فَجَلَسَ، فَذَكَرَ فِي الحَدِيثِ ٱنْكِشَافًا مِنَ النَّاسِ، فَقَالَ: هَكَذَا عَنْ وُجُوهِنَا حَتَّى نُضَارِبَ الْقَوْمَ، مَا هَكَذَا كُنَّا نَفْعَلُ مَعَ رَسُولِ ٱللهِ ﷺ، بِئْسَما عَوَّدَكُمْ أَقْرَانُكُمْ.

CHAPTER 23. The superiority of the reconnoiterer.

٢٣ - باب: فَضْلِ الطَّلِيعَةِ

1233. Narrated Jâbir رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Who will bring me the information about the enemy on the day (of the battle) of *Al-Aḥzâb* (the confederates)." Az-Zubair said, "I will." The Prophet صلى الله عليه وسلم said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet صلى الله عليه وسلم said, "Every Prophet had a *Ḥawârî* (disciple) and my *Ḥawârî* (disciple) is Az-Zubair." *[4:99-O.B]*

١٢٣٣ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ؟). يَوْمَ الأَحْزَابِ، قَالَ الزُّبَيْرُ: أَنَا، ثُمَّ قَالَ: (مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ؟). قَالَ الزُّبَيْرُ: أَنَا، فَقَالَ النَّبِيُّ ﷺ: (إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ).

CHAPTER 24. *Jihâd* is carried on whether the Muslim ruler who calls for it is a good or a bad person.

٢٤ - باب: الجِهَادُ مَاضٍ مَعَ الْبَرِّ وَالْفَاجِرِ

1234. Narrated 'Urwa Al-Bâriqî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Good will remain (as a permanent quality) in the forelocks of horses (for

١٢٣٤ : عَنْ عُرْوَةَ الْبَارِقِيِّ، رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (الخَيْلُ مَعْقُودٌ

Jihâd) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or booty (in this world)." *[4:104-O.B]*

فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: الأَجْرُ وَالمَغْنَمُ).

1235. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said "There is blessing in the forelocks of horses (meant for *Jihâd*)." *[4:103(B)-O.B]*

١٢٣٥ : عَنْ أَنَسِ بْنِ مَالِكٍ، رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (الْبَرَكَةُ فِي نَوَاصِي الخَيْلِ).

CHAPTER 25. (The superiority of) the one who keeps a horse (for the purpose of *Jihâd* in Allâh's Cause). And the Statement of Allâh عز و جل : "Including steeds of war .... " (V.8: 60).

٢٥ - باب: مَنِ احْتَبَسَ فَرَساً لقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمِنْ رِباطِ الخَيْلِ﴾

1236. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "If somebody keeps a horse (for *Jihâd*) in Allâh's Cause motivated by his faith in Allâh and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine." *[4:105-O.B]*

١٢٣٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (مَنِ ٱحْتَبَسَ فَرَسًا فِي سَبِيلِ ٱللهِ، إِيمَانًا، بِٱللهِ، وَتَصْدِيقًا بِوَعْدِهِ، فَإِنَّ شِبَعَهُ وَرِيَّهُ وَرَوْثَهُ وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ).

CHAPTER 26. To name a horse and a donkey.

٢٦ - باب: اسْمِ الفَرَسِ وَالحِمَارِ

1237. Narrated Sahl رضى الله عنه : In our compound there was a horse belonging to the Prophet صلى الله عليه وسلم called Al-Lukhaif or Al-Luḥaif *[4:107-O.B]*

١٢٣٧ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ لِلنَّبِيِّ ﷺ فِي حَائِطِنَا فَرَسٌ يُقَالُ لَهُ اللُّحَيْفُ. وَقَالَ بَعْضُهُمْ: اللُّخَيْفُ.

1238. Narrated Mu'âdh رضى الله عنه : I was a companion-rider behind the Prophet صلى الله عليه وسلم on a donkey called 'Ufair. The Prophet صلى الله عليه وسلم asked, "O Mu'âdh! Do you know what Allâh's Right on His slaves is, and what the right of His slaves on Him is?" ...... (See *Ḥadîth* No. 105). *[4:108-O.B]*

١٢٣٨ : عَنْ مُعَاذٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ، فَقَالَ: (يَا مُعَاذُ، هَلْ تَدْرِي مَا حَقُّ ٱللهِ عَلَى عِبَادِهِ) وَسَرَدَ الحَدِيث وقَدْ تَقَدَّمَ.

1239. Narrated Anas (bin Mâlik) رضى الله عنه : Once there was a feeling of fright in Al-Madîna, so the Prophet صلى الله عليه

١٢٣٩ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ فَزَعٌ بِالمَدِينَةِ، فَٱسْتَعَارَ النَّبِيُّ ﷺ

وسلم borrowed a horse belonging to us called Mandûb (and he rode away on it). (When the Prophet صلى الله عليه وسلم returned) he said, "I have not seen anything of fright and I found it (i.e. this horse) very fast." *[4:109-O.B]*

فَرَسًا لَنَا يُقَالُ لَهُ مَنْدُوبٌ، فَقَالَ: (مَا رَأَيْنَا مِنْ فَزَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا).

CHAPTER 27. What has been said about the evil omen of a horse.

٢٧ ـ باب: مَا يُذْكَرُ مِنْ شُؤْمِ الفَرَسِ

1240. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : I heard the Prophet صلى الله عليه وسلم saying "Evil omen is in three things: the horse, the women and the house."[1] *[4:110-O.B]*

١٢٤٠ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّمَا الشُّؤْمُ فِي ثَلاثَةٍ: فِي الْفَرَسِ، وَالمَرْأَةِ، وَٱلدَّارِ).

CHAPTER 28. The share of the horse (from the booty)...

٢٨ ـ باب: سِهَامِ الفَرَسِ

1241. Narrated (Ibn 'Umar) رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم fixed two shares for the horse and one share for its rider (from the war booty). *[4:115-O.B]*

١٢٤١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ جَعَلَ لِلفَرَسِ سَهْمَيْنِ وَلِصَاحِبِهِ سَهْمًا.

1242. Narrated Al-Barâ' bin 'Âzib رضى الله عنهما that a man asked him, "Did you flee deserting Allâh's Messenger صلى الله عليه وسلم during the battle of Hunain?" (Al-Barâ') replied, "But Allâh's Messenger صلى الله عليه وسلم did not flee. The people of the tribe of Hawâzin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allâh's Messenger صلى الله عليه وسلم did not flee. No doubt, I saw him on his white mule and Abû Sufyân was holding its reins and the Prophet صلى الله عليه وسلم was saying, 'I am the Prophet

١٢٤٢ : عَنِ الْبَرَاءِ بْنِ عازِبٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ قَالَ لَهُ رَجُلٌ: أَفَرَرْتُمْ عَنْ رَسُولِ ٱللهِ ﷺ يَوْمَ حُنَيْنٍ؟ قَالَ: لٰكِنَّ رَسُولَ ٱللهِ لَمْ يَفِرَّ، إِنَّ هَوَازِنَ كَانُوا قَوْمًا رُمَاةً، وَإِنَّا لَمَّا لَقِينَاهُمْ حَمَلْنَا عَلَيْهِمْ فَٱنْهَزَمُوا، فَأَقْبَلَ الْمُسْلِمُونَ عَلَى الْغَنَائِمِ وَاسْتَقْبَلُونَا بِالسِّهَامِ، فَأَمَّا رَسُولُ ٱللهِ ﷺ فَلَمْ يَفِرَّ، فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ لَعَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَإِنَّ أَبَا سُفْيَانَ آخِذٌ بِلِجَامِهَا وَالنَّبِيُّ ﷺ يَقُولُ: (أَنَا

[1] Superstition is disliked in Islâm, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihâd*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

without a lie: I am the son of Abdul Muttalib.' " *[4:116-O.B]*

النَّبِيُّ لاَ كَذِبْ، أَنَا ابْنُ عَبْدِ المُطَّلِبْ).

CHAPTER 29. The she-camel of the Prophet صلى الله عليه وسلم .

٢٩ - باب: نَاقَةِ النَّبِيِّ ﷺ

1243. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم had a she-camel called Al-'Adbâ' which could not be excelled in a race. Once a bedouin came riding a camel below six years of age which surpassed it (i.e. Al-'Adbâ) in the race. The Muslims felt it so much that the Prophet صلى الله عليه وسلم noticed their distress. He then said, "It is incumbent upon Allah (or it is Allah's Law) that He brings down whatever rises high in the world." *[4:124-O.B]*

١٢٤٣ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ لِلنَّبِيِّ ﷺ ناقَةٌ تُسَمَّى الْعَضْبَاءَ، لاَ تُسْبَقُ، فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ فَسَبَقَهَا، فَشَقَّ ذٰلِكَ عَلَى الْمُسْلِمِينَ حَتَّى عَرَفَهُ، فَقَالَ: (حَقٌّ عَلَى ٱللهِ أَنْ لاَ يَرْتَفِعَ شَيْءٌ مِنَ ٱلدُّنْيَا إِلاَّ وَضَعَهُ).

CHAPTER 30. The carrying of water-skins by the women to the people (and giving them water to drink) during holy battles.

٣٠ - باب: حَمْلِ النِّسَاءِ القِرَبَ إِلَى النَّاسِ فِـي الْغَـــزْوِ

1244. Narrated (Tha'laba bin Abî Mâlik): 'Umar (bin Al-Khattâb) رضى الله عنه distributed some garments amongst the women of Al-Madîna. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allâh's Messenger صلى الله عليه وسلم". They meant Umm Kulthûm, the daughter of 'Alî. 'Umar said, "Umm Salît has more right (to have it)." Umm Salît was amongst those *Ansâri* women who had given the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم . 'Umar said, "She (i.e. Umm Salît) used to carry the water-skins to water us on the day of Uhud." *[4:132-O.B]*

١٢٤٤ : عَنْ عُمَرَ، رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ قَسَمَ مُرُوطًا بَيْنَ نِساءٍ مِنْ نِسَاءِ المَدِينَةِ، فَبَقِيَ مِرْطٌ جَيِّدٌ، فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَعْطِ هٰذَا ٱبْنَةَ رَسُولِ ٱللهِ ﷺ الَّتِي عِنْدَكَ، يُرِيدُونَ أُمَّ كُلْثُوم بِنْتَ عَلِيٍّ، فَقَالَ عُمَرُ: أُمُّ سَلِيطٍ أَحَقُّ بِهِ وَأُمُّ سَلِيطٍ مِنْ نِسَاءِ الأَنْصَارِ، مِمَّنْ بَايَعَ رَسُولَ ٱللهِ ﷺ. قَالَ عُمَرُ: فَإِنَّهَا كَانَتْ تَزْفِرُ لَنَا الْقِرَبَ يَوْمَ أُحُدٍ.

CHAPTER 31. The treatment of the wounded by the women during holy battles.

٣١ - باب: مُدَاوَاةِ النِّسَـاءِ الجَرْحَىٰ فِي الْغَزْوِ

1245. Narrated Ar-Rubai' bint Mu'awwidh رضى الله عنها : We used to take

١٢٤٥ : عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ رَضِيَ

part in holy battles with the Prophet صلى الله عليه وسلم by providing the people with water and serving them and bringing the killed and the wounded back to Al-Madîna. *[4:134-O.B]*

ٱللهُ عَنْهَا قَالَتْ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ، فَنَسْقِي الْقَوْمَ، وَنَخْدُمُهُمْ، وَنَرُدُّ الجرْحَى والقَتْلَى إِلَى المَدِينَةِ.

CHAPTER 32. Vigilance during holy battles and in Allâh's Cause.

٣٢ - باب: الحِرَاسَةِ فِي الغَزْوِ وَفِي سَبِيلِ اللهِ

1246. Narrated 'Āisha رضي الله عنها: The Prophet صلى الله عليه وسلم was vigilant one night and when he reached Al-Madîna, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (The new comer) replied, "I am Sa'd bin Abî Waqqâṣ and have come to guard you." So, the Prophet صلى الله عليه وسلم slept (that night). *[4:136-O.B]*

١٢٤٦ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ سَهِرَ، فَلَمَّا قَدِمَ المَدِينَةَ، قَالَ: (لَيْتَ رَجُلًا مِنْ أَصْحَابِي صَالِحًا يَحْرُسُنِي اللَّيْلَةَ؟). إِذْ سَمِعْنَا صَوْتَ سِلَاحٍ، فَقَالَ: (مَنْ هٰذَا؟). فَقَالَ: أَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ جِئْتُ لِأَحْرُسَكَ، وَنَامَ النَّبِيُّ ﷺ.

1247. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Let the slave of Dinâr and Dirham, and Khamîṣa (i.e. money and luxurious clothes) perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. [The Prophet صلى الله عليه وسلم added:] *Ṭuba* (all kinds of happiness or a tree in Paradise) is for him who holds the reins of his horse to strive in Allâh's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission he is not permitted, and if

١٢٤٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (تَعِسَ عَبْدُ ٱلدِّينَارِ، وَعَبْدُ ٱلدِّرْهَمِ وَعَبْدُ الخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ وَٱنْتَكَسَ، وَإِذَا شِيكَ فَلاَ ٱنْتَقَشَ، طُوبَى لِعَبْدٍ آخِذٍ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ ٱللهِ، أَشْعَثَ رَأْسُهُ، مُغْبَرَّةٍ قَدَمَاهُ، إِنْ كَانَ فِي ٱلْحِرَاسَةِ كَانَ فِي ٱلْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنْ ٱسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ وَإِنْ شَفَعَ لَمْ يُشَفَّعْ).

he intercedes, his intercession is not accepted."[1] *[4:137-O.B]*

CHAPTER 33. The service during holy battles.

٣٣ ـ باب: الْخِدْمَةِ فِي الْغَزْوِ

1248. Narrated Anas bin Mâlik رضى الله عنه : I went along with the Prophet صلى الله عليه وسلم to Khaibar so as to serve him. (Later on) when the Prophet صلى الله عليه وسلم returned, he on seeing the Uhud mountain, said, "This is a mountain that loves us and is loved by us." [Then he pointed towards Al-Madîna with his hand and said, "O Allâh! Make the area which is in between Al-Madîna's two mountains a sanctuary, as Ibrâhim (Abraham) made Makka a sanctuary. O Allâh! Bless us in our *Sa'* and *Mûdd* (i.e. units of measuring)."] *[4:139-O.B]*

١٢٤٨ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: خَرَجْتُ مَعَ رَسُولِ ٱللهِ ﷺ إِلَى خَيْبَرَ أَخْدِمُهُ، فَلَمَّا قَدِمَ النَّبِيُّ رَاجِعًا وَبَدَا لَهُ أُحُدٌ، قَالَ: (هٰذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ).

1249. Narrated (Anas) رضى الله عنه : We were with the Prophet صلى الله عليه وسلم (on a journey) and the only shade one could have was the shade made by one's own garment. Those who observed *Saum* (fast) did not do any work and those who did not observe *Saum* (fast) served the camels and brought the water on them and treated the sick (and wounded). So, the Prophet صلى الله عليه وسلم said, "Today, those who were not observing *Saum* (fast) took (all) the reward."[2] *[4:140-O.B]*

١٢٤٩ : عَنْ أَنَسٍ، رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، أَكْثَرُنَا ظِلاً الَّذِي يَسْتَظِلُّ بِكِسَائِهِ، وَأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وَٱمْتَهَنُوا وَعَالَجُوا، فَقَالَ النَّبِيُّ ﷺ: (ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ).

[1] The latter are the characteristics of a person who is not interested in worldly privileges, he does not seek fame or high social rank; his sole ambition is to win Paradise and Allâh's Pleasure.

[2] This does not mean that those who observed *Saum* (fast) did not deserve any reward, but it means that those who did not observe *Saum* (fast) deserved double reward, because they served themselves as well as the persons observing *Saum* (fast).

CHAPTER 34. The superiority of guarding (Muslims from infidels) for a day in Allâh's Cause.

٣٤ ـ باب: فَضْلِ رِبَاطِ يَوْمٍ فِي سَبِيلِ الله

1250. Narrated Sahl bin Sâ'd As-Sâ'idî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "To guard Muslims from infidels in Allâh's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allâh's Cause is better than the world and whatever is on its surface." *[4:142-O.B]*

١٢٥٠ : عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (رِبَاطُ يَوْمٍ فِي سَبِيلِ ٱللهِ خَيْرٌ مِنَ ٱلدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ ٱلدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ ٱللهِ، أَوِ الْغَدْوَةُ، خَيْرٌ مِنَ ٱلدُّنْيَا وَمَا عَلَيْهَا).

CHAPTER 35. Whoever sought the help of the poor and pious people in war.

٣٥ ـ باب: مَنِ اسْتَعَانَ بِالضُّعَفَاءِ وَالصَّالِحِينَ فِي الحَرْبِ

1251. Narrated Sa'd bin Abî Waqqâṣ رضى الله عنه : The Prophet صلى الله عليه وسلم said, 'You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you." *[4:145-O.B]*

١٢٥١ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلاَّ بِضُعَفَائِكُمْ).

1252. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A time will come when groups of people will go for *Jihâd* and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet صلى الله عليه وسلم ?' The answer will be, 'Yes.' Then they will be given victory (by Allâh). Then a time will come when it will be asked. 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet صلى الله عليه وسلم ?' It will be said, 'Yes,' and they will be given victory (by Allâh). Then a time will come when it will be said. 'Is there anyone amongst you who has enjoyed the company of the companions of the

١٢٥٢ : عَنْ أَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ: هَلْ فِيكُمْ مَنْ صَحِبَ النَّبِيَّ ﷺ؟ فَيُقَالُ: نَعَمْ، فَيُفْتَحُ عَلَيْهِ، ثُمَّ يَأْتِي زَمَانٌ، فَيُقَالُ: فِيكُمْ مَنْ صَحِبَ أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ، فَيُفْتَحُ عَلَيْهِ، ثُمَّ يَأْتِي زَمَانٌ، فَيقَالُ: فِيكُمْ مَنْ صَحِبَ صَاحِبَ أَصْحَابِ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ، فَيُفْتَحُ).

companions of the Prophet صلى الله عليه وسلم ?' It will be said, 'Yes,' and they will be given victory (by Allâh)." *[4:146-O.B]*

CHAPTER 36. Exhortation to archery (i.e. arrow throwing),

٣٦ - باب: التَّحْرِيضِ عَلَى الرَّمْيِ

1253. Narrated Abû Usaid رضى الله عنه : On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet صلى الله عليه وسلم said, "When they come near you, throw arrows at them." *[4:149-O.B]*

١٢٥٣ : عَنْ أَبِي أُسَيْدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسولُ ٱللهِ ﷺ يَوْمَ بَدْرٍ، حِينَ صَفَفْنَا لِقُرَيْشٍ وَصَفُّوا لَنَا: (إِذَا أَكْثَبُوكُمْ فَعَلَيْكُمْ بِالنَّبْلِ).

CHAPTER 37. The shield and shielding oneself with the shield of his companion.

٣٧ - باب: المِجَنِّ وَمَنْ يَتَتَرَّسُ بتُرْسِ صَاحِبِهِ

1254. Narrated 'Umar رضى الله عنه : The properties of Banî An-Nadîr which Allâh had transferred to His Messenger صلى الله عليه وسلم as *Fai'*-booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allâh's Messenger صلى الله عليه وسلم who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allâh's Cause. *[4:153-O.B]*

١٢٥٤ : عَنْ عُمَرَ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: كانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ ٱللهُ عَلَى رَسُولِهِ ﷺ، مِمَّا لَمْ يُوجِفِ المُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلاَ رِكابٍ، فَكانَتْ لِرَسُولِ ٱللهِ ﷺ خَاصَّةً، وَكانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السِّلاَحِ وَالْكُرَاعِ، عُدَّةً فِي سَبِيلِ ٱللهِ.

1255. Narrated 'Alî رضى الله عنه : I never saw the Prophet صلى الله عليه وسلم saying, "Let my parents sacrifice their lives for you," to any man after Sa'd [i.e. Sa'd bin Mâlik (Abî Waqqâs)]. I heard him saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you." *[4:154-O.B]*

١٢٥٥ : عَنْ عَلِيٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ يُفَدِّي رَجُلاً بَعْدَ سَعْدٍ، سَمِعْتُهُ يَقُولُ: (ٱرْمِ فِدَاكَ أَبِي وَأُمِّي).

CHAPTER 38. What has been said regarding the decoration of swords (with gold and silver etc.).

٣٨ - باب: مَا جَاءَ فِي حِلْيَةِ السُّيُوفِ

1256. Narrated Abû Umâma رضى الله عنه : Some people conquered many countries and their swords were decorated neither

١٢٥٦ : عَنْ أَبِي أُمَامَةَ رَضِيَ ٱللهُ عَنْهُ: لَقَدْ فَتَحَ الْفُتُوحَ قَوْمٌ، مَا كَانَتْ حِلْيَةُ

with gold nor silver, but they were decorated with leather, lead and iron. *[4:157-O.B]*

سُيُوفِهِمْ ٱلذَّهَبَ وَلاَ الْفِضَّةَ، إِنَّمَا كَانَتْ حِلْيَتُهُمُ الْعُلاَبِيَّ وَالآنُكَ وَالحَدِيدَ.

CHAPTER 39. What is said regarding the armour of the Prophet صلى الله عليه وسلم and the coat of mail during the battle.

٣٩ - باب: مَا قِيلَ فِي دِرْعِ النَّبِيِّ ﷺ وَالقَمِيصِ فِي الحَرْبِ

1257. Narrated Ibn'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم while in a tent (on the day of the battle of Badr) said, "O Allâh! I request You to fulfill Your Covenant and Your Promise. O Allâh! If Your Will is that none should worship You after today." Abû Bakr then held him by the hand and said, "This is sufficient, O Allâh's Messenger! You have appealed to your Lord too pressingly." The Prophet صلى الله عليه وسلم was clad in his armour at that time. He went out, saying to me: "Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and the Hour will be more grievous and more bitter". [V.54:45,46] In another quotation, Khâlid said that, that was on the day of the battle of Badr. *[4:164-O.B]*

١٢٥٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ وَهُوَ فِي قُبَّةٍ: (اللَّهُمَّ إِنِّي أَنشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ اليَوْمِ). فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ: حَسْبُكَ يَا رَسُولَ ٱللهِ فَقَدْ أَلْحَحْتَ عَلَى رَبِّكَ، وَهُوَ فِي ٱلدِّرْعِ، فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيُهْزَمُ الجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ. بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ﴾. وفِي رِوايَة: وَذٰلِكَ يَوْمَ بَدْرٍ.

CHAPTER 40. The wearing of silk in war.

٤٠ - باب: الحَرِيرِ فِي الحَرْبِ

1258. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم allowed 'Abdur-Raḥmân bin 'Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching. *[4:168-O.B]*

١٢٥٨ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَخَّصَ النَّبِيُّ ﷺ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيْرِ فِي قَمِيصٍ مِنْ حَرِيرٍ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا.

1259. Narrated (Anas) رضى الله عنه : ('Abdur-Raḥmân bin 'Auf and Az-Zubair) complained to the Prophet صلى الله عليه وسلم , i.e. about the lice (that caused itching) so he allowed them to wear silken clothes. *[4:170-O.B]*

١٢٥٩: وَعَنْهُ فِي رِوايَة: أَنَّهُمَا شَكَوَا إِلَى النَّبِيِّ ﷺ - يَعْنِي القَمْلَ - فَأَرْخَصَ لَهُمَا فِي الحَرِيرِ.

CHAPTER 41. What is said about the fighting against *Ar-Rûm* (the Byzantines).

٤١ - باب: مَا قِيلَ فِي قِتَالِ الرُّومِ

1260. Narrated Umm Ḥarâm رضى الله عنها: I heard the Prophet صلى الله عليه وسلم saying, "Paradise will be granted to the first batch of my followers who will undertake a naval expedition." (Umm Ḥarâm added), I said, "O Allâh's Messenger! Will I be amongst them?" He replied, "You are amongst them." The Prophet صلى الله عليه وسلم then said, "The first army amongst my followers who will invade Caesar's city will be forgiven their sins." I asked, "Will I be one of them, O Allâh's Messenger?" He replied in the negative. *[4:175-O.B]*

١٢٦٠ : عَنْ أُمِّ حَرَامٍ رَضِيَ ٱللهُ عَنْهَا : أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: (أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبَحْرَ قَدْ أَوْجَبُوا). قَالَتْ أُمُّ حَرَامٍ. قُلْتُ: يَا رَسُولَ ٱللهِ أَنَا فِيهِمْ؟ قَالَ: (أَنْتِ فِيهِمْ). قَالَتْ: ثُمَّ قَالَ النَّبِيُّ ﷺ: (أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ). فَقُلْتُ: أَنَا فِيهِمْ يَا رَسُولَ ٱللهِ؟ قَالَ: (لَا).

CHAPTER 42. Fighting against the Jews.

٤٢ - باب: قِتَالِ الْيَهُودِ

1261. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "You (i.e. Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullâh (i.e. slave of Allâh)! There is a Jew hiding behind me; so kill him.' " In another quotation: "The Hour will not come until you fight against Jews." *[4:176,177-O.B]*

١٢٦١ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (تُقَاتِلُونَ الْيَهُودَ، حَتَّى يَخْتَبِىءَ أَحَدُهُمْ وَرَاءَ الْحَجَرِ، فَيَقُولُ: يَا عَبْدَ ٱللهِ، هٰذَا يَهُودِيٌّ وَرَائِي فَٱقْتُلْهُ). وَفِي رِوَايَةٍ قَالَ: (لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا الْيَهُودَ) وَذَكَرَ بَاقِي الْحَدِيثِ.

CHAPTER 43. Fighting against the Turks.

٤٣ - باب: قِتَالِ التُّرْكِ

1262. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established until you fight against the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight against people wearing shoes made of hair." *[4:179-O.B]*

١٢٦٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَسُولُ ٱللهِ ﷺ: (لَا تَقُومُ ٱلسَّاعَةُ حَتَّى تُقَاتِلُوا التُّرْكَ، صِغَارَ الأَعْيُنِ، حُمْرَ الْوُجُوهِ، ذُلْفَ الأُنُوفِ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ).

CHAPTER 44. To invoke Allâh to defeat and shake *Al-Mushrikûn* (polytheists, idolaters, pagans etc.).

٤٤ - باب: الدُّعاءِ عَلَى الْمُشْرِكِينَ بِالْهَزِيمَةِ وَالزَّلْزَلَةِ

1263. Narrated 'Abdullâh bin Abî 'Aufa رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم invoked evil upon *Al-Mushrikûn* (polytheists, idolaters, pagans etc.) on the day (of the battle) of *Al-Ahzâb,* saying, "O Allâh! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allâh, defeat *Al-Ahzâb* (i.e. the confederates), O Allâh, defeat them and shake them." *[4:184-O.B]*

١٢٦٣ : عَنْ عَبْدِ ٱللهِ بْنِ أَبِي أَوْفَى رَضِيَ ٱللهُ عَنْهُمَا قَالَ: دَعَا رَسُولُ ٱللهِ ﷺ يَوْمَ الأَحْزَابِ عَلَى الْمُشْرِكِينَ، فَقَالَ: (اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اللَّهُمَّ اهْزِمِ الأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ).

1264. Narrated 'Āisha رضي الله عنها : Once the Jews came to the Prophet صلى الله عليه وسلم and said, "Death be upon you." So I cursed them. The Prophet صلى الله عليه وسلم said, "What is the matter?" I said, "Have you not heard what they said?" The Prophet صلى الله عليه وسلم said, "Have you not heard what I replied (to them)? (I said) The same is upon you.)"[1] *[4:186-O.B]*

١٢٦٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ الْيَهُودَ دَخَلُوا عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، فَلَعَنْتُهُمْ، فَقَالَ: (مَا لَكِ؟). قُلْتُ: أَوَ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: (أَوَلَمْ تَسْمَعِي مَا قُلْتُ؟ وَعَلَيْكُمْ).

CHAPTER 45. To invoke Allâh to bestow guidance upon *Al-Mushrikûn* (polytheists, idolaters, pagans etc.) in order to attract them.

٤٥ - باب: الدُّعَاءِ لِلْمُشْرِكِينَ بِالْهُدَى لِيَتَأَلَّفَهُمْ

1265. Narrated Abû Huraira رضي الله عنه Tufail bin 'Amr Ad-Dausî and his companions came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allâh against them." The people said, "The tribe of Daus is ruined." The Prophet صلى الله عليه وسلم said, "O Allâh!

١٢٦٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَدِمَ طُفَيْلُ بْنُ عَمْرٍو ٱلدَّوْسِيُّ وَأَصْحَابُهُ، عَلَى النَّبِيِّ ﷺ فَقَالُوا: يَا رَسُولَ ٱللهِ، إِنَّ دَوْسًا عَصَتْ وَأَبَتْ، فَٱدْعُ ٱللهَ عَلَيْهَا، فَقِيلَ: هَلَكَتْ دَوْسٌ،

[1] There is great similarity between the pronunciations of the Arabic words meaning "peace" and "death". The first is *As-Salâmu* and the second is *As-Sâmu*. The Jews, instead of saying "*As-Salâmu 'Alaikum*" said, "*As-Sâmu 'Alaikum*", intending to invoke evil upon the Prophet صلى الله عليه وسلم rather than to greet him, but the Prophet صلى الله عليه وسلم noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allâh would accept the Prophet's invocation and reject theirs.

Give guidance to the people of Daus, and let them embrace Islâm." *[4:188-O.B]*

CHAPTER 46. The invitation of the Prophet (Muḥammad) صلى الله عليه وسلم to the people to embrace Islâm and to believe in his Prophethood and not to take each other as Lords instead of Allâh.

1266. Narrated Sahl bin Sa'd رضي الله عنه that he heard the Prophet صلى الله عليه وسلم on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allâh will grant victory." So, the companions of the Prophet صلى الله عليه وسلم got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet صلى الله عليه وسلم asked for 'Alî. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Alî in front of him. Then the Prophet صلى الله عليه وسلم spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. 'Alî said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet صلى الله عليه وسلم said, "Be patient, till you face them and invite them to Islâm and inform them of what Allâh has enjoined upon them. By Allâh! If a single person embraces Islâm at your hands (i.e. through you), that will be better for you than the red camels." *[4:192-O.B]*

CHAPTER 47. Concealing the true destination of a *Ghazwa* by using an equivocation which indicates apparently that one is going to a different destination and the preference of Thursday for journeys (by the Prophet صلى الله عليه وسلم).

قَالَ: (اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ).

٤٦ - باب: دُعَاءِ النَّبِيِّ ﷺ إِلَى الإِسْلَامِ وَالنُّبُوَّةِ، وَأَنْ لَا يَتَّخِذَ بَعْضُهُم بَعْضاً أَرْبَاباً مِنْ دُونِ اللهِ

١٢٦٦ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ:

أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: (لأُعْطِيَنَّ الرَّايَةَ رَجُلًا يَفْتَحُ اللهُ عَلَى يَدَيْهِ). فَقَامُوا يَرْجُونَ لِذٰلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى، فَقَالَ: (أَيْنَ عَلِيٌّ؟). فَقِيلَ: يَشْتَكِي عَيْنَيْهِ، فَأَمَرَ فَدُعِيَ لَهُ، فَبَصَقَ فِي عَيْنَيْهِ، فَبَرَأَ مَكَانَهُ حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَيْءٌ، فَقَالَ: نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: (عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ).

٤٧ - باب: مَنْ أَرَادَ غَزْوَةً فَوَرَّى بِغَيْرِهَا وَمَنْ أَحَبَّ الخُرُوجَ إِلَى السَّفَرِ يَوْمَ الخَمِيسِ

1267. Narrated Ka'b bin Mâlik رضي الله عنه : Scarcely did Allâh's Messenger صلى الله عليه وسلم set out for a journey on a day other than Thursday. *[4:198-O.B]*

١٢٦٧ : عَنْ كَعْبِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَقَلَّمَا كانَ رَسُولُ ٱللهِ ﷺ يَخْرُجُ، إِذَا خَرَجَ فِي سَفَرٍ، إِلاَّ يَوْمَ الخَمِيسِ.

CHAPTER 48. Bidding farewell.

٤٨ - باب: التَّوْدِيع

1268. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم sent us on a military expedition telling us, "If you find such and such persons (he named two men from Quraish), burn them with fire." Then we came to bid him farewell, when we wanted to set out, he said, "Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allâh, if you capture them, kill them (instead)." *[4:202(B)-O.B]*

١٢٦٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: بَعَثَنَا رَسُولُ ٱللهِ ﷺ فِي بَعْثٍ، فَقَالَ لَنَا: (إِنْ لَقِيتُمْ فُلاَنًا وَفُلاَنًا - لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَّاهُمَا - فَحَرِّقُوهُمَا بِالنَّارِ). قَالَ: ثُمَّ أَتَيْنَاهُ نُوَدِّعُهُ حِينَ أَرَدْنَا الخُرُوجَ، فَقَالَ: (إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحَرِّقُوا فُلاَنًا وَفُلاَنًا بِالنَّارِ، وَإِنَّ النَّارَ لاَ يُعَذِّبُ بِهَا إِلاَّ ٱللهُ، فَإِنْ أَخَذْتُمُوهُمَا فَٱقْتُلُوهُمَا).

CHAPTER 49. Listening to and obeying the *Imâm* (i.e. a Muslim ruler) (if he abides by Allâh's Orders).

٤٩ - باب: السَّمْعِ وَالطَّاعَةِ لِلإِمَامِ

1269. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "It is obligatory for one to listen to and obey (a Muslim ruler's orders) unless these orders involve one in disobedience (to Allâh); but if an act of disobedience (to Allâh) is imposed, one should not listen to or obey it." *[4:203-O.B]*

١٢٦٩ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (السَّمْعُ وَالطَّاعَةُ حَقٌّ مَا لَمْ يُؤْمَرْ بِالْمَعْصِيَةِ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ).

CHAPTER 50. The *Imâm* (i.e. a Muslim ruler) should be defended (by the Muslims) and he is to be taken as their protector.

٥٠ - باب: يُقَاتَلُ مِن وَرَاءِ الإِمامِ وَيُتَّقى بِهِ

1270. Narrated Abû Huraira رضي الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying "We are the last but will

١٢٧٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ ٱللهِ ﷺ يَقُولُ: (نَحْنُ

be the foremost (to enter Paradise)." The Prophet صلى الله عليه وسلم added, "He who obeys me, obeys Allâh, and he who disobeys me, disobeys Allâh. He who obeys the Muslim chief, obeys me, and he who disobeys the Muslim chief, disobeys me. The *Imâm* is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the *Imâm* orders people to be dutiful to Allâh and fear Him and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that." *[4:204-O.B]*

الآخِرُونَ السَّابِقُونَ). وَيَقُولُ: (مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ ٱللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى ٱللهَ، وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الإِمَامُ جُنَّةٌ، يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى ٱللهِ وَعَدَلَ فَإِنَّ لَهُ بِذٰلِكَ أَجْرًا، وَإِنْ قَالَ بِغَيْرِهِ فَإِنَّ عَلَيْهِ مِنْهُ).

CHAPTER 51. To give a *Bai'a* (pledge) during a battle for not to flee.

٥١ - باب: الْبَيْعَةِ فِي الحَرْبِ عَلَى أَن لا يَفِرُّوا

1271. Narrated Ibn 'Umar رضي الله عنهما: When we reached (Hudaibîya) in the next year (of the treaty of Hudaibîya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the *Bai'a* (pledge) and that was out of Allâh's Mercy.[1] The subnarrator (Nâfi') asked, "For what did the Prophet صلى الله عليه وسلم take their *Bai'a* (pledge) was it for death?" (Nâfi') replied "No, but he took their *Bai'a* (pledge) for to be patient." *[4:205-O.B]*

١٢٧١ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: رَجَعْنَا مِنَ الْعَامِ الْمُقْبِلِ، فَمَا ٱجْتَمَعَ مِنَّا ٱثْنَانِ عَلَى الشَّجَرَةِ الَّتِي بَايَعْنَا تَحْتَهَا، كَانَتْ رَحْمَةً مِنَ ٱللهِ. قِيلَ لَهُ: عَلَى أَيِّ شَيْءٍ بَايَعَهُمْ، عَلَى الْمَوْتِ؟ قَالَ: لاَ، بَايَعَهُمْ عَلَى الصَّبْرِ.

1272. Narrated 'Abdullâh bin Zaid رضي الله عنه that during the period (of the battle) of *Al-Harra* a person came to him and said, "Ibn Hanzala is taking the *Bai'a* (pledge) from the people for death". He said, "I will never give a *Bai'a* (pledge) for such a thing to anyone after Allâh's Messenger صلى الله عليه وسلم." *[4:206-O.B]*

١٢٧٢ : عَنْ عَبْدِ ٱللهِ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَمَّا كَانَ زَمَنُ الحَرَّةِ أَتَاهُ آتٍ فَقَالَ لَهُ: إِنَّ ٱبْنَ حَنْظَلَةَ يُبَايِعُ النَّاسَ عَلَى الْمَوْتِ، فَقَالَ: لاَ أُبَايِعُ عَلَى هٰذَا أَحَدًا بَعْدَ رَسُولِ ٱللهِ ﷺ.

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[1] The narrator thanks Allâh for disabling them to recognize the tree lest people should take it as something sacred because of the good that started under it when the first group of *Ansâr* embraced Islâm.

1273. Narrated Salama bin Al-Akwa' رضي الله عنه : "I gave the *Bai'a* (pledge) (*Ar-Ridwân*) to Allâh's Messenger صلى الله عليه وسلم and then I moved to the shade of a tree. When the number of people around the Prophet صلى الله عليه وسلم diminished, he said, 'O Ibn Al-Akwa'! Will you not give to me the *Bai'a* (pledge)?' I replied, 'O Allâh's Messenger! I have already given to you the *Bai'a* (pledge).' He said, 'Do it again.' So I gave the *Bai'a* (pledge) for the second time." He was asked, "O Abû Muslim! For what did you give the *Bai'a* (pledge) on that day?" He replied, "We gave the *Bai'a* (pledge) for death." *[4:207-O.B]*

١٢٧٣ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ ٱللهُ عَنْهُ قالَ: بَايَعْتُ النَّبِيَّ ﷺ ثُمَّ عَدَلْتُ إِلَى ظِلِّ الشَّجَرَةِ، فَلَمَّا خَفَّ النَّاسُ قالَ: (يَا ٱبْنَ الأَكْوَعِ أَلا تُبَايِعُ؟). قالَ: قُلْتُ: قَدْ بَايَعْتُ يَا رَسُولَ ٱللهِ، قالَ: (وَأَيْضًا). فَبَايَعْتُهُ الثَّانِيَةَ. قيل لَهُ: عَلَى أَيِّ شَيْءٍ كُنْتُمْ تُبَايِعُونَ يَوْمَئِذٍ؟ قَالَ: عَلَى المَوْتِ.

1274. Narrated Mujâshi' رضي الله عنه : My brother and I came to the Prophet صلى الله عليه وسلم and I requested him to take the *Bai'a* (pledge) from us for migration. He said, "Migration has passed away with its people." I asked, "For what will you take the *Bai'a* (pledge) from us then?" He said, "I will take [the *Bai'a* (pledge)] for Islâm and *Jihâd*." *[4:208(B)-O.B]*

١٢٧٤ : عَنْ مُجَاشِعٍ رَضِيَ ٱللهُ عَنْهُ قالَ: أَتَيْتُ النَّبِيَّ أَنَا وَأَخِي فَقُلْتُ: بَايِعْنَا عَلَى الْهِجْرَةِ، فَقَالَ: (مَضَتِ الْهِجْرَةُ لِأَهْلِهَا). فَقُلْتُ: عَلامَ تُبَايِعُنَا؟ قالَ: (عَلَى الإِسْلامِ وَالجِهَادِ).

CHAPTER 52. The *Imâm* should order the people to do only those things that are within their ability.

٥٢ - باب: عَزْمِ الإمامِ عَلَى النَّاسِ فِيما يُطِيقُونَ

1275. Narrated 'Abdullâh رضي الله عنه : Today a man came to me and asked me a question which I did not know how to answer. He said, "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)" I replied, "By Allâh, I do not know what to reply you, except that we were in the company of the Prophet صلى الله عليه وسلم and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will

١٢٧٥ : عَنِ ابْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَقَدْ أَتَانِي الْيَوْمَ رَجُلٌ، فَسَأَلَنِي عَنْ أَمْرٍ مَا دَرَيْتُ مَا أَرُدُّ عَلَيْهِ، فَقَالَ: أَرَأَيْتَ رَجُلًا مُؤْدِيًا نَشِيطًا، يَخْرُجُ مَعَ أُمَرَائِنَا فِي المَغَازِي، فَيَعْزِمُ عَلَيْنَا فِي أَشْيَاءَ لَا نُحْصِيهَا؟ فَقُلْتُ لَهُ: وَٱللهِ مَا أَدْرِي مَا أَقُولُ لَكَ، إِلاَّ أَنَّا كُنَّا مَعَ النَّبِيِّ ﷺ، فَعَسَى أَنْ لَا يَعْزِمَ عَلَيْنَا فِي أَمْرٍ مَرَّةً حَتَّى

remain in a good state as long as he obeys Allâh. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped, I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water." *[4:209-O.B]*

نَفْعَلُهُ، وَإِنَّ أَحَدَكُمْ لَنْ يَزَالَ بِخَيْرٍ مَا ٱتَّقَى ٱللهَ، وَإِذَا شَكَّ فِي نَفْسِهِ شَيْءٌ سَأَلَ رَجُلًا فَشَفَاهُ مِنْهُ، وَأَوْشَكَ أَنْ لاَ تَجِدُوهُ، وَالَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، مَا أَذْكُرُ مَا غَبَرَ مِنَ ٱلدُّنْيَا إِلاَّ كالثَّغْبِ، شُرِبَ صَفْوُهُ وَبَقِيَ كَدَرُهُ.

CHAPTER 53. If the Prophet صلى الله عليه وسلم had not started fighting during the early hours of the day, he would delay it till the sun had declined (i.e. after midday).

٥٣ - باب: كانَ النَّبيُّ ﷺ إِذَا لَمْ يُقَاتِلْ أَوَّلَ النَّهارِ أَخَّرَ القِتَالَ حَتَّى تَزُولَ الشَّمْسُ

1276. Narrated Abdullâh bin Abî 'Aufa رضي الله عنهما : Once Allâh's Messenger صلى الله عليه وسلم during some of his holy battles waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy (in a battle) and ask Allâh to save you from calamities but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said, "O Allâh! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of *Al-Aḥzâb* (i.e. the confederates of infidels), defeat them (infidels) and bestow victory upon us." *[4:210-O.B]*

١٢٧٦ : عَنْ عَبْدِ ٱللهِ بْنِ أَبِي أَوْفَى رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ فِي بَعْضِ أَيَّامِهِ، الَّتِي لَقِيَ فِيهَا، ٱنْتَظَرَ حَتَّى مالَتِ الشَّمْسُ، ثُمَّ قامَ فِي النَّاسِ قالَ: (أَيُّهَا النَّاسُ، لاَ تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوا ٱللهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَٱصْبِرُوا، وَٱعْلَمُوا أَنَّ الجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ). ثُمَّ قالَ: (اللَّهُمَّ مُنْزِلَ الْكِتَابِ) إِلَى آخِرِهِ وَقَدْ تَقَدَّمَ باقي الدُّعاء.

CHAPTER 54. The labourer (whose services are hired for the purpose of *Jihâd*).

٥٤ - باب: الأَجِير

1277. Narrated Ya'la bin Umaiya رضي الله عنه : I employed a labourer who quarrelled with another person. One of them bit the hand of the other and the latter drew his hand from the mouth of the former pulling out his front tooth.

١٢٧٧ : عَنْ يَعْلَى بْنِ أُمَيَّةَ رَضِيَ ٱللهُ عَنْهُ قالَ: ٱسْتَأْجَرْتُ أَجِيرًا، فَقَاتَلَ رَجُلًا، فَعَضَّ أَحَدُهُمَا يَدَ الآخَرِ،

Then the former instituted a suit against the latter before the Prophet صلى الله عليه وسلم who rejected that suit saying, "Do you expect him to put (forward) his hand for to snap as a male camel snaps (vegetation)?" *[4:217-O.B]*

فَانْتَزَعَ يَدَهُ مِنْ فِيهِ وَنَزَعَ ثَنِيَّتَهُ، فَأَتَى النَّبِيَّ ﷺ فَأَهْدَرَهَا، فَقَالَ: (أَيَدْفَعُ يَدَهُ إِلَيْكَ فَتَقْضَمَهَا كَمَا يَقْضَمُ الْفَحْلُ).

CHAPTER 55. What has been said regarding the flag of the Prophet صلى الله عليه وسلم.

٥٥ - باب: مَا قِيلَ فِي لِوَاءِ النَّبِيِّ ﷺ

1278. Narrated (Nâfi' bin Jubair): I heard Al-'Abbâs رضى الله عنه telling Az-Zubair رضى الله عنه, "The Prophet صلى الله عليه وسلم ordered you to fix the flag here." *[4:219(B)-O.B]*

١٢٧٨ : عَنِ الْعَبَّاسِ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ قَالَ لِلزُّبَيْرِ رَضِيَ ٱللهُ عَنْهُ: هَا هُنَا أَمَرَكَ النَّبِيُّ ﷺ أَنْ تَرْكُزَ الرَّايَةَ.

CHAPTER 56. The statement of the Prophet صلى الله عليه وسلم : 'I have been made victorious for a distance of one month journey with terror (cast in the hearts of the enemy).'

٥٦ - باب: قَوْلِ النَّبِيِّ ﷺ: «نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ»

1279. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abû Huraira رضى الله عنه added: Allâh's Messenger صلى الله عليه وسلم has left the world and now you people, are bringing out those treasures (i.e. the Prophet صلى الله عليه وسلم did not benefit by them). *[4:220-O.B]*

١٢٧٩ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، فَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَوُضِعَتْ فِي يَدَيَّ). قَالَ أَبُو هُرَيْرَةَ: وَقَدْ ذَهَبَ رَسُولُ ٱللهِ ﷺ وَأَنْتُمْ تَنْتَثِلُونَهَا.

CHAPTER 57. Providing oneself with food when going on a military expedition, and the Statement of Allâh عز وجل : "And take a provision (with you) for the journey, but the best provision is *Taqwa* (righteousness, piety etc.)" (V.2:197)

٥٧ - باب: حَمْلِ الزَّادِ فِي الْغَزْوِ، وَقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾

1280. Narrated 'Asmâ' bint Abû Bakr رضى الله عنهما : I prepared the journey-food

١٢٨٠ : عَنْ أَسْمَاءَ رَضِيَ ٱللهُ عَنْهَا

for Allâh's Messenger in Abû Bakr's house when he intended to emigrate to Al-Madîna. I could not find to tie the food-container and the water skin with. So, I said to Abû Bakr, "By Allâh, I do not find anything to tie (these things) with except my waist belt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other," (the subnarrator added), "She did accordingly and for that reason she was named *Dhât-un-Niṭâqain* (i.e. the owner of two belts)]. *[4:222-O.B]*

قالَتْ: صَنَعْتُ سُفْرَةَ رَسُولِ ٱللهِ ﷺ في بَيْتِ أَبِي بَكْرٍ، حِينَ أَرادَ أَنْ يُهاجِرَ إِلَى المَدِينَةِ، قالَتْ: فَلَمْ نَجِدْ لِسُفْرَتِهِ، وَلاَ لِسِقَائِهِ ما نَرْبِطُهُمَا بِهِ، فَقُلْتُ لِابِي بَكْرٍ: وَٱللهِ ما أَجِدُ شَيْئًا أَرْبِطُ بِهِ إِلاَّ نِطَاقِي، قالَ: فَشُقِّيهِ بِٱثْنَيْنِ فَٱرْبِطِي: بِوَاحِدٍ السِّقَاءَ وَبِالآخَرِ السُّفْرَةَ، فَفَعَلْتُ، فَلِذٰلِكَ سُمِّيَتْ: ذَاتَ النِّطَاقَيْنِ.

CHAPTER 58. The sitting of two men together on a donkey.

٥٨ - باب: الرِّدْفِ عَلَى الْحِمَارِ

1281. Narrated ('Urwa on the authority of) Usâma bin Zaid رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم rode a donkey on which there was a saddle covered by a velvet sheet and let Usâma ride behind him (on the donkey). *[4:230-O.B]*

١٢٨١ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ رَكِبَ عَلَى حِمَارٍ، عَلَى إِكافٍ عَلَيْهِ قَطِيفَةٌ، وَأَرْدَفَ أُسَامَةَ وَرَاءَهُ.

1282. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم came to Makka through its higher region on the day of the Conquest (of Makka) riding his she-camel on which Usâma bin Zaid was riding behind him. Bilâl and Uthmân bin Ṭalḥa from *Al-Ḥajabah* (i.e. the one who keeps the key of the gate of the Ka'ba and is considered as a servant of the Ka'ba), were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'ba. He opened the door of the Ka'ba and Allah's Messenger صلى الله عليه وسلم entered. As regards the rest of the *Ḥadîth* : See *Ḥadîth* No. 317. *[4:231-O.B]*

١٢٨٢ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا:

أَنَّ رَسُولَ ٱللهِ ﷺ أَقْبَلَ يَوْمَ الفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُرْدِفًا أُسَامَةَ بْنَ زَيْدٍ، وَمَعَهُ بِلاَلٌ، وَمَعَهُ عُثْمانُ بْنُ طَلْحَةَ مِنَ الحَجَبَةِ، حَتَّى أَنَاخَ في المَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ فَفَتَحَ، وَدَخَلَ رَسُولُ ٱللهِ ﷺ وباقي الحَديث قَدْ تَقَدَّمَ.

CHAPTER 59. It is not recommended for one to travel to a

٥٩ - باب: كَرَاهِيَةِ السَّفَرِ

hostile country carrying copies of the Qur'ân.

بالمَصَاحِفِ إلَى أَرْضِ الْعَدُوِّ

1283. Narrated ('Abdullâh bin 'Umar) رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade the people to travel to a hostile country carrying (copies of) the Qur'ân. *[4:233-O.B]*

١٢٨٣ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ نَهى أَنْ يُسَافَرَ بِالْقُرْآن إلَى أَرْضِ العَدُوِّ.

CHAPTER 60. What is disliked as regards raising the voice when saying *Takbîr* (i.e. Allâh is the Most Great).

٦٠ - باب: مَا يُكْرَهُ مِنْ رَفْعِ الصَّوْتِ بالتَّكْبِير

1284. Narrated Abû Mûsa (Al-Ash'arî) رضي الله عنه : We were in the company of Allâh's Messenger صلى الله عليه وسلم (during *Hajj*). Whenever we went up a high place we used to say: *Lâ ilâha ill-Allâh w-Allâhu Akbar* (none has the right to be worshipped but Allâh, and Allâh is the Most Great), and our voices used to rise, so the Prophet صلى الله عليه وسلم said, "O people! Be merciful to yourselves (i.e. don't raise your voices), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things)." *[4:235-O.B]*

١٢٨٤ : عَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ ٱللهُ عَنْهُ قالَ:

كُنَّا مَعَ رَسُولِ ٱللهِ ﷺ فَكُنَّا إذَا أَشْرَفْنَا عَلَى وَادٍ، هَلَّلْنَا وَكَبَّرْنَا ٱرْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ ﷺ: (يَا أَيُّهَا النَّاسُ ٱرْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، إنَّهُ مَعَكُمْ وإنَّهُ سَمِيعٌ قَرِيبٌ).

CHAPTER 61. The recitation of *Subhân Allâh*[1] when going down a valley.

٦١ - باب: التَّسْبِيحِ إذَا هَبَطَ وَادِياً

1285. Narrated Jâbir bin 'Abdullâh Al-Ansâri رضي الله عنهما : Whenever we went up a place we would say, *Allâhu Akbar* (i.e. Allâh is the Most Great)", and whenever we went down a place we would say, "*Subhân Allâh.*" *[4:236-O.B]*

١٢٨٥ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ الأَنْصارِيِّ رَضِيَ ٱللهُ عَنْهُمَا قالَ: كُنَّا إذَا صَعِدْنَا كَبَّرْنَا، وَإذَا نَزَلْنَا سَبَّحْنَا.

CHAPTER 62. A traveller is granted reward similar to that given for his good deeds practised at home as if he is practising the same while travelling.

٦٢ - باب: يُكْتَبُ لِلْمُسَافِرِ مَا كَانَ يَعْمَلُ فِي الإقامَة

[1] *Subhân Allâh*: See the glossary.

1286. Narrated Abû Mûsa رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When a slave (a believer) falls ill or travels, then he will get written to his accounts (the reward) similar to that he used to get for his good deeds practised at home when in good health." *[4:239-O.B]*

١٢٨٦ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا مَرِضَ الْعَبْدُ، أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ ما كانَ يَعْمَلُ مُقِيمًا صَحِيحًا).

CHAPTER 63. Travelling alone.

٦٣ - باب: السَّيْرِ وَحْدَهُ

1287. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "If the people knew what I know about travelling alone, then nobody would travel alone at night." *[4:242-O.B]*

١٢٨٧ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (لَوْ يَعْلَمُ النَّاسُ ما فِي الْوَحْدَةِ ما أَعْلَمُ، ما سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ).

CHAPTER 64. The participation in *Jihâd* (i.e. holy battles) with one's parent's permission.

٦٤ - باب: الجِهَادِ بِإِذْنِ الأَبَوَيْنِ

1288. Narrated 'Abdullâh bin 'Amr رضي الله عنهما : A man came to the Prophet صلى الله عليه وسلم asking his permission to take part in *Jihâd*. The Prophet صلى الله عليه وسلم asked him, "Are your parents alive?" He replied in the affirmative. The Prophet صلى الله عليه وسلم said to him, "Then exert yourself in their service." *[4:248-O.B]*

١٢٨٨ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا قالَ: جاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَٱسْتَأْذَنَهُ فِي ٱلْجِهَادِ، فَقَالَ: (أَحَيٌّ وَالِدَاكَ؟). قالَ: نَعَمْ، قالَ: (فَفِيهِمَا فَجَاهِدْ).

CHAPTER 65. What is said regarding the hanging of bells and the like round the necks of camels.

٦٥ - باب: مَا قِيلَ فِي الجَرَسِ وَنَحْوِهِ فِي أَعْنَاقِ الإِبِلِ

1289. Narrated Abû Bashîr Al-Ansâri رضي الله عنه that he was in the company of Allâh's Messenger صلى الله عليه وسلم on some of his journeys and the people were at their sleeping places. Allâh's Messenger صلى الله عليه وسلم sent a messenger ordering: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off." *[4:249-O.B]*

١٢٨٩ : عَنْ أَبِي بَشِيرٍ الأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ كانَ مَعَ رَسُولِ ٱللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَالنَّاسُ فِي مَبِيتِهِمْ، فَأَرْسَلَ رَسُولُ ٱللهِ ﷺ رَسُولًا: (أَنْ لاَ تَبْقَيَنَّ فِي رَقَبَةِ بَعِيرٍ قِلاَدَةٌ مِنْ وَتَرٍ - أَوْ قِلاَدَةٌ - إِلاَّ قُطِعَتْ).

CHAPTER 66. If a man has enlisted in the army and then his wife goes

٦٦ - باب: مَنِ اكْتُتِبَ فِي جَيْشٍ

out for *Ḥajj*, or he has a genuine excuse, can he be given a leave?

فَخَرَجَت امْرَأَتُهُ حاجَّةً أو كانَ لَهُ عُذْرٌ هَلْ يُؤذَنُ لَهُ؟

1290. Narrated Ibn 'Abbâs رضي الله عنهما that he heard the Prophet صلى الله عليه وسلم saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a *Maḥram* (i.e. her husband or a person whom she cannot marry in any case forever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allâh's Messenger! I have been enlisted in the army for such and such *Ghazwa* and my wife is proceeding for *Ḥajj*." Allâh's Messenger صلى الله عليه وسلم said, "Go, and perform the *Ḥajj* with your wife." *[4:250-O.B]*

١٢٩٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (لاَ يَخْلُوَنَّ رَجُلٌ بِٱمْرَأَةٍ، وَلاَ تُسَافِرَنَّ ٱمْرَأَةٌ إلاَّ وَمَعَهَا مَحْرَمٌ). فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ ٱللهِ، ٱكْتُتِبْتُ في غَزْوَةِ كَذَا وَكَذَا، وَخَرَجَتِ ٱمْرَأَتِي حَاجَّةً، قالَ: (ٱذْهَبْ، فَحُجَّ مَعَ ٱمْرَأَتِكَ).

CHAPTER 67. The prisoners of war in chains.

٦٧ - باب: الأسَارَى في السَّلاسِلِ

1291. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh wonders at those people who will enter Paradise in chains."[1] *[4:254-O.B]*

١٢٩١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (عَجِبَ ٱللهُ مِنْ قَوْمٍ يَدْخُلُونَ الجَنَّةَ في السَّلاَسِلِ).

CHAPTER 68. (Is it permissible) to attack the enemies at night with the probability of killing the babies and children (unintentionally)?

٦٨ - باب: أَهْلُ الدَّارِ يُبَيَّتُونَ فَيُصَابُ الوِلْدَانُ وَالذَّرارِيُّ

1292. Narrated Aṣ-Ṣa'b bin Jaththâma رضي الله عنه : The Prophet صلى الله عليه وسلم passed by me at a place called Al-Abwâ' or Waddân, and was asked whether it was permissible to attack *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم) warriors at night with the probability of exposing their women and children to danger.

١٢٩٢ : عَنِ الصَّعْبِ بْنِ جَثَّامَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: مَرَّ بِيَ النَّبِيُّ ﷺ بِالأَبْوَاءِ أَوْ بِوَدَّانَ، وَسُئِلَ عَنْ أَهْلِ ٱلدَّارِ يُبَيَّتُونَ مِنَ المُشْرِكِينَ، فَيُصَابُ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ؟ قالَ: (هُمْ مِنْهُمْ). وَسَمِعْتُهُ يَقُولُ: (لاَ حِمَى إلاَّ للهِ تَعَالَى وَلِرَسُولِهِ ﷺ).

[1] The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islâm. So it is as if their chains were the means of winning Paradise.

The Prophet صلى الله عليه وسلم replied, "They (i.e. women and children) are from them [i.e. *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and in His Messenger Muhammad صلى الله عليه وسلم]." I also heard the Prophet صلى الله عليه وسلم saying, "The institution of *Hima*[1] is invalid except for Allâh and His Messenger صلى الله عليه وسلم." *[4:256-O.B]*

CHAPTER 69. Killing the children in the war.

٦٩ - باب: قَتْلِ الصِّبْيَانِ فِي الحَرْبِ

1293. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : During some of the *Ghazawât*[2] of the Prophet صلى الله عليه وسلم a woman was found killed. Allâh's Messenger صلى الله عليه وسلم disapproved the killing of women and children. *[4:257-O.B]*

١٢٩٣ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ ٱمْرَأَةً وُجِدَتْ فِي بَعْضِ مَغَازِي النَّبِيِّ ﷺ مَقْتُولَةً، فَأَنْكَرَ رَسُولُ ٱللهِ ﷺ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ.

CHAPTER 70. One should not punish (anybody) with Allâh's Punishment.

٧٠ - باب: لا يُعَذَّبُ بِعَذَابِ الله

1294. (Narrated 'Ikrima رضي الله عنه :) 'Alî رضي الله عنه burnt some people and this news reached Ibn 'Abbas رضي الله عنهما and he said, "Had I been in his place I would not have burnt them, as the Prophet صلى الله عليه وسلم said, 'Don't punish (anybody) with Allâh's Punishment.' No doubt, I would have killed them, for the Prophet صلى الله عليه وسلم said, 'If somebody (a Muslim) discards his religion, kill him.' " *[4:260-O.B]*

١٢٩٤ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا : لَمَّا بلغه أَنَّ عَلِيًّا رَضِيَ ٱللهُ عَنْهُ حَرَّقَ قَوْمًا بِالنَّارِ، فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أُحَرِّقْهُمْ، لِأَنَّ النَّبِيَّ ﷺ قَالَ: (لَا تُعَذِّبُوا بِعَذَابِ ٱللهِ). وَلَقَتَلْتُهُمْ، كما قَالَ النَّبِيُّ ﷺ: (مَنْ بَدَّلَ دِينَهُ فَٱقْتُلُوهُ).

CHAPTER 71.

٧١ - «باب»

1295. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم

١٢٩٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ

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[1] *Hima* was a pre-Islâmic institution by means of which the chief of the tribe took a pasture for his animals preventing others from grazing their animals in it while he himself could graze his animals in the others' pastures. Islâm cancelled such an institution and allowed it only for grazing the animals collected as *Zakât*.

[2] *Ghazawât*: Plural of *Ghazwa*: See the glossary.

saying, "An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allâh inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allâh?' " *[4:261(B)-O.B]*

قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (قَرَصَتْ نَمْلَةٌ نَبِيًّا مِنَ الأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ، فَأَوْحَى ٱللهُ إِلَيْهِ: أَنْ قَرَصَتْكَ نَمْلَةٌ أَحْرَقْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ اللهَ).

CHAPTER 72. The burning of houses and date-palms.

٧٢ - باب: حَرْقِ الدُّورِ وَالنَّخِيلِ

1296. Narrated Jarîr رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said to me, "Will you relieve me from Dhul-Khalaṣa?" It (Dhul-Khalaṣa) was a house belonging to the tribe of Khath'am [and there used to be worshipped the *Tâghiyas* (idols) (of Ad-Daus, Khath'am and Bajaila tribes)] and it was also called Al-Ka'ba Al-Yamâniya. So, I proceeded with one hundred and fifty cavalrymen from the tribe of Aḥmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet صلى الله عليه وسلم stroke me over my chest till I saw his finger-marks over my chest, he said, "O Allâh! Make him firm and make him a guiding and rightly guided man." Jarîr proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allâh's Messenger صلى الله عليه وسلم informing him of that. Jarîr's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emaciated or scabby camel (i.e. completely marred and spoilt)." (Jarîr added,) "The Prophet صلى الله عليه وسلم invoked Allâh to bless the horses and the men of Ahmas five times." *[4:262-O.B]*

١٢٩٦ : عَنْ جَرِيرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ:

قَالَ لِي رَسُولُ ٱللهِ ﷺ: (أَلاَ تُرِيحُنِي مِنْ ذِي الخَلَصَةِ؟). وَكَانَ بَيْتًا فِي خَثْعَمَ يُسَمَّى كَعْبَةَ الْيَمَانِيَةِ، قَالَ: فَٱنْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ أَحْمَسَ، وَكَانُوا أَصْحَابَ خَيْلٍ، وَكُنْتُ لاَ أَثْبُتُ عَلَى الخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ: (اللَّهُمَّ ثَبِّتْهُ، وَٱجْعَلْهُ هَادِيًا مَهْدِيًّا). فَٱنْطَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَّقَهَا، ثُمَّ بَعَثَ إِلَى رَسُولِ ٱللهِ ﷺ يُخْبِرُهُ، فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالحَقِّ، ما جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْوَفُ، أَوْ أَجْرَبُ. قَالَ: فَبَارَكَ فِي خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

CHAPTER 73. War is deceit.

٧٣ - باب: الحَرْبُ خَدْعَةٌ

1297. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Khosrau will be ruined, and there will be no

١٢٩٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (هَلَكَ كِسْرَى،

Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allâh's Cause." *[4:267-O.B]*

ثُمَّ لاَ يَكُونُ كِسْرَى بَعْدَهُ، وَقَيْصَرُ لَيَهْلِكَنَّ ثُمَّ لاَ يَكُونُ قَيْصَرُ بَعْدَهُ، وَلَتَقْسَمَنَّ كُنُوزُهُمَا فِي سَبِيلِ ٱللهِ).

1298. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم named War : Deceit. *[4:268-O.B]*

١٢٩٨:وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمَّى النَّبِيُّ ﷺ الحَرْبَ خِدْعَةً.

CHAPTER 74. What quarrels and mutual differences are hated in war, and the punishment of the one who disobeys his *Imâm*.

٧٤ - باب: مَا يُكْرَهُ مِنَ التَّنَازُعِ وَالاخْتِلاَفِ فِي الحَرْبِ وَعُقُوبَةِ مَنْ عَصَىٰ إمامَهُ

1299. Narrated Al-Barâ' bin 'Âzib رضي الله عنهما : The Prophet صلى الله عليه وسلم appointed 'Abdullâh bin Jubair as the commander of the infantrymen (archers) who were fifty on the day (of the battle) of Uḥud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allâh, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of 'Abdullâh bin Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" 'Abdullâh bin Jubair said, "Have you forgotten what Allâh's Messenger صلى الله عليه وسلم said to you?" They replied, "By Allâh! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allâh's Messenger صلى الله عليه وسلم in their rear was calling them back. Only twelve men remained with the Prophet صلى الله عليه وسلم and the infidels martyred

١٢٩٩ : عَنِ الْبَرَاءِ بْن عازِبٍ رَضِيَ ٱللهُ عَنْهُما قالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَّالَةِ يَوْمَ أُحُدٍ - وَكانُوا خَمْسِينَ رَجُلًا - عَبْدَ ٱللهِ بْنَ جُبَيْرٍ فَقَالَ: (إِنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيْرُ فَلاَ تَبْرَحُوا مَكانَكُمْ هٰذَا حَتَّى أُرْسِلَ إِلَيْكُمْ، وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَأَوْطَأْنَاهُمْ، فَلاَ تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ). فَهَزَمُوهُمْ، قالَ: فَأَنَا وَٱللهِ رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ، قَدْ بَدَتْ خَلاَخِلُهُنَّ وَأَسْوُقُهُنَّ، رَافِعَاتٍ ثِيَابَهُنَّ. فَقَالَ أَصْحَابُ عَبْدِ ٱللهِ بْنِ جُبَيْرٍ: الْغَنِيمَةَ أَيْ قَوْمِ الْغَنِيمَةَ، ظَهَرَ أَصْحَابُكُمْ فَمَا تَنْتَظِرُونَ؟ فَقَالَ عَبْدُ ٱللهِ ابْنُ جُبَيْرٍ: أَنَسِيتُمْ ما قالَ لَكُمْ رَسُولُ ٱللهِ ﷺ؟ قالُوا: وَٱللهِ لَنَأْتِيَنَّ النَّاسَ فَلَنُصِيبَنَّ مِنَ الْغَنِيمَةِ، فَلَمَّا أَتَوْهُمْ صُرِفَتْ وُجُوهُهُمْ فَأَقْبَلُوا مُنْهَزِمِينَ، فَذاكَ إِذْ يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ، فَلَمْ يَبْقَ

مَعَ النَّبِيِّ ﷺ غَيْرُ اثْنَيْ عَشَرَ رَجُلًا، فَأَصَابُوا مِنَّا سَبْعِينَ، وَكانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ أَصابوا مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِائَةً، سَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلًا. فَقَالَ أَبُو سُفْيَانَ: أَفِي الْقَوْمِ مُحَمَّدٌ، ثَلاَثَ مَرَّاتٍ، فَنَهَاهُمُ النَّبِيُّ ﷺ أَنْ يُجِيبُوهُ، ثُمَّ قالَ: أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ، ثَلاَثَ مَرَّاتٍ، ثُمَّ قالَ: أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ، ثَلاَثَ مَرَّاتٍ، ثُمَّ رَجَعَ إِلَى أَصْحَابِهِ فَقَالَ: أَمَّا هَؤُلاَءِ فَقَدْ قُتِلُوا، فَمَا مَلَكَ عُمَرُ نَفْسَهُ، فَقَالَ: كَذَبْتَ وَاللهِ يَا عَدُوَّ اللهِ، إِنَّ الَّذِينَ عَدَدْتَ لأَحْيَاءٌ كُلُّهُمْ، وَقَدْ بَقِيَ لَكَ ما يَسُوؤُكَ. قالَ: يَوْمٌ بِيَوْمِ بَدْرٍ، وَالْحَرْبُ سِجَالٌ، إِنَّكُمْ سَتَجِدُونَ فِي الْقَوْمِ مُثْلَةً، لَمْ آمُرْ بِهَا وَلَمْ تَسُؤْنِي، ثُمَّ أَخَذَ يَرْتَجِزُ: أُعْلُ هُبَلْ، أُعْلُ هُبَلْ، قالَ النَّبِيُّ ﷺ: (أَلاَ تُجِيبُونَهُ؟). قالُوا: يَا رَسُولَ اللهِ ما نَقُولُ؟ قالَ: (قُولُوا: اللهُ أَعْلَى وَأَجَلُّ). قالَ: إِنَّ لَنَا الْعُزَّى وَلاَ عُزَّى لَكُمْ، فَقَالَ النَّبِيُّ ﷺ: (أَلاَ تُجِيبُونَهُ؟). قالَ: قالُوا: يَا رَسُولَ اللهِ ما نَقُولُ؟ قالَ: (قُولُوا: اللهُ مَوْلاَنَا وَلاَ مَوْلَى لَكُمْ).

seventy men from us. [On the day (of the battle) of Badr, the Prophet صلى الله عليه وسلم and his companions had caused the pagans to lose 140 men, seventy of whom were captured and seventy were killed.] Then Abû Sufyân said thrice, "Is Muhammad present amongst these people?" The Prophet صلى الله عليه وسلم ordered his companions not to answer him. Then he said thrice, "Is the son of Abû Quhâfa present amongst these people?" He said again thrice, "Is the son of Al-Khattâb present amongst these people." He then returned to his companions and said, "As for these (men), they have been killed." 'Umar could not control himself and said (to Abû Sufyân), "You told a lie, by Allâh! O enemy of Allâh! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abû Sufyân said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed." After that he started reciting cheerfully, "O *Hubal,* be high! O *Hubal*, be high!"[1] On that the Prophet صلى الله عليه وسلم said (to his companions), "Why don't you answer him back?" They said, "O Allâh's Messenger! What shall we say?" He said, "Say, Allâh is Higher and more Sublime." (Then) Abû Sufyân said, "We have the (idol) *Al'Uzza,* and you have no *'Uzza."* The Prophet صلى الله عليه وسلم said (to his companions), "Why don't you answer him back?" They asked, "O Allâh's Messenger! What shall we

[1] *Hubal* was the name of an idol in the Ka'ba in the pre-Islâmic period.

say?" He said, "Say: Allâh is our *Maula* (Lord, Patron, Supporter and Helper etc.) and you have no *Maula*." *[4:276-O.B]*

CHAPTER 75. Shouting, "O *Sabâhâh*!"[1] as loudly as possible on seeing the enemy to let the people hear it.

٧٥ - باب: مَنْ رَأى الْعَدُوَّ فَنادَى بِأعْلَى صَوْتِهِ: يا صَباحاهْ حَتَّى يُسْمِعَ النَّاسَ

1300. Narrated Salama رضى الله عنه : I went out of Al-Madîna towards Al-Ghâba. When I reached the mountain path of Al-Ghâba, a slave of 'Abdur-Rahmân bin 'Auf met me. I said to him, "Woe to you! What brought you here?" He replied, "The she-camels of the Prophet صلى الله عليه وسلم have been taken away." I said, "Who took them?" He said, "Ghatafân and Fazâra." So, I sent three cries, "O *Sabâhâh*! O *Sabâhâh*!" so loudly that I made the people in between its (i.e. Al-Madîna's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa'; and today perish the mean people!" So, I saved the she-camels from them before they (i.e. the robbers) could drink. When I returned driving the camels, the Prophet صلى الله عليه وسلم met me, I said, "O Allâh's Messenger! Those people are thirsty and I have prevented them from drinking, so send some people to chase them." The Prophet صلى الله عليه وسلم said, "O son of Al-Akwa', you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk." *[4:278-O.B]*

١٣٠٠ : عَنْ سَلَمَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: خَرَجْتُ مِنَ المَدِينَةِ ذاهِبًا نَحْوَ الْغابَةِ، حَتَّى إذا كُنْتُ بِثَنِيَّةِ الْغابَةِ لَقِيَنِي غُلامٌ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، قُلْتُ: وَيْحَكَ ما بِكَ؟ قالَ: أُخِذَتْ لِقاحُ النَّبِيِّ ﷺ، قُلْتُ: مَنْ أَخَذَها؟ قالَ: غَطَفانُ وَفَزارَةُ، فَصَرَخْتُ ثَلاثَ صَرَخاتٍ أَسْمَعْتُ ما بَيْنَ لابَتَيْها: يا صَباحاهْ يا صَباحاهْ، ثُمَّ ٱنْدَفَعْتُ حَتَّى أَلْقاهُمْ وَقَدْ أَخَذُوها، فَجَعَلْتُ أَرْمِيهِمْ وَأَقُولُ:

أَنا ٱبْنُ الأَكْوَعِ،

وَالْيَوْمَ يَوْمُ الرُّضَّعِ

فَٱسْتَنْقَذْتُها مِنْهُمْ قَبْلَ أَنْ يَشْرَبُوا، فَأَقْبَلْتُ بِها أَسُوقُها، فَلَقِيَنِي النَّبِيُّ ﷺ، فَقُلْتُ: يا رَسُولَ ٱللهِ، إنَّ الْقَوْمَ عِطاشٌ، وَإِنِّي أَعْجَلْتُهُمْ أَنْ يَشْرَبُوا سِقْيَهُمْ، فَٱبْعَثْ فِي إِثْرِهِمْ، فَقالَ: (يا ٱبْنَ الأَكْوَعِ: مَلَكْتَ فَأَسْجِحْ، إِنَّ الْقَوْمَ يُقْرَوْنَ فِي قَوْمِهِمْ).

CHAPTER 76. The freeing of a captive.

٧٦ - باب: فِكاكِ الأَسِيرِ

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[1] This is an exclamation indicating an appeal for help.

1301. Narrated Abû Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Free the captives, feed the hungry and pay a visit to the sick." *[4:282-O.B]*

١٣٠١ : عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (فُكُّوا الْعَانِيَ، يَعْنِي: الأَسِيرَ، وَأَطْعِمُوا الجَائِعَ، وَعُودُوا المَرِيضَ).

1302. Narrated Abû Juhaifa رضى الله عنه: I asked 'Alî رضى الله عنه, "Do you have the knowledge of any Divine Inspiration besides what is in Allâh's Book?" 'Alî replied, "No, by Him Who splits the grain of corn and creates the soul! I don't think we have such knowledge, but we have the ability of understanding which Allâh may endow a person with, so that he may understand the Qur'ân, and we have what is written in this paper as well." I asked, "What is written in this paper?" He replied, "*Al-'Aql* (The regulations of *Dîya* — blood-money), the ransom (freeing) of captives, and the judgement that no Muslim should be killed for killing a disbeliever." *[4:283-O.B]*

١٣٠٢ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ لِعَلِيٍّ رَضِيَ اللهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الْوَحْيِ إِلاَّ ما في كِتَابِ اللهِ؟ قالَ: لا وَالَّذِي فَلَقَ الحَبَّةَ وَبَرَأَ النَّسَمَةَ، ما أَعْلَمُهُ إِلاَّ فَهْمًا يُعْطِيهِ اللهُ رَجُلًا في الْقُرْآنِ، وَما في هٰذِهِ الصَّحِيفَةِ. قُلْتُ: وَما في هٰذِهِ الصَّحِيفَةِ؟ قالَ: الْعَقْلُ، وَفِكاكُ الأَسِيرِ، وَأَنْ لاَ يُقْتَلَ مُسْلِمٌ بِكافِرٍ.

CHAPTER 77. The ransom of *Al-Mushrikûn* (polytheists, idolaters, pagans etc.).

٧٧ - باب: فِدَاءِ الْمُشْرِكِينَ

1303. Narrated Anas bin Mâlik رضى الله عنه: Some *Ansâri* men asked permission from Allâh's Messenger صلى الله عليه وسلم saying, "O Allâh's Messenger! Allow us not to take the ransom of our nephew 'Abbâs."[1] The Prophet صلى الله عليه وسلم replied, "Do not leave a single Dirham thereof." *[4:284-O.B]*

١٣٠٣ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رِجالًا مِنَ الأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللهِ، ائْذَنْ لَنَا فَلْنَتْرُكْ لابْنِ أُخْتِنَا عَبَّاسٍ فِدَاهُ. فَقَالَ: (لاَ تَدَعُونَ مِنْه دِرْهَمًا).

CHAPTER 78. If an infidel warrior comes in an Islâmic territory without having the assurance of protection (is it permissible to kill him?).

٧٨ - باب: الحَرْبِيِّ إِذَا دَخَلَ دَارَ الإِسْلَامِ بِغَيْرِ أَمانٍ

[1] Before embracing Islâm, Abbâs was taken prisoner by the Muslims and had to ransom himself. After embracing Islâm, he asked for recompensation for the ransom he had paid when he was a *Mushrik*.

1304. Narrated Salama bin Al-Akwa' رضى الله عنه : "An infidel spy came to the Prophet صلى الله عليه وسلم while he was on a journey. The spy sat with the companions of the Prophet and started talking and then went away. The Prophet صلى الله عليه وسلم said (to his companions), 'Chase and kill him.' So, I killed him." The Prophet صلى الله عليه وسلم then gave me the belongings of the killed spy (in addition to my share of the war booty). *[4:286-O.B]*

١٣٠٤ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ ٱللهُ عَنْهُ قالَ: أَتَى النَّبِيَّ ﷺ عَيْنٌ مِنَ الْمُشْرِكِينَ وَهُوَ فِي سَفَرٍ، فَجَلَسَ عِنْدَ أَصْحَابِهِ يَتَحَدَّثُ ثُمَّ ٱنْفَتَلَ، فَقَالَ النَّبِيُّ ﷺ: (ٱطْلُبُوهُ وَٱقْتُلُوهُ). فَقَتَلَهُ فَنَفَّلَهُ سَلَبَهُ.

CHAPTER 79. The presents given to the foreign delegates.

٧٩ - باب: جَوَائِزِ الْوَفْدِ

CHAPTER 80. Can one intercede for the *Dhimmî*[1] or deal with them?

٨٠ - باب: هَلْ يُسْتَشْفَعُ إِلَى أَهْلِ الذِّمَّةِ وَمُعَامَلَتِهِمْ

1305. (Narrated Sa'îd bin Jubair:) Ibn 'Abbâs رضى الله عنهما said: "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allâh's Messenger صلى الله عليه وسلم was aggravated and he said, 'Bring for me (writing) paper and I will write for you a statement after which you will never go astray.' The people (present there) differed in this matter and people should not differ before a Prophet. They said, 'Allâh's Messenger صلى الله عليه وسلم is seriously sick.' The Prophet صلى الله عليه وسلم said, 'Let me alone, as the state in which I am now, is better than what you are calling me for.' The Prophet صلى الله عليه وسلم on his deathbed, gave three orders saying, 'Expel *Al-Mushrikûn* (pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing

١٣٠٥ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا أَنَّهُ قالَ: يَوْمُ الْخَمِيسِ وَما يَوْمُ الْخَمِيسِ، ثُمَّ بَكَىٰ حَتَّى خَضَبَ دَمْعُهُ الْحَصْبَاءَ، فَقَالَ: ٱشْتَدَّ بِرَسُولِ ٱللهِ ﷺ وَجَعُهُ يَوْمَ الْخَمِيسِ، فَقَالَ: (ٱئْتُونِي بِكِتَابٍ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا). فَتَنَازَعُوا، وَلاَ يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ، فَقَالُوا: هَجَرَ رَسُولُ ٱللهِ ﷺ؟ قالَ: (دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونَنِي إِلَيْهِ). وَأَوْصَى عِنْدَ مَوْتِهِ بِثَلاَثٍ: (أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ ما كُنْتُ أُجِيزُهُمْ). وَنَسِيتُ الثَّالِثَةَ.

[1] *Dhimmî*: See the glossary.

with them.' I forgot the third (order)."[1] *[4:288-O.B]*

CHAPTER 81. How to present Islâm to a (non-Muslim) boy.

٨١ - باب: كَيْفَ يُعْرَضُ الإِسْلَامُ عَلَى الصَّبِيِّ

1306. Narrated Ibn 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم got up amongst the people, glorified Allâh as He deserves, he then mentioned *Ad-Dajjâl*, saying, "I warn you about him (i.e. *Ad-Dajjâl*) and there is no Prophet who did not warn his nation about him, and Nûḥ (Noah) warned his nation about him, but I tell you a statement which no Prophet informed his nation of. You should understand that he is a one-eyed man and Allâh is not one-eyed." *[4:290(C)-O.B]*

١٣٠٦ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَامَ النَّبِيُّ ﷺ فِي النَّاسِ، فَأَثْنَى عَلَى ٱللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ ٱلدَّجَّالَ، فَقَالَ: (إِنِّي أُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ قَدْ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلٰكِنْ سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أَنَّهُ أَعْوَرُ، وَأَنَّ ٱللهَ لَيْسَ بِأَعْوَرَ).

CHAPTER 82. To write down the names of (i.e. listing) the people by the *Imâm*.

٨٢ - باب: كِتَابَةِ الإِمَامِ النَّاسَ

1307. Narrated Hudhaifa رضى الله عنه: The Prophet صلى الله عليه وسلم said (to us), "List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that a man would offer the *Ṣalât* (prayer) alone while he was in fear.[2] *[4:293-O.B]*

١٣٠٧ : عَنْ حُذَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (ٱكْتُبُوا لِي مَنْ تَلَفَّظَ بِالإِسْلَامِ مِنَ النَّاسِ). فَكَتَبْنَا لَهُ أَلْفًا وَخَمْسِمِائَةِ رَجُلٍ، فَقُلْنَا: نَخَافُ وَنَحْنُ أَلْفٌ وَخَمْسُمِائَةٍ، فَلَقَدْ رَأَيْتُنَا ٱبْتُلِينَا، حَتَّى إِنَّ الرَّجُلَ لَيُصَلِّي وَحْدَهُ وَهُوَ خَائِفٌ.

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[1] The third order not mentioned here is explained by *Fatḥ Al-Bâri* as to be one of the following four things:
1. To act on the orders of the Qur'ân,
2. To equip the army-unit under the command of Usâma رضى الله عنه.
3. To not to take the Prophet's grave as a place of worship, and
4. To offer the *Ṣalât* (prayers) perfectly and regularly and to be good to your slaves (what your right hand possesses). [*Fatḥ Al-Bâri,* Vol. 9, Pages 199 and 200].

[2] Perhaps the narrator refers to the fear of the people from some of the governors during the caliphate of 'Uthmân. Al-Walîd bin 'Uqba, the governor of Kûfa used to delay the *Ṣalât* (prayer) or used not to perform it properly; therefore, some pious men had to offer the =

CHAPTER 83.. Staying in the (enemy) town for three (days and nights) on having victory over the enemy.

٨٣ - باب: مَنْ غَلَبَ الْعَـدُوَّ فَأَقَـامَ عَلَى عَرصَتِهِم ثَلاثاً

1308. Narrated Abû Ṭalḥa رضي الله عنه : Whenever the Prophet صلى الله عليه وسلم conquered some people, he would stay in their town for three nights. *[4:300-O.B]*

١٣٠٨ : عَنْ أَبِي طَلْحَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقامَ بِالْعَرْصَةِ ثَلاثَ لَيَالٍ.

CHAPTER 84. If *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muḥammad صلى الله عليه وسلم) take the property of a Muslim as war booty and later on the Muslim gets it back.

٨٤ - باب: إِذَا غَنِمَ الْمُشْرِكُونَ مالَ الْمُسْلِمِ ثُمَّ وَجَدَهُ الْمُسْلِمُ

1309. (Narrated Nâfi':) A horse of 'Abdullâh bin 'Umar رضي الله عنهما fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allâh's Messenger صلى الله عليه وسلم . And also once a slave of Ibn 'Umar رضي الله عنهما fled and joined the Byzantines, and when the Muslims conquered them, Khâlid bin Al-Walîd returned the slave to him after the death of the Prophet صلى الله عليه وسلم . *[4:302(A)-O.B]*

١٣٠٩ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قالَ: ذَهَبَ فَرَسٌ لَهُ فَأَخَذَهُ الْعَدُوُّ، فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ فَرُدَّ عَلَيْهِ في زَمَنِ رَسُولِ ٱللهِ ﷺ. وَأَبَقَ عَبْدٌ لَهُ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ، فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ يَعْني بَعْدَ النَّبِيِّ ﷺ.

CHAPTER 85. Speaking Persian and speaking (Arabic) with an unfamiliar accent, and the Statement of Allâh تعالى : "(And among His Signs .... and the difference of your languages and colours." (V.30:22) and also His Statement: "And We sent not a Messenger except with the language of his people." (V.14:4)

٨٥ - باب: مَنْ تَكَلَّمَ بِالفَـارِسِيَّـة والـرَّطَـانَـةِ وقول الله تَعالى: ﴿وَاخْتِلاَفُ أَلسِنَتِكُمْ وَأَلْوانِكُمْ﴾ وَقَالَ: ﴿وَما أَرْسَلْنَا مِنْ رَسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ﴾

1310. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : I said, "O Allâh's Messenger! We have slaughtered a

١٣١٠ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قالَ: قُلْتُ: يَا رَسُولَ ٱللهِ،

= *Ṣalât* (prayer) alone secretly and then pray with the governor lest they be put to trial by the governor. (*Qasṭalâni*, Vol. 5, Page 175).

young sheep of ours and have ground one *Ṣâ'* of barley. So, I invite you along with some persons." So, the Prophet صلى الله عليه وسلم said in a loud voice, "O the people of *Al-Khandaq* (the trench)! Jâbir had prepared *Sûr* (a Persian word meaning food) so come along." *[4:304-O.B]*

ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحَنْتُ صَاعًا مِنْ شَعِيرٍ، فَتَعَالَ أَنْتَ وَنَفَرٌ، فَصَاحَ النَّبِيُّ ﷺ فَقَالَ: (يَا أَهْلَ الْخَنْدَقِ، إِنَّ جابِرًا قَدْ صَنَعَ سُورًا، فَحَيَّهَلا بِكُمْ).

1311. Narrated Umm Khâlid رضى الله عنها, the daughter of Khâlid bin Sa'îd: I went to Allâh's Messenger صلى الله عليه وسلم with my father and I was wearing a yellow shirt. Allâh's Messenger صلى الله عليه وسلم said, "*Sanah, Sanah!*" ('Abdullâh, the narrator, said that *Sanah* meant 'beautiful' in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allâh's Messenger صلى الله عليه وسلم said. "Leave her," and then Allâh's Messenger صلى الله عليه وسلم (invoked Allâh to grant me a long life) by saying (thrice), "Wear this dress till it is worn out and then wear it till it is worn out." *[4:305-O.B]*

١٣١١ : عَنْ أُمِّ خالِدٍ بِنْتِ خالِدِ بْنِ سَعِيدٍ رَضِيَ ٱللهُ عَنْهَا قالَتْ: أَتَيْتُ رَسُولَ ٱللهِ ﷺ مَعَ أَبِي وَعَلَيَّ قَمِيصٌ أَصْفَرُ، قالَ رَسُولُ ٱللهِ ﷺ: (سَنَهْ سَنَهْ). وَهِيَ بِالحَبَشِيَّةِ حَسَنَةٌ، قالَتْ: فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النُّبُوَّةِ، فَزَبَرَنِي أَبِي، قالَ رَسُولُ ٱللهِ ﷺ: (دَعْهَا). ثُمَّ قالَ رَسُولُ ٱللهِ ﷺ: (أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي وَأَخْلِقِي).

CHAPTER 86. *Al-Ghulûl* (stealing from the war booty before its distribution), and the Statement of Allâh عز وجل : "And whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally)..... " (V.3:161)

٨٦ - باب: الغُلُولِ وَقَولِ الله عَزَّ وَجَلَّ: ﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾

1312. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم got up amongst us and mentioned *Al-Ghulûl*, emphasized its magnitude and declared that it was a great sin saying, "Don't commit *Ghulûl*, for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying

١٣١٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: قامَ فِينَا النَّبِيُّ ﷺ فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ، قالَ: (لاَ أُلْفِيَنَّ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاةٌ لَهَا ثُغَاءٌ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ،

over his neck a horse that will be neighing. Such a man will be saying: 'O Allâh's Messenger! Intercede with Allâh for me,' and I will reply, 'I can't help you, for I have conveyed Allâh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allâh's Messenger! Intercede with Allâh for me, and I will say, 'I can't help you for I have conveyed Allâh's Message to you, or one carrying over his neck gold and silver and saying, 'O Allâh's Messenger! Intercede with Allâh for me' and I will say, 'I can't help you for I have conveyed Allâh's Message to you', or one carrying clothes that will be fluttering, and the man will say, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you.' " *[4:307-O.B]*

يَقُولُ: يَا رَسُولَ ٱللهِ أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ مِنَ ٱللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، وَعَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ ٱللهِ أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ، وَعَلَى رَقَبَتِهِ صَامِتٌ فَيَقُولُ: يَا رَسُولَ ٱللهِ أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ، أَوْ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ، فَيَقُولُ: يَا رَسُولَ ٱللهِ أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ).

CHAPTER 87. A little *Ghulûl* (i.e. a minor theft).

٨٧ - باب: القَلِيلِ مِنَ الْغُلُولِ

1313. Narrated 'Abdullâh bin 'Amr رضي الله عنهما : There was a man who looked after the family and the belongings of the Prophet صلى الله عليه وسلم and he was called Kirkira. The man died and Allâh's Messenger صلى الله عليه وسلم said, "He is in the (Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty. *[4:308-O.B]*

١٣١٣ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كَانَ عَلَى ثَقَلِ رَسُولِ ٱللهِ ﷺ رَجُلٌ يُقَالُ لَهُ كِرْكِرَةُ فَمَاتَ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (هُوَ فِي النَّارِ). فَذَهَبُوا يَنْظُرُونَ إِلَيْهِ فَوَجَدُوا عَبَاءَةً قَدْ غَلَّهَا.

CHAPTER 88. The reception of the *Ghâzi* (i.e. warriors returning after participating in *Jihâd*).

٨٨ - باب: اسْتِقْبَالِ الْغُزَاةِ

1314. Narrated Ibn Az-Zubair رضي الله عنهما that he said to Ibn Ja'far, "Do you remember when I, you and Ibn 'Abbâs went out to receive Allâh's Messenger صلى الله عليه وسلم ?" Ibn Ja'far replied in the affirmative. Ibn Az-Zubair added,

١٣١٤ : عَنِ ابْنِ الزُّبَيْرِ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ قَالَ لاِبْنِ جَعْفَرٍ رَضِيَ ٱللهُ عَنْهُمَا: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ ٱللهِ ﷺ أَنَا

"And Allâh's Messenger صلى الله عليه وسلم made us (i.e. I and Ibn 'Abbâs) ride along with him and left you." *[4:315-O.B]*

وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قالَ: نَعَمْ، فَحَمَلَنَا وَتَرَكَكَ.

1315. Narrated As-Sâ'ib bin Yazîd رضى الله عنه : I along with some boys went out to receive Allâh's Messenger صلى الله عليه وسلم at Thaniya-tal-Wadâ'. *[4:316-O.B]*

١٣١٥ : عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ ٱللهُ عَنْهُ: ذَهَبْنَا نَتَلَقَّى رَسُولَ ٱللهِ ﷺ مَعَ الصِّبْيَانِ إِلَى ثَنِيَّةِ الْوَدَاعِ.

1316. Narrated Anas bin Mâlik رضى الله عنه : We were in the company of the Prophet صلى الله عليه وسلم while returning from 'Usfân, and Allâh's Messenger صلى الله عليه وسلم was riding his she-camel keeping Ṣafiya bint Ḥuyaî riding behind him. His she-camel slipped and both of them fell down. Abû Ṭalḥa jumped from his camel and said, "O Allâh's Messenger! May Allâh sacrifice me for you." The Prophet صلى الله عليه وسلم said, "Take care of the lady." So, Abû Ṭalḥa covered his face with a garment and went to Ṣafiya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allâh's Messenger صلى الله عليه وسلم like a cover. When we approached Al-Madîna, the Prophet صلى الله عليه وسلم said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Al-Madîna. *[4:318-O.B]*

١٣١٦ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ مَقْفَلَهُ مِنْ عُسْفَانَ، وَرَسُولُ ٱللهِ ﷺ عَلَى رَاحِلَتِهِ، وَقَدْ أَرْدَفَ صَفِيَّةَ بِنْتَ حُيَيٍّ، فَعَثَرَتْ نَاقَتُهُ فَصُرِعَا جَمِيعًا، فَاقْتَحَمَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ ٱللهِ جَعَلَنِي ٱللهُ فِدَاءَكَ، قالَ: (عَلَيْكَ المَرْأَةَ). فَقَلَبَ ثَوْبًا عَلَى وَجْهِهِ وَأَتَاهَا فَأَلْقَاهُ عَلَيْهَا، وَأَصْلَحَ لَهُمَا مَرْكَبَهُمَا فَرَكِبَا، وَاكْتَنَفْنَا رَسُولَ ٱللهِ ﷺ، فَلَمَّا أَشْرَفْنَا عَلَى المَدِينَةِ، قالَ: (آيِبُونَ تَائِبُونَ، عابِدُونَ، لِرَبِّنَا حامِدُونَ). فَلَمْ يَزَلْ يَقُولُ ذٰلِكَ، حَتَّى دَخَلْنَا المَدِينَةَ.

CHAPTER 89. The performance of *Ṣalât* (prayer) on returning from a journey.

٨٩ ـ باب: الصَّلاةِ إِذَا قَدِمَ مِن سَفَرٍ

1317. Narrated Ka'b رضى الله عنه : Whenever the Prophet صلى الله عليه وسلم returned from a journey in the forenoon, he would enter the mosque and offer two *Rak'at* before sitting. *[4:321-O.B]*

١٣١٧ : عَنْ كَعْبٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا قَدِمَ مِنْ سَفَرٍ ضُحًى دَخَلَ المَسْجِدَ، فَصَلَّى رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ.

CHAPTER 90. The obligation of *Khumus*[1] .

٩٠ - باب: فَرْضِ الْخُمُس

1318. Narrated 'Umar bin Khattab رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Our property will not be inherited, whatever we (i.e. the Prophet صلى الله عليه وسلم) leave is *Sadaqa* (to be used for charity). He used to spend the yearly expenses of his family out of this property which Allâh bestowed upon him as *Fai'* (i.e. booty gained without fighting). The remaining he used to keep to spend on Allâh's Cause. He then asked the companions of (Prophet) who were present saying, "I ask you by Allâh, with Whose Permission the heavens and earth exist, do you know this?". They replied in the affirmative. In this gathering there were: Alî, 'Abbâs 'Uthmân, 'Abdur Rahmân bin 'Auf, Zubair and Sa'ad bin Abî Waqqâs. (See for details *Hadîth* No. 326, Vol. 4, *Sahîh Al-Bukhâri*). *[4:326-O.B]*

١٣١٨ : عَنْ عُمَر بْنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّه قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (لاَ نُورَثُ، ما تَرَكْنَا صَدَقَةٌ). وَكانَ يُنْفِقُ مِن المالِ الذي أفاءَ اللهُ عَلَيْهِ عَلى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ. ثُمَّ يَأْخُذُ ما بَقِيَ فَيَجْعَلُهُ مَجْعَل مالِ اللهِ، ثُمَّ قَالَ لِمَنْ حَضَرَهُ مِنَ الصَّحابَةِ: أَنْشُدُكُم باللهِ الَّذي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، هَلْ تَعْلَمونَ ذٰلِكَ؟ قالوا: نَعَمْ، وكانَ في المَجْلِسِ عَلِيٌّ وعبَّاسٌ وعُثمانُ وعَبْد الرَّحمٰن بن عَوْفٌ والزُّبَيْرُ وسَعْدُ بْن أَبي وَقَّاص، وَذَكَرَ حَديث عَلِيٍّ والعبَّاس ومُنازَعَتَهُما، ولَيْس الإثباتُ بِهِ مِن شَرْطِنا.

CHAPTER 91. What has been said regarding the armour of the Prophet صلى الله عليه وسلم, his staff, sword, cup and ring, and what the caliphs after him used of these things which had not been distributed, and also (what is said) about his hair, shoes and utensils which were considered as blessed things by his companions and others after his death.

٩١ - باب: ما ذُكِر مِنْ دِرْعِ النَّبيِّ ﷺ وَعَصَاهُ وَسَيْفِه وَقَدَحِه وَخاتَمِه وَما اسْتَعْمَلَ الْخُلَفاءُ بَعْدَهُ مِن ذلِكَ مِمَّا لَمْ يُذكَر قِسمَتُهُ وَمِن شَعَرِه وَنَعْلِه وَآنِيَته مما تَبَرَّكَ أَصْحَابُهُ وَغيْرُهُمْ بَعْدَ وَفاتِه

1319. (Narrated 'Isa bin Tahman:) Anas رضى الله عنه brought out to us two worn out leather shoes without hair with pieces of leather straps. (Later on Thâbit Al-Bananî) told me that Anas said that they were the shoes of the Prophet صلى الله عليه وسلم . *[4:339-O.B]*

١٣١٩ : عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ أَخْرَجَ إِلى الصَّحابَةِ نَعْلَيْنِ جَرْدَاوَيْنِ لَهُمَا قِبَالاَنِ. فَحَدَّثَ: أَنَّهُمَا نَعْلا النَّبيِّ ﷺ.

[1] *Khumus*: One-fifth of war booty given in Allâh's Cause etc. (The Qur'ân, V.8: 41).

1320. Narrated (Abû Burda): 'Āisha رضى الله عنها brought out to us a patched woollen garment, and she said, "(It chanced that) the soul of Allâh's Messenger صلى الله عليه وسلم was taken away while he was wearing this." *[4:340-O.B]*

١٣٢٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا أَنَّهَا أَخْرَجَتْ كِسَاءً مُلَبَّدًا، وَقالَتْ: في هٰذَا نُزِعَ رُوحُ النَّبِيِّ ﷺ.

1321. In another quotation it is said that 'Āisha رضى الله عنها brought out a thick waist-sheet like the one made by Yemenites, and also a garment of the type called *Al-Mulabbada. [4:340-O.B]*

١٣٢١ : وَفي رواية: أَنَّهَا أَخْرَجَتْ إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنْ هٰذِهِ الَّتِي يَدْعُونَهَا الْمُلَبَّدَةَ.

1322. Narrated Anas (bin Mâlik) رضى الله عنه : When the cup of Allâh's Messenger صلى الله عليه وسلم got broken, he fixed it with a silver wire at the crack. *[4:341-O.B]*

١٣٢٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ قَدَحَ النَّبِيِّ ﷺ انْكَسَرَ، فَاتَّخَذَ مَكانَ الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ.

CHAPTER 92. The Statement of Allâh تعالى : "(And know that whatever of war booty that you may gain), verily one-fifth of it is assigned to Allâh and to the Messenger."(V.8:41)

٩٢ - باب: قوله تعالى: ﴿فَأَنَّ لله خُمُسَهُ وَلِلرَّسُولِ﴾.

1323. Narrated Jâbir bin 'Abdullâh Al-Anṣâri رضى الله عنهما : A man amongst us begot a boy whom he named Al-Qâsim. On that the *Anṣâr* said (to the man), "We will never call you Abul-Qâsim and will never please you with this blessed title." So, he went to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! I have begotten a boy whom I named Al-Qâsim and the *Anṣâr* said, 'We will never call you *Abul-Qâsim*, nor will we please you with this title.' " The Prophet صلى الله عليه وسلم said, "The *Anṣâr* have done well. Name by my name, but do not name by my *Kunya*,[1] for I am Qâsim." *[4:345-O.B]*

١٣٢٣ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ الأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُمَا قالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ فَسَمَّاهُ الْقَاسِمَ، فَقالَتِ الأَنْصَارُ: لاَ نَكْنِيكَ أَبَا الْقَاسِمِ وَلاَ نُنْعِمُكَ عَيْنًا، فَأَتَىٰ النَّبِيَّ ﷺ فَقالَ: يَا رَسُولَ ٱللهِ، وُلِدَ لِي غُلاَمٌ، فَسَمَّيْتُهُ الْقَاسِمَ، فَقَالَتِ الأَنْصَارُ: لاَ نَكْنِيكَ أَبَا الْقَاسِمِ وَلاَ نُنْعِمُكَ عَيْناً، فَقالَ النَّبِيُّ ﷺ: (أَحْسَنَتِ الأَنْصَارُ، سَمُّوا بِٱسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ).

[1] *Kunya*: Means calling a man: Father of so-and-so, or a woman: Mother of so-and-so and this is a custom of Arabs.

1324. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e. Qâsim), and I give as I am ordered (by Allâh عز و جل)." *[4:346-O.B]*

١٣٢٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (ما أُعْطِيكُمْ وَلاَ أَمْنَعُكُمْ إِنَّمَا أَنَا قَاسِمٌ أَضَعُ حَيْثُ أُمِرْتُ).

1325. Narrated Khaula Al-Anṣâriya رضى الله عنها: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Some people spend Allâh's Wealth (i.e. Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection." *[4:347-O.B]*

١٣٢٥ : عَنْ خَوْلَةَ الأَنْصَارِيَّةِ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ رِجالًا يَتَخَوَّضُونَ في مالِ ٱللهِ بِغَيْرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ).

CHAPTER 93. The statement of the Prophet صلى الله عليه وسلم: 'Booty has been made legal for you Muslims'.

٩٣ - باب: قَوْلِ النَّبِيِّ ﷺ: «أُحِلَّتْ لَكُمُ الغَنَائِمُ»

1326. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the *'Aṣr* prayer, he said to the sun, 'O sun! You are under Allâh's Order and I am under Allâh's Order. O Allâh! Stop it (i.e. the sun) from setting.' It was stopped till Allâh made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it.[1] He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should

١٣٢٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ:

قالَ رَسُولُ ٱللهِ ﷺ: (غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ، فَقَالَ لِقَوْمِهِ: لاَ يَتْبَعْنِي رَجُلٌ مَلَكَ بُضْعَ ٱمْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ بِهَا، وَلاَ أَحَدٌ بَنَى بُيُوتًا وَلَمْ يَرْفَعْ سُقُوفَهَا، وَلاَ آخَرُ ٱشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ، وَهُوَ يَنْتَظِرُ وِلاَدَهَا، فَغَزَا، فَدَنَا مِنَ الْقَرْيَةِ صَلاَةَ الْعَصْرِ، أَوْ قَرِيبًا مِنْ ذٰلِكَ، فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ ٱحْبِسْهَا عَلَيْنَا، فَحُبِسَتْ حَتَّى فَتَحَ ٱللهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ فَجَاءَتْ - يَعْنِي النَّارَ - لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا، فَقَالَ: إِنَّ فِيكُمْ غُلُولًا، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ

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[1] Booty used to be burnt by a fire sent by Allâh.

give me a *Bai'a* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the *Bai'a* (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty." The Prophet صلى الله عليه وسلم added: "Then Allâh saw our weakness and disability, so He made booty legal for us." *[4:353-O.B]*

رَجُلٍ بِيَدِهِ، فَقَالَ: فِيكُمُ الغُلُولُ، فَلْتُبَايِعني قَبِيلَتُكَ فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلاثَةٍ بِيَدِهِ فَقَالَ: فِيكم الغُلُولُ فَجَاؤُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ ٱلذَّهَبِ، فَوَضَعُوهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، ثُمَّ أَحَلَّ ٱللهُ لَنَا الْغَنَائِمَ، رَأَى ضَعْفَنَا وَعَجْزَنَا، فَأَحَلَّهَا لَنَا).

CHAPTER 94.

٩٤ - «باب»

1327. Narrated (Nafi' on the authority of) Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم sent a *Sarîya* (an army unit for *Jihâd*) towards Najd, and He was in the *Sarîya*. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each. *[4:362-O.B]*

١٣٢٧ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ بَعَثَ سَرِيَّةً قِبَلَ نَجْدٍ، وَهُوَ فيها فَغَنِمُوا إِبِلًا كَثِيرَةً، فَكَانَتْ سِهَامُهُمُ ٱثْنَيْ عَشَرَ بَعِيرًا، أَوْ: أَحَدَ عَشَرَ بَعِيرًا، وَنُفِّلوا بَعِيرًا بَعِيرًا.

1328. Narrated Jâbir bin 'Abdullâh رضى الله عنهما: While Allâh's Messenger صلى الله عليه وسلم was distributing the booty at Al-Ji'râna (name of the place) somebody said to him, "Be just (in your distribution)." The Prophet صلى الله عليه وسلم replied, "Verily I would be miserable if I did not act justly." *[4:366-O.B]*

١٣٢٨ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قالَ: بَيْنَما رَسُولُ ٱللهِ ﷺ يَقْسِمُ غَنِيمَةً بِٱلْجِعْرَانَةِ، إِذْ قالَ لَهُ رَجُلٌ: ٱعْدِلْ، فَقَالَ لَهُ: (لَقَدْ شَقِيتُ إِنْ لَمْ أَعْدِلْ).

1329. Narrated Ibn 'Umar رضى الله عنهما : 'Umar gained two lady captives from the war prisoners of Ḥunain and he left them in some of the houses at Makka. When Allâh's Messenger صلى الله عليه وسلم freed the captives of Ḥunain without

١٣٢٩ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ عُمَرَ رَضِيَ ٱللهُ عَنْهُ أَصَابَ جَارِيَتَيْنِ مِنْ سَبْيِ حُنَيْنٍ، فَوَضَعَهُمَا فِي

ransom, they came out walking in the streets. 'Umar said (to his son), "O 'Abdullâh! See what is the matter." 'Abdullâh replied, "Allâh's Messenger صلى الله عليه وسلم has freed the captives without ransom." He said (to him), "Go and set free those two slave-girls." *[4:372-O.B]*

CHAPTER 95. Not taking the *Khumus* from the spoils of a killed infidel; and he who kills an infidel, will possess his belongings without giving the *Khumus*, and what the verdict of the *Imâm* in this respect is.

1330. Narrated 'Abdur-Raḥmân bin 'Auf رضي الله عنه : While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young *Anṣâri* boys, and I wished if I were between some stronger than they. One of them called my attention saying, "O Uncle! Do you know Abû Jahl?" I said, "Yes! What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allâh's Messenger صلى الله عليه وسلم. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his death-fate." I was astonished at the talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abû Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allâh's Messenger صلى الله عليه وسلم to inform him of that. Allâh's Messenger صلى الله عليه وسلم asked, "Which of you has killed him?" Each of them said, "I have killed him." Allâh's Messenger asked, "Have you cleaned your swords?" They said, "No." He then looked at

بَعْضِ بُيُوتِ مَكَّةَ، قالَ: فَمَنَّ رَسُولُ ٱللهِ ﷺ عَلَى سَبْيِ حُنَيْنٍ، فَجَعَلُوا يَسْعَوْنَ فِي السِّكَكِ، فَقَالَ عُمَرُ: يَا عَبْدَ ٱللهِ، ٱنْظُرْ ما هٰذَا؟ فَقَالَ: مَنَّ رَسُولُ ٱللهِ ﷺ عَلَى السَّبْيِ، قالَ: ٱذْهَبْ فَأَرْسِلِ الجَارِيَتَيْنِ.

٩٥ - باب: مَنْ لَم يُخَمِّس الأَسْلاَبَ وَمَنْ قَتَلَ قَتِيلاً فَلَه سَلَبُهُ مِنْ غَيْرِ أَنْ يُخَمَّسَ وَحُكم الإمام فِيه

١٣٣٠ : عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ رَضِيَ ٱللهُ عَنْهُ قالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ، فَنَظَرْتُ عَنْ يَمِينِي وَشِمَالِي، فَإِذَا أَنَا بِغُلاَمَيْنِ مِنَ الأَنْصَارِ، حَدِيثَةٍ أَسْنَانُهُمَا، تَمَنَّيْتُ أَنْ أَكُونَ بَيْنَ أَضْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا فَقَالَ: يَا عَمِّ هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قُلْتُ: نَعَمْ، ما حَاجَتُكَ إِلَيْهِ يَا ٱبْنَ أَخِي؟ قالَ: أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ ٱللهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ، لَئِنْ رَأَيْتُهُ لاَ يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الأَعْجَلُ مِنَّا، فَتَعَجَّبْتُ لِذٰلِكَ، فَغَمَزَنِي الآخَرُ، فَقَالَ لِي مِثْلَهَا، فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ، قُلْتُ: أَلاَ، إِنَّ هٰذا صَاحِبُكُمَا الَّذِي سَأَلْتُمانِي، فَٱبْتَدَرَاهُ بِسَيْفَيْهِمَا، فَضَرَبَاهُ حَتَّى قَتَلاَهُ، ثُمَّ ٱنْصَرَفَا إِلَى رَسُولِ ٱللهِ ﷺ فَأَخْبَرَاهُ،

their swords and said, "No doubt, you both have killed him. The spoils of the deceased were given to Mu'âdh bin 'Amr bin Al-Jamûḥ."[1] The two boys were Mu'âdh bin 'Afra' and Mu'âdh bin 'Amr bin Al-Jamûḥ. *[4:369-O.B]*

فَقَالَ: (أَيُّكُمَا قَتَلَهُ؟). قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ، فَقَالَ: (هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟). قَالاَ: لاَ، فَنَظَرَ فِي السَّيْفَيْنِ، فَقَالَ: (كِلاَكُمَا قَتَلَهُ، سَلَبُهُ لِمُعَاذِ بْنِ عَمْرِو بْنِ الجَمُوحِ). وَكَانَا مُعَاذَ بْنَ عَفْرَاءَ وَمُعَاذَ بْنَ عَمْرِو بْنِ الجَمُوحِ.

CHAPTER 96. What the Prophet صلى الله عليه وسلم used to give to those Muslims whose faith was not so firm, and to other Muslims, from the *Khumus* or other resources.

٩٦ - «باب» مَا كَانَ النَّبِيُّ ﷺ يُعْطِي المُؤَلَّفَةَ قُلُوبُهُمْ وَغَيْرَهُمْ مِنَ الخُمُسِ وَغَيْرِهِ

1331. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "I give to Quraish people in order to attract their hearts and let them adhere to Islâm, for they are near to their life of ignorance (i.e. they have newly embraced Islam and it is still not strong in their hearts)." *[4:374-O.B]*

١٣٣١: عَنْ أَنَسٍ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِنِّي أُعْطِي قُرَيْشًا أَتَأَلَّفُهُمْ، لِأَنَّهُمْ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ).

1332. Narrated (Anas bin Mâlik) رضى الله عنه : When Allâh bestowed His Messenger صلى الله عليه وسلم with the properties of Hawâzin tribe as *Fai'* (booty), he started giving to some Quraishî men even up to one hundred camels each, whereupon some *Anṣâri* men said about Allâh's Messenger صلى الله عليه وسلم , "May Allâh forgive His Messenger! He is giving to (men of) Quraish and leaves us, inspite of the fact that our swords are still dropping blood (of the infidels)." When Allâh's Messenger صلى الله عليه وسلم was informed of

١٣٣٢: وَعَنْهُ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّ نَاسًا مِنَ الأَنْصَارِ، قَالُوا لِرَسُولِ ٱللَّهِ ﷺ، حِينَ أَفَاءَ ٱللَّهُ عَلَى رَسُولِهِ ﷺ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ، فَطَفِقَ يُعْطِي رِجَالًا مِنْ قُرَيْشٍ المِائَةَ مِنَ الإِبِلِ، فَقَالُوا: يَغْفِرُ ٱللَّهُ لِرَسُولِ ٱللَّهِ ﷺ، يُعْطِي قُرَيْشًا وَيَدَعُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ. قَالَ أَنَسٌ: فَحُدِّثَ رَسُولُ ٱللَّهِ ﷺ بِمَقَالَتِهِمْ، فَأَرْسَلَ إِلَى الأَنْصَارِ

[1] The Prophet صلى الله عليه وسلم noticed that the sword of Ibn Al-Jamûḥ had been driven deep in the body of the killed man. The *Ḥadîth* shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

what they had said, he called the *Anṣâr* and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allâh's Messenger صلى الله عليه وسلم came to them and said, "What is the statement which, I have been informed, and that which you have said?" The learned ones among them replied," O Allâh's Messenger! The wise ones amongst us did not say anything." Then the *Ḥadîth* was narrated in length. (See *Ḥadîth* No. 1673). *[4:375-O.B]*

فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَم، وَلَمْ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللهِ ﷺ فَقَالَ: (مَا كَانَ حَدِيثٌ بَلَغَنِي عَنْكُمْ؟). قَالَ لَهُ فُقَهَاؤُهُمْ: أَمَّا ذَوُو آرَائِنَا يَا رَسُولَ اللهِ فَلَمْ يَقُولُوا شَيْئًا، وَقَدْ تَقَدَّمَ الحَدِيث بِطولِهِ.

1333. Narrated Jubair bin Muṭ'im رضى الله عنه that while he was with Allâh's Messenger صلى الله عليه وسلم who was accompanied by the people on their way back from Ḥunain, the bedouins started begging things of Allâh's Messenger صلى الله عليه وسلم so much so that they forced him to go under a *Samura* tree where his *Rida'* (upper half body-cover garment) was snatched away. On that, Allâh's Messenger صلى الله عليه وسلم stood up and said to them, "Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward." *[4:376-O.B]*

١٣٣٣ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ:

أَنَّهُ بَيْنَا هُوَ مَعَ رَسُولِ اللهِ ﷺ وَمَعَهُ النَّاسُ، مُقْبِلًا مِنْ حُنَيْنٍ، عَلِقَتْ رَسُولَ اللهِ ﷺ الأَعْرَابُ يَسْأَلُونَهُ، حَتَّى اضْطَرُّوهُ إِلَى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ، فَوَقَفَ رَسُولُ اللهِ ﷺ فَقَالَ: (أَعْطُونِي رِدَائِي، فَلَوْ كانَ عَدَدُ هٰذِهِ العِضَاهِ نَعَمًا لَقَسَمْتُهُ بَيْنَكُمْ، ثُمَّ لاَ تَجِدُونِي بَخِيلًا، وَلاَ كَذُوبًا، وَلاَ جَبَانًا).

1334. Narrated Anas bin Mâlik رضى الله عنه : While I was walking with the Prophet صلى الله عليه وسلم : who was wearing a Najrâni *Burd* (outer garment) with a thick hem, a bedouin came upon the Prophet صلى الله عليه وسلم and pulled his garment so violently that I could recognize the impress of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, "Order for me something from Allâh's Wealth which you have." The Prophet صلى الله عليه وسلم turned to him and smiled, and ordered that a gift be given to him. *[4:377-O.B]*

١٣٣٤ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ قَدْ أَثَّرَتْ بِهِ حاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قالَ: مُرْ لِي مِنْ مالِ اللهِ الَّذِي عِنْدَكَ، فَالْتَفَتَ إِلَيْهِ فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

1335. Narrated 'Abdullâh رضي الله عنه: On the day (of the battle) of Ḥunain, Allâh's Messenger صلى الله عليه وسلم favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra' bin Ḥâbis one hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allâh, in this distribution justice has not been observed, nor has Allâh's Pleasure been aimed at." I said (to him), "By Allâh, I will inform the Prophet صلى الله عليه وسلم (of what you have said)," I went and informed him, and he صلى الله عليه وسلم said, "If Allâh and His Messenger did not act justly, who else would act justly. May Allâh be Merciful to Mûsa (Moses), for he was harmed with more than this, yet he kept patient." *[4:378-O.B]*

١٣٣٥ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَمَّا كانَ يَوْمُ حُنَيْنٍ، آثَرَ النَّبِيُّ ﷺ أُناسًا في الْقِسْمَةِ، أَعْطَى الأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذٰلِكَ، وَأَعْطَى أُناسًا مِنْ أَشْرَافِ الْعَرَبِ، فَآثَرَهُمْ يَوْمَئِذٍ في الْقِسْمَةِ، قالَ رَجُلٌ: وَٱللهِ إِنَّ هٰذِهِ لَقِسْمَةٌ ما عُدِلَ فِيهَا، أَوْ ما أُرِيدَ فيهَا وَجْهُ ٱللهِ. فَقُلْتُ: وَٱللهِ لأُخْبِرَنَّ النَّبِيَّ ﷺ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ، فَقَالَ: (فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ ٱللهُ وَرَسُولُهُ، رَحِمَ ٱللهُ مُوسَىٰ، قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ).

CHAPTER 97. The food gained as war booty in the battlefield.

٩٧ - باب: مَا يُصيبُ مِنَ الطَّعامِ في أَرضِ الحَربِ

1336. Narrated Ibn 'Umar رضي الله عنهما: In our holy battles we used to get honey and grapes as war booty which we would eat and would not store. *[4:382-O.B]*

١٣٣٦ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قالَ: كُنَّا نُصِيبُ في مَغَازِينَا الْعَسَلَ وَالْعِنَبَ، فَنَأْكُلُهُ وَلاَ نَرْفَعُهُ.

CHAPTER 98. *Al-Jizya* (i.e. tax taken form all non-Muslims living under the protection of the Islâmic state) taken from the *Dhimmî*, and the stoppage of war for a while with the enemies.

٩٨ - باب: الجِزْيَةِ وَالمُوادَعَةِ مَعَ أَهْلِ الذِّمَّةِ والحَرْبِ

1337. Narrated 'Umar bin Al-Khaṭṭâb رضي الله عنه that he wrote to the residents of Baṣra one year before his death; (and it was read): "Cancel every marriage contracted among the Magians between relatives of close kinship (marriages that are regarded illegal in Islâm: a relative of this sort being called

١٣٣٧ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ كَتَبَ إِلَى أَهْلِ الْبَصْرَةِ قَبْلَ مَوْتِهِ بِسَنَةٍ: فَرِّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ، وَلَمْ يَكُنْ عُمَرُ رَضِيَ ٱللهُ عَنْهُ أَخَذَ ٱلْجِزْيَةَ مِنَ الْمَجُوسِ، حَتَّى شَهِدَ

Dhû-Maḥram.)"[1] 'Umar did not take the *Jizya* from the Magian infidels till 'Abdur-Raḥmân bin 'Auf testfied that Allâh's Messenger صلى الله عليه وسلم had taken the *Jizya* from the Magians of Hajar. *[4:384-O.B]*

عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ ٱللهِ ﷺ أَخَذَهَا مِنْ مَجُوسِ هَجَرَ.

1338. Narrated 'Amr bin 'Auf Al-Anṣâri رضى الله عنه, who was an ally of Banî 'Aamir bin Lu'aî and one of those who had taken part in (the *Ghazwa* of) Badr: Allâh's Messenger صلى الله عليه وسلم sent Abû 'Ubaida bin Al-Jarrâḥ to collect the *Jizya*. Allâh's Messenger صلى الله عليه وسلم had established peace with the people of Bahrain and appointed Al-'Alâ' bin Al-Ḥaḍramî as their governor. When Abû 'Ubaida came from Bahrain with the money, the *Anṣâr* heard of Abû 'Ubaida's arrival which coincided with the time of the morning prayer with the Prophet صلى الله عليه وسلم. When Allâh's Messenger صلى الله عليه وسلم led them in the morning prayer and finished, the *Anṣâr* approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abû 'Ubaida has brought something?" They said, "Yes, O Allâh's Messenger!" He said, "Rejoice and hope for what will please you! By Allâh, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them." *[4:385-O.B]*

١٣٣٨ : عَنْ عَمْرِو بْنِ عَوْفٍ الأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ، وَهُوَ حَلِيفٌ لِبَنِي عامِرِ بْنِ لُؤَيٍّ، وَكانَ شَهِدَ بَدْرًا: أَنَّ رَسُولَ ٱللهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا، وَكانَ رَسُولُ ٱللهِ هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ وَأَمَّرَ عَلَيْهِمُ الْعَلاَءَ بْنَ الحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَتْ صَلاَةَ الصُّبْحِ مَعَ النَّبِيِّ ﷺ، فَلَمَّا صَلَّى بِهِمُ الْفَجْرَ ٱنْصَرَفَ، فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ ٱللهِ ﷺ حِينَ رَآهُمْ، وَقالَ: (أَظُنُّكُمْ قَدْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدْ جَاءَ بِشَيْءٍ). قَالُوا: أَجَلْ يَا رَسُولَ ٱللهِ، قالَ: (فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوَٱللهِ لاَ الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلٰكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ ٱلدُّنْيَا، كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ).

1339. Narrated 'Umar رضى الله عنه that he sent the people (Muslims) to the big countries to fight *Al-Mushrikûn*

١٣٣٩ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ بَعَثَ النَّاسَ في أَفْنَاءِ الأَمْصَارِ يُقَاتِلُونَ

[1] 'Umar رضى الله عنه did not want to force the Magians to give up their tradition, but to prevent them from practising publicly what was prohibited in Islâm.

(polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم). When Al-Hurmuzân embraced Islâm, he ('Umar) said to him. "I would like to consult you regarding these countries which I intend to invade." Al-Ḥurmuzân said, "Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; if one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Fâris. So, order the Muslims to go towards Khosrau." So, 'Umar sent us (to Khosrau) appointing An-Nu'mân bin Muqarrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughîra replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughîra replied, "We are some people from the Arabs; we led a hard miserable, disastrous life; we used to suck the hides and the date-stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and used to worship trees and stones. While we were in this state, the Lord of the heavens and the earths, be elevated His Remembrance and be Majestic His Highness, sent to us from among ourselves a Prophet صلى الله عليه وسلم whose father and mother are known to us. Our Prophet صلى الله عليه وسلم, the

الْمُشْرِكِينَ، فَأَسْلَمَ الْهُرْمُزَانُ، فَقَالَ: إِنِّي مُسْتَشِيرُكَ فِي مَغَازِيَّ هٰذِهِ، قَالَ: نَعَمْ، مَثَلُهَا وَمَثَلُ مَنْ فِيهَا مِنَ النَّاسِ مِنْ عَدُوِّ الْمُسْلِمِينَ مَثَلُ طَائِرٍ: لَهُ رَأْسٌ وَلَهُ جَنَاحَانِ وَلَهُ رِجْلَانِ، فَإِنْ كُسِرَ أَحَدُ الْجَنَاحَيْنِ نَهَضَتِ الرِّجْلَانِ بِجَنَاحٍ وَالرَّأْسُ، فَإِنْ كُسِرَ الْجَنَاحُ الآخَرُ نَهَضَتِ الرِّجْلَانِ وَالرَّأْسُ، وَإِنْ شُدِخَ الرَّأْسُ ذَهَبَتِ الرِّجْلَانِ وَالْجَنَاحَانِ وَالرَّأْسُ، فَالرَّأْسُ كِسْرَى، وَالْجَنَاحُ قَيْصَرُ، وَالْجَنَاحُ الآخَرُ فَارِسُ، فَمُرِ الْمُسْلِمِينَ فَلْيَنْفِرُوا إِلَى كِسْرَى. فَنَدَبَ عُمَرُ جَمَاعَةً مِنَ النَّاسِ وَٱسْتَعْمَلَ عَلَيْهِمُ النُّعْمَانَ بْنَ مُقَرِّنٍ، حَتَّى إِذَا كَانُوا بِأَرْضِ الْعَدُوِّ، وَخَرَجَ عَلَيْهِمْ عَامِلُ كِسْرَى فِي أَرْبَعِينَ أَلْفًا، فَقَامَ تَرْجُمَانٌ فَقَالَ: لِيُكَلِّمْنِي رَجُلٌ مِنْكُمْ، فَقَالَ الْمُغِيرَةُ: سَلْ عَمَّا شِئْتَ، قَالَ: مَا أَنْتُمْ؟ قَالَ: نَحْنُ أُنَاسٌ مِنَ الْعَرَبِ، كُنَّا فِي شَقَاءٍ شَدِيدٍ، وَبَلَاءٍ شَدِيدٍ، نَمَصُّ ٱلْجِلْدَ وَالنَّوَى مِنَ الْجُوعِ، وَنَلْبَسُ الْوَبَرَ وَالشَّعَرَ، وَنَعْبُدُ الشَّجَرَ وَالْحَجَرَ، فَبَيْنَا نَحْنُ كَذٰلِكَ إِذْ بَعَثَ رَبُّ السَّمٰوَاتِ وَرَبُّ الأَرَضِينَ - تَعَالَى ذِكْرُهُ، وَجَلَّتْ عَظَمَتُهُ - إِلَيْنَا نَبِيًّا مِنْ أَنْفُسِنَا نَعْرِفُ أَبَاهُ وَأُمَّهُ، فَأَمَرَنَا نَبِيُّنَا، رَسُولُ رَبِّنَا ﷺ: أَنْ نُقَاتِلَكُمْ حَتَّى تَعْبُدُوا

Messenger of our Lord, has ordered us to fight you till you worship Allâh Alone or give *Jizya* (i.e. tribute); and our Prophet صلى الله عليه وسلم has informed us that our Lord says: Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master". An-Nu'mân said (to Al-Mughîra) "If you had participated in a similar battle, in the company of Allâh's Messenger صلى الله عليه وسلم he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allâh's Messenger صلى الله عليه وسلم in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the *Salât* (prayer) was due (i.e. after midday)." *[4:386-O.B]*

ٱللهَ وَحْدَهُ أَوْ تُؤَدُّوا ٱلْجِزْيَةَ، وَأَخْبَرَنَا نَبِيُّنَا ﷺ عَنْ رِسَالَةِ رَبِّنَا: أَنَّهُ مَنْ قُتِلَ مِنَّا صَارَ إِلَى الجَنَّةِ فِي نَعِيمٍ لَمْ يَرَ مِثْلَهَا قَطُّ، وَمَنْ بَقِيَ مِنَّا مَلَكَ رِقَابَكُمْ. فَقَالَ النُّعْمَانُ: رُبَّمَا أَشْهَدَكَ ٱللهُ مِثْلَهَا مَعَ النَّبِيِّ ﷺ فَلَمْ يُنَدِّمْكَ وَلَمْ يُخْزِكَ، وَلٰكِنِّي شَهِدْتُ الْقِتَالَ مَعَ رَسُولِ ٱللهِ ﷺ، كَانَ إِذَا لَمْ يُقَاتِلْ فِي أَوَّلِ النَّهَارِ، ٱنْتَظَرَ حَتَّى تَهُبَّ الأَرْوَاحُ، وَتَحْضُرَ الصَّلَوَاتُ.

CHAPTER 99. If the *Imâm* concludes a truce with the king of a country, will peace be observed in regard to all the people of that country?

٩٩ - باب: إِذَا وَادَعَ الإِمَامُ مَلِكَ القَرْيَةِ هَلْ يَكُونُ ذٰلِكَ لِبَقِيَّتِهِمْ

1340. Narrated Abû Humaid As-Sa'idî رضى الله عنه : We accompanied the Prophet صلى الله عليه وسلم in the Ghazwa of Tabûk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet صلى الله عليه وسلم . And the Prophet صلى الله عليه وسلم wrote to him a peace treaty allowing him to keep authority over his country. *[4:387-O.B]*

١٣٤٠ : عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ ٱللهُ عَنْهُ، قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ تَبُوكَ، وَأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ ﷺ بَغْلَةً بَيْضَاءَ، وَكَسَاهُ بُرْدًا، وَكَتَبَ لَهُ بِبَحْرِهِمْ.

CHAPTER 100. The sin of one who kills an innocent person having a treaty with the Muslims.

١٠٠ - باب: إِثْمِ مَنْ قَتَلَ مُعَاهَداً بِغَيْرِ جُرْمٍ

1341. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is

١٣٤١ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ قَتَلَ مُعَاهَدًا لَمْ يَرِحْ رَائِحَةَ الجَنَّةِ، وَإِنَّ

رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عامًا).

perceived from a distance of forty years." *[4:391-O.B]*

١٠١ - باب: إِذَا غَدَرَ الْمُشْرِكُونَ بِالْمُسْلِمِينَ هَل يُعْفَى عَنْهُمْ

CHAPTER 101. If *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) prove treacherous to the Muslims, may they be forgiven?

١٣٤٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ:

لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِلنَّبِيِّ ﷺ شَاةٌ فِيهَا سُمٌّ، فَقَالَ النَّبِيُّ ﷺ: (ٱجْمَعُوا إِلَيَّ مَنْ كانَ هَا هُنَا مِنْ يَهُودَ). فَجُمِعُوا لَهُ، فَقَالَ: (إِنِّي سَائِلُكُمْ عَنْ شَيْءٍ فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْهُ؟). فَقَالُوا: نَعَمْ، قالَ لَهُمُ النَّبِيُّ ﷺ: (مَنْ أَبُوكُمْ؟) قالوا: فُلاَنٌ فَقَالَ: (كَذَبْتُمْ، بَلْ أَبُوكُمْ فُلاَنٌ). قالُوا: صَدَقْتَ، قالَ: (فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُ عَنْهُ؟) فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، وَإِنْ كَذَبْنَا عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي أَبِينَا، فَقَالَ لَهُمْ: (مَنْ أَهْلُ النَّارِ؟) قالُوا: نَكُونُ فِيهَا يَسِيرًا، ثُمَّ تَخْلُفُونَا فِيهَا، فَقَالَ النَّبِيُّ ﷺ: (ٱخْسَؤُوا فِيهَا، وَٱللهِ لاَ نَخْلُفُكُمْ فِيهَا أَبَدًا). ثُمَّ قالَ: (هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟) فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، قالَ: (هَلْ جَعَلْتُمْ في هٰذِهِ الشَّاةِ سُمًّا؟) قالُوا: نَعَمْ، قالَ: (ما حَمَلَكُمْ عَلَى ذٰلِكَ؟) قالُوا: أَرَدْنَا إِنْ

1342. Narrated Abû Huraira رضى الله عنه: When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet صلى الله عليه وسلم as a gift (by the Jews). The Prophet صلى الله عليه وسلم ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet صلى الله عليه وسلم said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes." The Prophet صلى الله عليه وسلم asked, "Who is your father?" They replied, "So-and-so" He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O Abul-Qâsim; and if we should tell a lie, you can know our lie as you have done regarding our father." On that he asked, "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet صلى الله عليه وسلم said, "You may be cursed and humiliated in it! By Allâh, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Abul-Qâsim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a Prophet

صلى الله عليه وسلم then the poison would not harm you." *[4:394-O.B]*

كُنْتَ كاذِبًا نَسْتَرِيحُ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

CHAPTER 102. Making peace with *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) and the reconciliation with them by means of money or other means, and the sin of the person who does not fulfill the terms of the treaty.

١٠٢ - باب: المُوادَعَةِ وَالمُصالَحَةِ مَعَ المُشْرِكينَ بِالمالِ وَغَيْرِهِ وَإِثْمِ مَنْ لَمْ يَفِ بِالْعَهْدِ

1343. Narrated Sahl bin Abî Hathma رضي الله عنه: 'Abdullâh bin Sahl and Muhaiyisa bin Mas'ûd bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muhaiyisa came upon 'Abdullâh bin Sahl and found him murdered agitating in his blood. He buried him and returned to Al-Madîna. 'Abdur-Rahmân bin Sahl, Muhaiyisa and Huwaiyisa, the sons of Mas'ûd came to the Prophet صلى الله عليه وسلم and 'Abdur-Rahmân intended to talk, but the Prophet صلى الله عليه وسلم said (to him), "Let the eldest of you speak," 'Abdur-Rahmân was the youngest. 'Abdur-Rahmân kept silent and the other two spoke. The Prophet صلى الله عليه وسلم said, "If you swear as to who has committed the murder, you will have the right to take your right from the murderer?" They said, "How should we swear if we did not witness the murder or see the murderer?" The Prophet صلى الله عليه وسلم said, "Then the Jews can clear themselves from the charge by taking *Al-Qasâma* (an oath taken by men that it was not they who committed the murder)." They said, "How should we believe in the oaths of *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness and in His Messenger Muhammad صلى الله عليه وسلم)?" So, the Prophet صلى الله عليه وسلم himself paid the

١٣٤٣ : عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ رَضِيَ ٱللهُ عَنْهُ قالَ:

ٱنْطَلَقَ عَبْدُ ٱللهِ بْنُ سَهْلٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ - رَضِيَ ٱللهُ عَنْهُمَا - إِلَى خَيْبَرَ، وَهِيَ يَوْمَئِذٍ صُلْحٌ، فَتَفَرَّقَا، فَأَتَى مُحَيِّصَةُ إِلَى عَبْدِ ٱللهِ بْنِ سَهْلٍ وَهُوَ يَتَشَحَّطُ فِي دَمِهِ قَتِيلًا، فَدَفَنَهُ ثُمَّ قَدِمَ المَدِينَةَ، فَٱنْطَلَقَ عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُوَيِّصَةُ ٱبْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ، فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ، فَقالَ: (كَبِّرْ كَبِّرْ). وَهُوَ أَحْدَثُ الْقَوْمِ، فَسَكَتَ فَتَكَلَّمَا، فَقالَ: (أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ قَاتِلِكُمْ، أَوْ صَاحِبِكُمْ؟) قالُوا: وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَرَ؟ قالَ: (فَتُبْرِئُكُمْ يَهُودُ بِخَمْسِينَ). فَقالُوا: كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمٍ كُفَّارٍ، فَعَقَلَهُ النَّبِيُّ ﷺ مِنْ عِنْدِهِ.

blood money (of 'Abdullâh). *[4:398-O.B]*

CHAPTER 103. If a *Dhimmî* practices magic, can he be excused?

١٠٣ - باب: هل يُعفى عَنِ الذِّمِّيِّ إِذَا سَحَرَ

1344. Narrated 'Āisha رضى الله عنها : Once the Prophet صلى الله عليه وسلم was bewitched so that he began to imagine that he had done a thing which in fact, he had not done. *[4:400-O.B]*

١٣٤٤ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ سُحِرَ، حَتَّى كانَ يُخَيَّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئًا وَلَمْ يَصْنَعْهُ.

CHAPTER 104. Caution against treachery.

١٠٤ - باب: مَا يُحْذَرُ مِنَ الْغَدْرِ

1345. Narrated 'Auf bin Mâlik رضى الله عنه : I went to the Prophet صلى الله عليه وسلم during the *Ghazwa* of Tabûk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dînârs, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Aṣfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers. *[4:401-O.B]*

١٣٤٥ : عَنْ عَوْف بْنِ مالِكٍ - رَضِيَ ٱللهُ عَنْهُ - قالَ: أَتَيْتُ النَّبِيَّ ﷺ في غَزْوَةِ تَبُوكَ، وَهُوَ فِي قُبَّةٍ مِنْ أَدَمٍ، فَقَالَ: (اُعْدُدْ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ: مَوْتِي، ثُمَّ فَتْحُ بَيْتِ المَقْدِسِ، ثُمَّ مُوتَانٌ يَأْخُذُ فِيكُمْ كَقُعَاصِ الْغَنَمِ، ثُمَّ ٱسْتِفَاضَةُ المَالِ حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ فَيَظَلُّ سَاخِطًا، ثُمَّ فِتْنَةٌ لاَ يَبْقَىٰ بَيْتٌ مِنَ الْعَرَبِ إِلاَّ دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ، فَيَغْدِرُونَ فَيَأْتُونَكُمْ تَحْتَ ثَمَانِينَ غَايَةً، تَحْتَ كُلِّ غَايَةٍ ٱثْنَا عَشَرَ أَلْفًا).

CHAPTER 105. The sin of a person who makes a covenant and then proves treacherous.

١٠٥ - باب: إِثْمِ مَنْ عَاهَدَ ثُمَّ غَدَرَ

1346. Narrated (Sa'îd رضى الله عنه) : Abû Huraira رضى الله عنه once said (to the people), "What will your state be when you can get no Dinâr or Dirham (i.e. taxes from the *Dhimmî*)?" On that someone asked him, "What makes you know that this state will take place, O Abû Huraira?" He said, "By Him in Whose Hands Abû Huraira's life is, I know it through the statement of the

١٣٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: كَيْفَ بِكُمْ إِذَا لَمْ تَجْتَبُوا دِينَارًا وَلاَ دِرْهَمًا؟ فَقِيلَ لَهُ: وَكَيْفَ تَرَى ذٰلِكَ كائِنًا يَا أَبَا هُرَيْرَةَ؟ قالَ: إِيْ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، عَنْ قَوْلِ الصَّادِقِ المَصْدُوقِ، قالُوا: عَمَّ ذَاكَ؟ قالَ:

true and truly inspired one (i.e. the Prophet صلى الله عليه وسلم)." The people asked, "What does the statement say?" He replied, "Allâh and His Messenger's asylum (granted to *Dhimmî*, i.e. non-Muslims living in a Muslim territory) will be outraged, and so Allâh will make the hearts of these *Dhimmî* so daring that they will refuse to pay the *Jizya* they will be supposed to pay." *[4:404(B)-O.B]*

تُنْتَهَكُ ذِمَّةُ ٱللهِ وَذِمَّةُ رَسُولِهِ ﷺ، فَيَشُدُّ ٱللهُ عَزَّ وَجَلَّ قُلُوبَ أَهْلِ ٱلذِّمَّةِ، فَيَمْنَعُونَ مَا فِي أَيْدِيهِمْ.

CHAPTER 106. The sin of a betrayer (treacherous and perfidious person) whether he betrays a good or a bad person.

١٠٦ - باب: إِثْمِ الْغَادِرِ لِلْبَرِّ وَالْفَاجِرِ

1347. Narrated 'Abdullâh and Anas رضى الله عنهما : 'The Prophet صلى الله عليه وسلم said, "Every betrayer (treacherous and perfidious person) will have a flag on the Day of Resurrection" (One of the two subnarrators said) that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer (treacherous and perfidious person) might be recognized by it. *[4:410-O.B]*

١٣٤٧ : عَنْ عَبْدِ ٱللهِ وَعَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، قَالَ أَحَدُهُما: يُنْصَبُ، وَقَالَ الآخَرُ: يُرَى يَوْمَ الْقِيَامَةِ، يُعْرَفُ بِهِ).

54. THE BOOK OF THE BEGINNING OF CREATION

٥٤ ـ كِتَابُ بَدْءِ الخَلْقِ

CHAPTER 1. What is mentioned in the Statement of Allâh تعالى: "And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him" (V.30: 27).

١ ـ باب: مَا جاءَ في قَوْلِ اللهِ تَعالَى: ﴿وَهُوَ الَّذِي يَبْدَأُ الخَلْقَ ثُمَّ يُعِيدُهُ﴾

1348. Narrated 'Imrân bin Ḥuṣain رضى الله عنهما: Some people of Banî Tamîm came to the Prophet صلى الله عليه وسلم and he said (to them), "O Banî Tamîm! Rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the colour of his face changed[1]. Then the people of Yemen came to him and he said, "O people of Yemen! Accept the good tidings, as Banî Tamîm has refused them." The Yemenites said, "We accept them." Then the Prophet صلى الله عليه وسلم started talking about the beginning of creation and about Allâh's Throne. In the meantime a man came saying, "O 'Imrân! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allâh's Messenger صلى الله عليه وسلم had said). *[4:413-O.B]*

١٣٤٨: عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ ٱللهُ عَنْهُمَا، قَالَ: جَاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إِلَى النَّبِيِّ ﷺ فَقَالَ: (يَا بَنِي تَمِيمٍ أَبْشِرُوا). قالُوا: بَشَّرْتَنَا فَأَعْطِنَا، فَتَغَيَّرَ وَجْهُهُ، فَجَاءَهُ أَهْلُ الْيَمَنِ، فَقَالَ: (يَا أَهْلَ الْيَمَنِ، ٱقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ). قالُوا: قَبِلْنَا، فَأَخَذَ النَّبِيُّ ﷺ يُحَدِّثُ بَدْءَ الخَلْقِ وَالْعَرْشِ، فَجَاءَ رَجُلٌ فَقَالَ: يَا عِمْرَانُ رَاحِلَتُكَ تَفَلَّتَتْ، لَيْتَنِي لَمْ أَقُمْ.

1349. Narrated ('Imrân bin Ḥuṣain) رضى الله عنه: The Prophet صلى الله عليه وسلم said, "There was nothing but Allâh, and His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the earth." Then a man shouted, "O Ibn Ḥuṣain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the

١٣٤٩ وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ - في رواية - قالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (كانَ ٱللهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكانَ عَرْشُهُ عَلَى المَاءِ، وَكَتَبَ فِي ٱلذِّكْرِ كُلَّ شَيْءٍ، وَخَلَقَ السَّماوَاتِ وَالأَرْضَ). فَنَادَى مُنَادٍ: ذَهَبَتْ نَاقَتُكَ يَا ٱبْنَ الحُصَيْنِ،

[1] Because he was disappointed to see those people prefer worldly benefits to the knowledge of the Hereafter which would grant them Paradise; or because he did not then have anything to satisfy their request.

mirage. By Allâh, I wished I had left that she-camel (but not that gathering). *[4:414-O.B]*

فَانْطَلَقَتْ فَإِذَا هِيَ يَقْطَعُ دُونَهَا السَّرَابُ، فَوَاللهِ لَوَدِدْتُ أَنِّي كُنْتُ تَرَكْتُهَا.

1350. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh, the Most Superior said,'The son of Ādam slights Me, and he should not slight Me, and he tells a lie against (or disbelieves in) Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son or offspring and his telling a lie against (or disbelief in) Me is his statement that I shall not recreate him as I have created (him) before.' " *[4:415-O.B]*

١٣٥٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (قَالَ ٱللهُ تعالى: يَشْتِمُنِي ٱبْنُ آدَمَ، وَما يَنْبَغِي لَهُ أَنْ يَشْتِمَنِي، وَيُكَذِّبُنِي، وَما يَنْبَغِي لَهُ. أَمَّا شَتْمُهُ فَقَوْلُهُ: إِنَّ لِي وَلَدًا، وَأَمَّا تَكْذِيبُهُ فَقَوْلُهُ: لَيْسَ يُعِيدُنِي كَمَا بَدَأَنِي).

1351. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم, said, "When Allâh completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy has overcome My Anger.' " *[4:416-O.B]*

١٣٥١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (لَمَّا قَضَى ٱللهُ الخَلْقَ كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي).

CHAPTER 2. What has been said regarding the seven earths.

٢ - باب: مَا جَاءَ فِي سَبْعِ أَرَضِينَ

1352. Narrated Abû Bakra رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Time has come back to its original state which it had when Allâh created the heavens and the earth. The year is twelve months, four of which are sacred; three of them are in succession: Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and (the fourth being) Rajab Mudar (named after the tribe of Mudar as they used to respect this month) which is between Jumâda-ath-Thânîyah and Sha'bân." *[4:419-O.B]*

١٣٥٢ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الزَّمَانُ قَدِ ٱسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ ٱللهُ السَّمَاوَاتِ وَالأَرْضَ، السَّنَةُ ٱثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ، الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ).

CHAPTER 3. Characteristic of the sun and the moon [The sun and the moon run on their fixed courses (in a

٣ - باب: صِفَةِ الشَّمْسِ وَالقَمَرِ بِحُسْبَانٍ

circle) calculated with measured out stages (for reckoning)].

1353. Narrated Abû Dhar رضي الله عنه: The Prophet صلى الله عليه وسلم asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allâh and His Messenger know better." He said, "It goes (i.e. travels) till it prostrates[1] itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allâh تعالى: 'And the sun runs on its fixed course for a term (appointed). That is the Decree of (Allâh) the All-Mighty, the All-Knowing." (V.36:38) *[4:421-O.B]*

١٣٥٣ : عَنْ أَبِي ذَرٍّ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ لِأَبِي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ: (تَدْرِي أَيْنَ تَذْهَبُ؟) قُلْتُ: ٱللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: (فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَتَسْتَأْذِنَ فَيُؤْذَنُ لَهَا، وَيُوشِكُ أَنْ تَسْجُدَ فَلاَ يُقْبَلَ مِنْهَا، وَتَسْتَأْذِنَ فَلاَ يُؤْذَنُ لَهَا، يُقَالُ لَهَا: ٱرْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا، فَذٰلِكَ قَوْلُهُ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾).

1354. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The sun and the moon will be folded up (or joined together by going one into the other or deprived of their lights) on the Day of Resurrection." *[4:422-O.B]*

١٣٥٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (الشَّمْسُ وَالْقَمَرُ مُكَوَّرَانِ يَوْمَ الْقِيَامَةِ).

CHAPTER 4. Allâh's Statement:- "And it is He, Who sends the winds as heralds of glad tidings going before his Mercy (rain)". (V.7:57)

٤ - باب: مَا جَاءَ فِي قَوْلِهِ: ﴿وَهُوَ الَّذِي يُرسِلُ الرِّيَاحَ بُشْراً بَيْنَ يَدَي رَحْمَتِهِ﴾

1355. Narrated ('Aṭâ'): 'Âisha رضي الله عنها said, "If the Prophet صلى الله عليه وسلم saw a cloud in the sky, he would walk to and fro in agitation, go out and come

١٣٥٥ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ:

كانَ النَّبِيُّ ﷺ إِذَا رَأَى مَخِيلَةً في

[1] The procedure of the sun mentioned in this *Ḥadîth* and similar other things mentioned in the Qur'ân like the prostration of the trees, herbs and stars etc. (V.55:6) are beyond our limited knowledge of this universe. It is interpreted that these are mentioned so because of the limited understanding of the people at that time about the matters of the universe.

in, and the colour of his face would change, and if it rained, he would feel relaxed." So 'Āisha knew that state of his. The Prophet صلى الله عليه وسلم said, "I don't know (am afraid), it may be similar to what happened to some people referred to in the Qur'ân in the following Verse: 'Then when they saw it as a dense cloud coming towards their valleys', [they said, 'This is a cloud bringing us rain!' Nay, but, it is that (torment) which you were asking to be hastened------ a wind wherein is a painful torment.]" (V.46:24) *[4:428-O.B]*

السَّمَاءِ أَقْبَلَ وَأَدْبَرَ، وَدَخَلَ وَخَرَجَ وَتَغَيَّرَ وَجْهُهُ، فَإِذَا أَمْطَرَتِ السَّمَاءُ سُرِّيَ عَنْهُ، فَعَرَّفَتْهُ عَائِشَةُ ذٰلِكَ، فَقَالَ النَّبِيُّ ﷺ: (مَا أَدْرِي لَعَلَّهُ كما قالَ قَوْمٌ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ﴾. الآيَةَ).

CHAPTER 5. The reference to angels (may the Mercy of Allâh be upon them).

٥ - باب: ذِكْرِ المَلائِكَةِ صَلَوَاتُ الله عَلَيهِم

1356. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم , the true and truly inspired said, "(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allâh sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts

١٣٥٦ : عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ:

حَدَّثَنَا رَسُولُ اللهِ - ﷺ - وَهُوَ الصَّادِقُ المَصْدُوقُ، قالَ: (إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ في بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذٰلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذٰلِكَ، ثُمَّ يَبْعَثُ اللهُ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى ما يَكُونُ بَيْنَهُ وَبَيْنَ الجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ. وَيَعْمَلُ حَتَّى ما يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ).

doing deeds characteristic of the people of Paradise." *[4:430-O.B]*

1357. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If Allâh loves a person, He calls Jibrael (Gabriel) saying, 'Allâh loves so-and-so; O Jibrael (Gabriel)! Love him.' Jibrael (Gabriel) would love him and make an announcement amongst the inhabitants of the heaven: 'Allâh loves so-and-so, therefore you should love him also,' and so all the inhabitants of the heaven would love him, and then he is granted the pleasures of the people on the earth." *[4:431-O.B]*

١٣٥٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا أَحَبَّ ٱللهُ الْعَبْدَ نَادَى جِبْرِيلَ: إِنَّ ٱللهَ يُحِبُّ فُلاَنًا فَأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ ٱللهَ يُحِبُّ فُلاَنًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الأَرْضِ).

1358. Narrated 'Āisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم: I heard Allâh's Messenger صلى الله عليه وسلم saying, "The angels descend in the clouds and mention this or that matter decreed in the heaven. The devils listen stealthily to such a matter, come down to inspire the foretellers with it, and the latter would add to it one hundred lies of their own." *[4:432-O.B]*

١٣٥٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا سَمِعَتْ رَسُولَ ٱللهِ - ﷺ - يَقُولُ: (إِنَّ المَلاَئِكَةَ تَنْزِلُ فِي الْعَنَانِ، وَهُوَ السَّحَابُ، فَتَذْكُرُ الأَمْرَ قُضِيَ فِي السَّمَاءِ، فَتَسْتَرِقُ الشَّيَاطِينُ السَّمْعَ فَتَسْمَعُهُ، فَتُوحِيهِ إِلَى الْكُهَّانِ، فَيَكْذِبُونَ مَعَهَا مِائَةَ كَذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ).

1359. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "On every Friday the angels take their stand at every gate of the mosque to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer), and when the *Imâm* sits (on the pulpit) they fold up their scrolls and get ready to listen to the *Dhikr* (*Khutba* — religious talk)." *[4:433-O.B]*

١٣٥٩ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِذَا كَانَ يَوْمُ الْجُمُعَةِ، كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ الْمَلاَئِكَةُ، يَكْتُبُونَ الأَوَّلَ فَالأَوَّلَ، فَإِذَا جَلَسَ الإِمَامُ طَوَوُا الصُّحُفَ، وَجَاؤُوا يَسْتَمِعُونَ ٱلذِّكْرَ).

1360. Narrated Al-Barâ' رضى الله عنه: The Prophet صلى الله عليه وسلم said to Hassân, (the poet) "Lampoon them (i.e. the pagans)

١٣٦٠ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لِحَسَّانَ رَضِيَ ٱللهُ

and Jibrael (Gabriel) is with you." *[4:435-O.B]*

عَنْهُ: (اُهْجُهُمْ - أَوْ هَاجِهِمْ - وَجِبْرِيلُ مَعَكَ).

1361. Narrated (Abû Salama): 'Āisha رضى الله عنها said that the Prophet صلى الله عليه وسلم said to her. "O 'Āisha! This is Jibrael (Gabriel) and he sends his (greetings) salutations to you." 'Āisha said, "Salutations (greetings) to him, and Allâh's Mercy and Blessings be on him," and addressing the Prophet صلى الله عليه وسلم she said, "You see what I don't see." *[4:440-O.B]*

١٣٦١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: (يَا عَائِشَةُ، هٰذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ). فَقَالَتْ: وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ ٱللهِ وَبَرَكَاتُهُ، تَرَى ما لاَ أَرَى. تُرِيدُ النَّبِيَّ ﷺ.

1362. Narrated Ibn 'Abbâs رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم asked Jibrael (Gabriel), "Why don't you visit us more often than you do?" Then the following Holy Verse was revealed (in this respect): "And we (angels) descend not except by the command of your Lord (O Muhammad صلى الله عليه وسلم). To Him belongs what is before us and what is behind us, (and what is between those two and your Lord is never forgetful)" (V.19:64) *[4:441-O.B]*

١٣٦٢ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قالَ:
قالَ رَسُولُ ٱللهِ ﷺ لِجِبْرِيلَ: (أَلاَ تَزُورُنا أَكْثَرَ مِمَّا تَزُورُنَا؟) قالَ: فَنَزَلَتْ: ﴿وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾. الآيَةَ.

1363. Narrated (Ibn 'Abbâs رضى الله عنهما): Allâh's Messenger صلى الله عليه وسلم said, "Jibrael (Gabriel) read the Qur'ân to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways."[1] *[4:442-O.B]*

١٣٦٣ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (أَقْرأَنِي جِبْرِيلُ عَلَى حَرْفٍ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ، حَتَّى ٱنْتَهٰى إِلَى سَبْعَةِ أَحْرُفٍ).

1364. Narrated Ya'la رضى الله عنه: I heard the Prophet صلى الله عليه وسلم reciting the following Verse on the pulpit: "And they will cry: O Mâli[2] ...." (V.43:77) *[4:453-O.B]*

١٣٦٤ : عَنْ يَعْلَى رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ: وَنَادَوْا يَا مَالِ.

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[1] The Prophet صلى الله عليه وسلم wished that the Qur'ân would be easily read and understood by the various Arab tribes of his time.

[2] This is a part of a Verse. Mâli (or Mâlik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, "O Mâli(k)! Let your Lord make an end of us!" He will say, "Verily, you shall abide forever." ..... (V.43:77)

1365. Narrated 'Āisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم that she asked the Prophet صلى الله عليه وسلم, "Have you encountered a day harder than the day of the battle of Uhud?" The Prophet صلى الله عليه وسلم replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of *'Aqaba* when I presented myself to Ibn 'Abd-Yâlil bin 'Abd-Kulâl and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarn-ath-Tha'âlib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibrael (Gabriel) in it. He called me saying, 'Allâh has heard your people's saying to you, and what they have replied back to you, Allâh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.' The angel of the mountains called upon me and greeted me, and then said, 'O Muhammad! Order what you wish. If you like, I will let *Al-Akhshabain* (i.e. two mountains) fall on them.' " The Prophet صلى الله عليه وسلم said, "No but I hope that Allâh will let them beget children who will worship Allâh Alone, and will worship none besides Him." *[4:454-O.B]*

١٣٦٥ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، زَوْجِ ٱلنَّبِيِّ ﷺ: أَنَّهَا قالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتَى عَلَيْكَ يَوْمٌ كانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ قالَ: (لَقَدْ لَقِيتُ مِنْ قَوْمِكِ ما لَقِيتُ، وَكانَ أَشَدُّ ما لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ٱبْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلالٍ، فَلَمْ يُجِبْنِي إِلَى ما أَرَدْتُ، فَٱنْطَلَقْتُ وَأَنَا مَهْمومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلا وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ، فَنَادَانِي فَقَالَ: إِنَّ ٱللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَما رَدُّوا بِهِ عَلَيْكَ، وَقَدْ بَعَثَ ٱللهُ إِلَيْكَ مَلَكَ الْجِبَالِ، لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ ٱلْجِبَالِ، فَسَلَّمَ عَلَيَّ، ثُمَّ قالَ: يَا مُحَمَّدُ، فَقَالَ: ذٰلِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمُ الأَخْشَبَيْنِ؟ فَقَالَ النَّبِيُّ ﷺ: بَلْ أَرْجُو أَنْ يُخْرِجَ ٱللهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ ٱللهَ وَحْدَهُ، لاَ يُشْرِكُ بِهِ شَيْئًا).

1366. Narrated Ibn Mas'ûd رضى الله عنه: Regarding the Statement of Allâh عز وجل: "And (he) was at a distance of two bows-length, or (even) nearer. So did (Allâh) convey the inspiration to His slave [Muhammad صلى الله عليه وسلم through Jibrael (Gabriel) عليه السلام]" (V.53:9,10). He ('Ibn Mas'ûd) said that the Prophet

١٣٦٦ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ في قَوْلِ ٱللهِ تَعَالَى: ﴿**فَكانَ قابَ قَوْسَيْنِ أَوْ أَدْنَى. فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى**﴾: أَنَّهُ رَأَى جِبْرِيلَ، لَهُ سِتُّمائَةِ جَنَاحٍ.

صلى الله عليه وسلم had seen Jibrael (Gabriel) having 600 wings. *[4:455-O.B]*

1367. Narrated ('Abdullâh bin Mas'ûd) رضى الله عنه regarding the Verse: "Indeed he (Muhammad صلى الله عليه وسلم) did see of the Greatest Signs of his Lord." (V.53:18) That the Prophet صلى الله عليه وسلم had seen a green carpet spread all over the horizon of the sky. *[4:456-O.B]*

١٣٦٧ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، فِي قَوْلِهِ تعالى: ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾. قالَ: رَأَى رَفْرَفًا أَخْضَرَ سَدَّ أُفُقَ السَّمَاءِ.

1368. Narrated 'Āisha رضى الله عنها : Whoever claimed that (Prophet) Muhammad صلى الله عليه وسلم saw his Lord, is committing a great fault, for he only saw Jibrael (Gabriel) in his genuine shape in which he was created covering the whole horizon. *[4:457-O.B]*

١٣٦٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ، وَلٰكِنْ قَدْ رَأَى جِبْرِيلَ فِي صُورَتِهِ، وَخَلْقِهِ سَادًّا مَا بَيْنَ الأُفُقِ.

1369. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning." *[4:460-O.B]*

١٣٦٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (إِذَا دَعَا الرَّجُلُ ٱمْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا المَلاَئِكَةُ حَتَّى تُصْبِحَ).

1370. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "On the night of my *Al-Isrâ'*(Journey by Night) to the heaven, I saw Mûsa (Moses) who was a tall brown curly-haired man as if he was one of the men of Shanu'a tribe, and I saw 'Iesa (Jesus), a man of medium height and moderate complexion inclined to the red and white colour and of lank hair. I also saw *Mâlik*, the gate-keeper of the (Hell) Fire and *Ad-Dajjâl* amongst the signs which Allâh showed me." (The Prophet صلى الله عليه وسلم then recited the Holy Verse): "So be not you in doubt of meeting him, [i.e. when you met Mûsa (Moses) during the night of *Al-Isrâ'*and *Al-Mi'râj* over the heavens]". (V.32:23) *[4:462-O.B]*

١٣٧٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى رَجُلًا آدَمَ، طُوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى رَجُلًا مَرْبُوعًا، مَرْبُوعَ الْخَلْقِ إِلَى الحُمْرَةِ وَالْبَيَاضِ، سَبِطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ، وَٱلدَّجَّالَ، فِي آيَاتٍ أَرَاهُنَّ ٱللهُ إِيَّاهُ: ﴿فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ﴾).

CHAPTER 6. What is said regarding the characteristics of Paradise and the fact that it has already been created (and does exist now).

٦ - باب: ما جاء في صفة الجنة وأنها مخلوقة

1371. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "When anyone of you dies, his destination is displayed before him both in the forenoon and in the afternoon, so if he is from the people of Paradise, he is shown his place in Paradise and if he is from the people of Hell, he is shown his place in Hell." *[4:463-O.B]*

١٣٧١ : عن عبد الله بن عمر رضي الله عنهما قال: قال رسول الله ﷺ: (إذا مات أحدكم، فإنه يعرض عليه مقعده بالغداة والعشي، فإن كان من أهل الجنة فمن أهل الجنة، وإن كان من أهل النار فمن أهل النار).

1372. Narrated 'Imrân bin Ḥuṣain رضى الله عنه : The Prophet صلى الله عليه وسلم said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women." *[4:464-O.B]*

١٣٧٢ : عن عمران بن حصين، رضي الله عنه، عن النبي ﷺ قال: (اطلعت في الجنة فرأيت أكثر أهلها الفقراء، واطلعت في النار فرأيت أكثر أهلها النساء).

1373. Narrated Abû Huraira رضى الله عنه : While we were in the company of the Prophet صلى الله عليه وسلم he said, "While I was asleep, I saw myself in Paradise and there I beheld a woman making ablution beside a palace, I asked, 'To whom does this palace belong?' 'They said, 'To 'Umar bin Al-Khaṭṭâb.' Then I remembered 'Umar's *Ghîra* (self-respect concerning women), and so I quickly went away from the palace." 'Umar wept (when he heard this from the Prophet صلى الله عليه وسلم) and said, "How dare I think of my *Ghîra* (self-respect) being offended by you, O Allâh's Messenger?" *[4:465-O.B]*

١٣٧٣ : عن أبي هريرة رضي الله عنه قال: بينا نحن عند رسول الله ﷺ، إذ قال: (بينا أنا نائم رأيتني في الجنة، فإذا امرأة تتوضأ إلى جانب قصر، فقلت: لمن هذا القصر؟ فقالوا: لعمر ابن الخطاب، فذكرت غيرته، فوليت مدبرا). فبكى عمر وقال: أعليك أغار يا رسول الله.

1374. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein nor blow their

١٣٧٤ : وعنه رضي الله عنه، قال: قال رسول الله ﷺ: (أول زمرة تلج الجنة صورتهم على صورة القمر ليلة البدر، لا يبصقون فيها ولا يمتخطون

noses nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart, and they will be glorifying Allâh in the morning and in the afternoon." *[4:468-O.B]*

وَلاَ يَتَغَوَّطُونَ، آنِيَتُهُمْ فِيهَا ٱلذَّهَبُ، أَمْشَاطُهُمْ مِنَ ٱلذَّهَبِ وَالْفِضَّةِ، وَمَجَامِرُهُمُ الأَلُوَّةُ، وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الحُسْنِ، لاَ ٱخْتِلاَفَ بَيْنَهُمْ وَلاَ تَبَاغُضَ، قُلُوبُهُمْ قَلْبُ رَجُلٍ وَاحِدٍ، يُسَبِّحُونَ ٱللهَ بُكْرَةً وَعَشِيًّا).

1375. Narrated (Abû Huraira) رضي الله عنه in another quotation: Allâh's Messenger صلى الله عليه وسلم said, "Those who will enter next will be glittering like the brightest star. Their hearts will be as if the heart of a single man for they will have neither difference nor any enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allâh in the morning and afternoon, and will never fall ill, and they will neither blow their noses nor spit." Then the rest of the *Hadîth* was mentioned (as above as in *Hadîth* No. 1374). *[4:469-O.B]*

١٣٧٥: وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ في رواية: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: وَالَّذِينَ عَلَى إِثْرِهِمْ كَأَشَدِّ كَوْكَبٍ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لاَ ٱخْتِلاَفَ بَيْنَهُمْ وَلاَ تَبَاغُضَ، لِكُلِّ ٱمْرِىءٍ مِنْهُمْ زَوْجَتَانِ، كُلُّ وَاحِدَةٍ مِنْهُمَا يُرَى مُخُّ سَاقِهَا مِنْ وَرَاءِ لَحْمِهَا مِنَ الحُسْنِ، يُسَبِّحُونَ ٱللهَ بُكْرَةً وَعَشِيًّا، لاَ يَسْقَمُونَ، وَلاَ يَمْتَخِطُونَ). وَذُكِرَ بَاقِي ٱلحدِيْثِ

1376. Narrated Sahl bin Sa'd رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the moon on a full-moon night." *[4:470-O.B]*

١٣٧٦ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَيَدْخُلَنَّ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، أَوْ سَبْعُمِائَةِ أَلْفٍ، لاَ يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وُجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ).

1377. Narrated Anas (bin Mâlik) رضي الله عنه: A silken cloak was presented to the Prophet صلى الله عليه وسلم and he used to forbid the usage of silk (by men).

١٣٧٧ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ جُبَّةُ سُنْدُسٍ، وَكَانَ

When the people were fascinated by the cloak, he said, "By Him (Allâh) in Whose Hands the life of Muhammad is, the handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this." *[4:471-O.B]*

يَنْهى عَنِ الحَرِيرِ، فَعَجِبَ النَّاسُ مِنْهَا، فَقَالَ: (وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الجَنَّةِ أَحْسَنُ مِنْ هٰذَا).

1378. Narrated (Anas bin Mâlik) رضی الله عنه : The Prophet صلى الله عليه وسلم said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it." *[4:474-O.B]*

١٣٧٨ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (إِنَّ فِي الجَنَّةِ لَشَجَرَةً، يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لاَ يَقْطَعُهَا).

1379. Narrated Abû Huraira رضی الله عنه : The Prophet صلى الله عليه وسلم said, "There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite:- ('In shade long extended.....') (V.56:30). *[4:475-O.B]*

١٣٧٩ : وفي رِوايَةٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ مِثْلُ ذٰلِكَ، قَالَ: وَٱقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَظِلٍّ مَمْدُودٍ﴾.

1380. Narrated Abû Sa'îd Al-Khudrî رضی الله عنه The Prophet صلى الله عليه وسلم said, "The people of Paradise will look at the dwellers of *Al-Ghuraf* (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allâh's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet صلى الله عليه وسلم replied,"No! "By Him (Allâh) in Whose Hands my life is, these are for the men who believed in Allâh and also believed in the Messengers." *[4:478-O.B]*

١٣٨٠ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (إِنَّ أَهْلَ الجَنَّةِ يَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ ٱلدُّرِّيَّ الْغَابِرَ فِي الأُفُقِ، مِنَ المَشْرِقِ أَوِ المَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ). قالوا: يَا رَسُولَ ٱللهِ تِلْكَ مَنَازِلُ الأَنْبِيَاءِ لاَ يَبْلُغُهَا غَيْرُهُمْ، قالَ: (بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِٱللهِ وَصَدَّقُوا المُرْسَلِينَ).

CHAPTER 7. The description of the (Hell) Fire and the fact that it has already been created.

٧ ـ باب: صِفَةِ النَّارِ وَأَنَّهَا مَخْلُوقَةٌ

1381. Narrated 'Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم said. "Fever is from the heat of the Hell-fire so abate it with water." *[4:485-O.B]*

1382. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Your (ordinary) fire is one of 70 parts of the Hell-fire." Someone asked, "O Allâh's Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers)," Allâh's Messenger صلى الله عليه وسلم said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire." *[4:487-O.B]*

1383. Narrated Usâma رضى الله عنه : I have heard Allâh's Messenger صلى الله عليه وسلم saying, "A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: 'O so-and-so! What is wrong with you? Didn't you use to order us for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm ordains i.e. good) and forbid us from *Al-Munkar* (i.e. polytheism of all kinds, disbelief and all that Islâm forbids i.e. evil and bad)?' He will reply: 'Yes, I used to order you for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm ordains i.e. good), but I did not do it myself, and I used to forbid you from *Al-Munkar* (i.e. polytheism of all kinds, disbelief and all that Islâm forbids i.e. evil and bad), while I used to do it myself'." *[4:489-O.B]*

١٣٨١ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: (الحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَٱبْرِدُوهَا بِالمَاءِ).

١٣٨٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قالَ: (نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ). قِيلَ: يَا رَسُولَ ٱللَّهِ، إِنْ كانَتْ لَكافِيَةً، قالَ: (فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرِّهَا).

١٣٨٣ : عَنْ أُسَامَةَ رَضِيَ ٱللَّهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: (يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَىٰ فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَدُورُ كما يَدُورُ ٱلْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُولُونَ: أَيْ فُلاَنُ مَا شَأْنُكَ؟ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالمَعْرُوفِ وَتَنْهَانَا عَنِ المُنْكَرِ؟ قالَ: كُنْتُ آمُرُكُمْ بِالمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَاكُمْ عَنِ المُنْكَرِ وَآتِيهِ).

CHAPTER 8. The characteristics of *Iblîs* (Satan) and his soldiers.

٨ - باب: صِفَةِ إِبْلِيسَ وجُنُودِهِ

1384. Narrated 'Āisha رضى الله عنها : Magic was worked on the Prophet صلى الله عليه وسلم so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allâh) for a long period and then said, "I feel that Allâh has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, 'What is the ailment of this man?' The other replied, 'He has been bewitched.' The first asked, 'Who has bewitched him?' The other replied, 'Labîd bin Al-A'ṣam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwân.' " So, the Prophet صلى الله عليه وسلم went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allâh and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth. *[4:490-O.B]*

١٣٨٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: سُحِرَ النَّبِيُّ ﷺ، حَتَّى كانَ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَما يَفْعَلُه، حَتَّى كانَ ذَاتَ يَوْمٍ دَعَا وَدَعَا، ثُمَّ قالَ ﷺ: (أَشَعَرْتِ أَنَّ ٱللهَ أَفْتَانِي فِيما فِيهِ شِفَائِي، أَتَانِي رَجُلاَنِ: فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالآخَرُ عِنْدَ رِجْلَيَّ، فَقَالَ أَحَدُهُما لِلآخَرِ: مَا وَجَعُ الرَّجُلِ؟ قالَ: مَطْبُوبٌ، قالَ وَمَنْ طَبَّهُ؟ قالَ: لَبِيدُ بْنُ الأَعْصَمِ، قالَ: فِيما ذَا؟ قالَ: في مُشْطٍ وَمُشَاقَةٍ وَجُفِّ طَلْعَةٍ ذَكَرٍ، قالَ: فَأَيْنَ هُوَ؟ قالَ: في بِئْرِ ذَرْوَانَ). فَخَرَجَ إِلَيْهَا النَّبِيُّ ﷺ ثُمَّ رَجَعَ، فَقَالَ لِعَائِشَةَ حِينَ رَجَعَ: (نَخْلُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ). فَقُلْتُ: ٱسْتَخْرَجْتَهُ؟ فَقَالَ: (لاَ، أَمَّا أَنَا فَقَدْ شَفَانِي ٱللهُ، وَخَشِيتُ أَنْ يُثِيرَ ذٰلِكَ عَلَى النَّاسِ شَرًّا). ثُمَّ دُفِنَتِ الْبِئْرُ.

1385. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Satan comes to one of you and says, 'Who created so-and-so, who created so-and-so? 'till he says, 'Who has created your Lord ?' So, when he inspires such a question, one should seek refuge with Allâh and give up such thoughts." *[4:496-O.B]*

١٣٨٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ رَسُولُ ٱللهِ ﷺ: (يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا، مَنْ خَلَقَ كَذَا، حَتَّى يَقُولَ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِٱللهِ وَلْيَنْتَهِ).

1386. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : I saw Allâh's Messenger صلى الله عليه وسلم pointing towards the east saying, "Look! There will be *Al-Fitnah* (trial, affliction etc.). Surely *Al-Fitnah* (trial or affliction etc.) will emerge from there where the side of the head of Satan comes out." *[4:499-O.B]*

١٣٨٦ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، قَالَ: رَأَيْتُ رَسُولَ ٱللهِ ﷺ يُشِيرُ إِلَى الْمَشْرِقِ، فَقَالَ: (هَا إِنَّ الْفِتْنَةَ هَا هُنَا، إِنَّ الفِتْنَةَ هَا هُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ).

1387. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When night falls, then keep your children close to you, for the devil spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allâh's Name thereupon, and cover your utensils, and mention Allâh's Name thereupon, (and if you don't have something to cover your utensils) you may put across it something (e.g. a piece of wood etc.)." *[4:500-O.B]*

١٣٨٧ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا ٱسْتَجْنَحَ اللَّيْلُ، أَوْ: كانَ جُنْحُ اللَّيْلِ، فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ الْعِشَاءِ فَخَلُّوهُمْ، وَأَغْلِقْ بَابَكَ وَٱذْكُرِ ٱسْمَ ٱللهِ، وَأَطْفِىءْ مِصْبَاحَكَ وَٱذْكُرِ ٱسْمَ ٱللهِ، وَأَوْكِ سِقَاءَكَ وَٱذْكُرِ ٱسْمَ ٱللهِ، وَخَمِّرْ إِنَاءَكَ وَٱذْكُرِ ٱسْمَ ٱللهِ، وَلَوْ تَعْرُضُ عَلَيْهِ شَيْئًا).

1388. Narrated Sulaimân bin Şurad رضى الله عنه : While I was sitting in the company of the Prophet صلى الله عليه وسلم , two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet صلى الله عليه وسلم said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: *'A'ûdhu billâhi minash-Shaiţân* (I seek refuge with Allâh from Satan).' then all his anger will go away." Somebody said to him, "The Prophet صلى الله عليه وسلم has said, 'Seek refuge with Allâh from Satan' " The angry man said, "Am I mad?" *[4:502-O.B]*

١٣٨٨ : عَنْ سُلَيْمَانَ بْنِ صُرَدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ وَرَجُلَانِ يَسْتَبَّانِ، فَأَحَدُهُمَا ٱحْمَرَّ وَجْهُهُ وَٱنْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ ﷺ: (إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَها ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِٱللهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ). فَقَالُوا لَهُ: إِنَّ النَّبِيَّ ﷺ قَالَ: تَعَوَّذْ بِٱللهِ مِنَ الشَّيْطَانِ. فَقَالَ: وَهَلْ بِي جُنُونٌ؟.

1389. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Yawning is from Satan and if anyone of you yawns, he should check his

١٣٨٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (التَّثَاؤُبُ مِنَ

yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him." *[4:509-O.B]*

الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا قَالَ: هَا، ضَحِكَ الشَّيْطَانُ).

1390. Narrated Abû Qatâda رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A good righteous dream is from Allâh, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allâh from its evil, for then it will not harm him." *[4:513-O.B]*

١٣٩٠ عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الرُّؤْيَا الصَّالِحَةُ مِنَ اللهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلُمًا يَخَافُهُ فَلْيَبْصُقْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللهِ مِنْ شَرِّهَا، فَإِنَّهَا لَا تَضُرُّهُ).

1391. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."[1] *[4:516-O.B]*

١٣٩١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلَاثًا، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ).

CHAPTER 9. The Statement of Allâh:- "And He has scattered therein moving (living) creatures of all kind." (V.2:164 and V.31:10)

٩ - باب: قَوْلِ اللهِ تَعَالَى: ﴿وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ﴾

1392. Narrated Ibn 'Umar رضى الله عنهما that he heard the Prophet صلى الله عليه وسلم delivering a *Khuṭba* (religious talk) on the pulpit saying, "Kill snakes and kill *Dhaṭ-Ṭufyatain* (i.e. a snake with two white lines on its back) and *Al-Abtar* (i.e. a snake with short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion." ('Abdullâh bin 'Umar further added): Once while I was chasing a snake in order to kill it, Abû Lubâba called me saying: "Don't kill it," I said. "Allâh's

١٣٩٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ: (اقْتُلُوا الْحَيَّاتِ، وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالأَبْتَرَ، فَإِنَّهُمَا يَطْمِسَانِ الْبَصَرَ، وَيَسْتَسْقِطَانِ الْحَبَلَ). قَالَ عَبْدُ اللهِ: فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً لِأَقْتُلَهَا، فَنَادَانِي أَبُو لُبَابَةَ: لَا تَقْتُلْهَا، فَقُلْتُ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أَمَرَ بِقَتْلِ

[1] We should believe that Satan actually stays in the upper part of one's nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing except what Allâh tells us through His Messenger صلى الله عليه وسلم.

Messenger صلى الله عليه وسلم ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhri said, " Such snakes are called *Al-'Awâmir*.") *[4:518-O.B]*

الحَيَّاتِ. قالَ: إِنَّهُ نَهَى بَعْد ذٰلِكَ عَنْ ذَوَاتِ البُيُوتِ، وَهِيَ الْعَوَامِرُ.

CHAPTER 10. The best property of a Muslim will be sheep he takes to pasture on the tops of mountains.

١٠ - باب: خَيْرُ مالِ المُسْلِمِ غَنَمٌ يَتَّبعُ شَعَفَ الجبَالِ

1393. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The head (main source) of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep." *[4:520-O.B]*

١٣٩٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (رَأْسُ الْكُفْرِ نَحْوَ المَشْرِقِ، وَالفَخْرُ وَالْخُيَلاَءُ فِي أَهْلِ الخَيْلِ وَالإِبِلِ، وَالْفَدَّادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الغَنَمِ).

1394. Narrated 'Uqba bin 'Amr Abû Mas'ûd رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم pointed with his hand towards Yemen and said, "True Belief is Yemenite yonder (i.e. the Yemenite, have true Belief and they embrace Islâm readily), but sternness and mercilessness are the qualities of those rural bedouins who are busy with their camels and pay no attention to the religion then pointing towards the east he صلى الله عليه وسلم said: "There, from where comes out the two sides of the head of Satan, namely the tribes of Rabî'a and Muḍar." *[4:521-O.B]*

١٣٩٤ : عَنْ عُقْبَةَ بْن عَمْرٍو أَبِي مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قالَ:

أَشَارَ رَسُولُ ٱللهِ ﷺ بِيَدِهِ نَحْوَ اليَمَنِ، فَقالَ: (الإِيمَانُ يَمَانٍ هَا هُنَا، أَلاَ إِنَّ الْقَسْوَةَ وَغِلَظَ الْقُلُوبِ فِي الْفَدَّادِينَ، عِنْدَ أُصُولِ أَذْنَابِ الإِبِلِ، حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ، فِي رَبِيعَةَ وَمُضَرَ).

1395. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When you hear the crowing of a cock, ask for Allâh's Blessing for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allâh from Satan for (its braying indicates that) it has seen a Satan." *[4:522-O.B]*

١٣٩٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: (إِذَا سَمِعْتُمْ صِيَاحَ ٱلدِّيَكَةِ فَٱسْأَلُوا ٱللهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهِيقَ ٱلحِمَارِ فَتَعَوَّذُوا بِٱللهِ مِنَ الشَّيْطَانِ، فَإِنَّهُ رَأَى شَيْطَانًا).

1396. Narrated (Abû Huraira) رضي الله عنه: The Prophet صلى الله عليه وسلم said, "A group of Israelites was lost. Nobody knows what they did. But I do not see them except that they were cursed and transformed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it."[1] I told this to Ka'b who asked me, "Did you hear it from the Prophet صلى الله عليه وسلم ?" I said, "Yes." Ka'b asked me the same question several times; I said to Ka'b. "Do I read the Taurât (Torah)? (i.e. I tell you this from the Prophet صلى الله عليه وسلم .)"[2] *[4:524-O.B]*

١٣٩٦ : وعَنْه رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (فُقِدَتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ لاَ يُدْرَى مَا فَعَلَتْ، وَإِنِّي لاَ أُرَاهَا إِلاَّ الْفَأْرَ، إِذَا وُضِعَ لَهَا أَلْبَانُ الإِبِلِ لَمْ تَشْرَبْ، وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْ). فَحَدَّثْتُ كَعْبًا فَقَالَ: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُهُ؟ قُلْتُ: نَعَمْ، قالَ لِي مِرَارًا، فَقُلْتُ: أَفَأَقْرَأُ التَّوْرَاةَ؟.

CHAPTER 11. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.

١١ - باب: إِذَا وَقَعَ الذُّبابُ فِي شَرَابِ أَحَدِكُمْ فَلْيَغْمِسْهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءً وَفِي الأُخْرَى شِفَاءً

1397. Narrated (Abû Huraira) رضي الله عنه: The Prophet صلى الله عليه وسلم said, "If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."[3] *[4:537-O.B]*

١٣٩٧ : وعَنْه رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: (إِذَا وَقَعَ ٱلذُّبَابُ في شَرَابِ أَحَدِكُمْ فلْيَغْمِسْهُ ثُمَّ لِيَنْزِعْهُ، فَإِنَّ في إِحْدَى جَنَاحَيْهِ دَاءً وَالأُخْرَى شِفَاءً).

[1] It was illegal for the Israelites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet صلى الله عليه وسلم inferred from the rats' habit that some Israelites had been transformed into rats.

[2] Later on the Prophet صلى الله عليه وسلم was informed through inspiration about the fate of those Israêlites: They were transformed into pigs and monkeys.

[3] Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet صلى الله عليه وسلم (before 1400 years approx. when the humans knew very little of modern medicine.) Similarily Allâh عز و جل created organisms and other mechanisms which kill these pathogens e.g. Penicillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counterbalance to the pathogens. Regarding this subject I also=

1398. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "A prostitute passed by a panting dog near a well and saw that the dog was about to die of thirst, she took off her Khûff (leather sock or shoe), and tied it with her head-cover and drew out some water for it. So, Allâh forgave her because of that." *[4:538-O.B]*

١٣٩٨ : وعَنه رَضِيَ ٱللهُ عَنْهُ، عَنْ رَسُولِ ٱللهِ ﷺ قالَ: (غُفِرَ لامْرَأَةٍ مُومِسَةٍ، مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ، قَدْ كادَ يَقْتُلُهُ الْعَطَشُ، فَنَزَعَتْ خُفَّهَا، فَأَوْثَقَتْهُ بِخِمَارِهَا، فَنَزَعَتْ لَهُ مِنَ المَاءِ، فَغُفِرَ لَهَا بِذٰلِكَ).

= wrote through a friend of mine to Dr. Muhammad M. El-Samahy, chief of Hadîth Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this Hadîth and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life cycle protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

55. THE BOOK OF THE STORIES OF THE PROPHETS

٥٥ ـ كتَابُ احَادِيث الأنْبيَاء

CHAPTER 1. The creation of Ādam and his offspring.

١ - باب: خَلْقِ آدمَ وذُرِّيَّتِهِ

1399. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh created Ādam, and his height was 60 cubits. (When He created him), He said to him, 'Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutation) of your offspring.' So, Ādam said (to the angels), *'As-Salâmu 'Alaikum'* (i.e. peace be upon you). The angels replied (saying), *'As-Salâmu 'Alaika wa Rahmatullâhi'* (i.e. peace and Allâh's Mercy be upon you). Thus the angels added to Ādam's salutation the expression, *'Wa Rahmatullâhi.'* Any person who will enter Paradise will resemble Ādam (in appearance and figure). People have been decreasing in stature since Ādam's creation." *[4:543-O.B]*

١٣٩٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (خَلَقَ ٱللهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا، ثُمَّ قالَ: ٱذْهَبْ فَسَلِّمْ عَلَى أُولٰئِكَ مِنَ المَلاَئِكَةِ، فَٱسْتَمِعْ ما يُحَيُّونَكَ، تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلامُ عَلَيْكُمْ، فَقَالُوا: السَّلامُ عَلَيْكَ وَرَحْمَةُ ٱللهِ، فَزَادُوهُ: وَرَحْمَةُ ٱللهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صورَةِ آدَمَ، فَلَمْ يَزَلْ الخَلْقُ يَنْقُصُ حَتَّى الآنَ).

1400. Narrated Anas رضي الله عنه : When 'Abdullâh bin Salâm heard of the arrival of the Prophet صلى الله عليه وسلم at Al-Madîna, he came to him and said, "I am going to ask you about three things which nobody knows except a Prophet:

(1) What is the first portent of the Hour?

(2) What will be the first meal taken by the people of Paradise?

(3) Why does a child resemble its father, and why does it resemble its maternal uncle?"

Allâh's Messenger صلى الله عليه وسلم said, "Jibrael (Gabriel) has just now told me of their answers." 'Abdullâh said,

١٤٠٠ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قالَ: بَلَغَ عَبْدَ ٱللهِ بْنَ سَلاَمٍ رَضِيَ ٱللهُ عَنْهُ مَقْدَمُ رَسُولِ ٱللهِ ﷺ المَدِينَةَ، فَأَتَاهُ فَقَالَ: إِنِّي سَائِلُكَ عَنْ ثَلاثٍ لاَ يَعْلَمُهُنَّ إِلاَّ نَبِيٌّ: مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ، وَما أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ، وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ، وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ إِلَى أَخْوَالِهِ؟ فَقَالَ رَسُولُ ٱللهِ ﷺ: (خَبَّرَنِي بِهِنَّ آنِفًا جِبْرِيلُ). قالَ: فَقَالَ عَبْدُ ٱللهِ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ المَلاَئِكَةِ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَمَّا أَوَّلُ أَشْرَاطِ

"He [i.e. Jibrael (Gabriel)], from amongst all the angels, is the enemy of the Jews." Allâh's Messenger صلى الله عليه وسلم said, "The first portent of the Hour will be a fire that will collect the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullâh bin Salâm said, "I testify that you are the Messenger of Allâh." 'Abdullâh bin Salâm further said, "O Allâh's Messenger! The Jews are liars, and if they should come to know about my conversion to Islâm before you ask them (about me), they would tell a lie about me." The Jews came to Allâh's Messenger صلى الله عليه وسلم and 'Abdullâh went inside the house. Allâh's Messenger صلى الله عليه وسلم asked (the Jews), "What kind of man is 'Abdullâh bin Salâm amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allâh's Messenger صلى الله عليه وسلم said, "What do you think if he embraces Islâm?" The Jews said, "May Allâh save him from it." Then 'Abdullâh bin Salâm came out in front of them saying, "I testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and Muḥammad is the Messenger of Allâh." Thereupon they said, "He is the most wicked among us, and the son of the most wicked amongst us," and continued talking badly of him. *[4:546-O.B]*

السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَزِيَادَةُ كَبِدِ حُوتٍ، وَأَمَّا الشَّبَهُ فِي الْوَلَدِ: فَإِنَّ الرَّجُلَ إِذَا غَشِيَ الْمَرْأَةَ فَسَبَقَهَا مَاؤُهُ كَانَ الشَّبَهُ لَهُ، وَإِذَا سَبَقَ مَاؤُهَا كَانَ الشَّبَهُ لَهَا). قَالَ: أَشْهَدُ أَنَّكَ رَسُولُ ٱللهِ، ثُمَّ قَالَ: يَا رَسُولَ ٱللهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهُتٌ، إِنْ عَلِمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ بَهَتُونِي عِنْدَكَ، فَجَاءَتِ الْيَهُودُ وَدَخَلَ عَبْدُ ٱللهِ الْبَيْتَ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَيُّ رَجُلٍ فِيكُمْ عَبْدُ ٱللهِ ابْنُ سَلَامٍ؟) قَالُوا: أَعْلَمُنَا، وَٱبْنُ أَعْلَمِنَا، وَأَخْيَرُنَا، وَٱبْنُ أَخْيَرِنَا، فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَفَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ ٱللهِ؟) قَالُوا: أَعَاذَهُ ٱللهُ مِنْ ذٰلِكَ، فَخَرَجَ عَبْدُ ٱللهِ إِلَيْهِمْ فَقَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا ٱللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ ٱللهِ، فَقَالُوا: شَرُّنَا، وَٱبْنُ شَرِّنَا، وَوَقَعُوا فِيهِ.

1401. Narrated (Abû Huraira) رضي الله عنه: The Prophet صلى الله عليه وسلم said, "But for

١٤٠١ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ

the Israelis, meat would not decay and but for Hawwa' (Eve), wives would never betray their husbands."[1] *[4:547-O.B]*

النَّبِيِّ ﷺ قالَ: (لَوْلاَ بَنُو إِسْرَائِيلَ لَمْ يَخْنَزِ اللَّحْمُ، وَلَوْلاَ حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَهَا).

1402. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allâh will say, 'While you were in the backbone of Ādam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.' " *[4:551-O.B]*

١٤٠٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ يَرْفَعُهُ: (أَنَّ ٱللهَ يَقُولُ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَوْ أَنَّ لَكَ مَا فِي الأَرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدِي بِهِ؟ قالَ: نَعَمْ، قالَ: فَقَدْ سَأَلْتُكَ ما هُوَ أَهْوَنُ مِنْ هٰذَا وَأَنْتَ فِي صُلْبِ آدَمَ: أَنْ لاَ تُشْرِكَ بِي، فَأَبَيْتَ إِلاَّ الشِّرْكَ).

1403. Narrated 'Abdullâh رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Ādam for he was the first to start the tradition of murdering." *[4:552-O.B]*

١٤٠٣ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (لاَ تُقْتَلُ نَفْسٌ ظُلْمًا، إِلاَّ كانَ عَلَى ٱبْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ).

CHAPTER 2. The Statement of Allâh تعالى : "And they ask you about Dhul-Qarnain. Say: 'I shall recite to you something of his story.' Verily, We established him in the earth, and We gave him the means of everything..."(V.18:83,84)

٢ - باب: قَوْلِ الله: ﴿وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْراً إِنَّا مَكَّنَّا لَهُ فِي الأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَباً﴾

1404. Narrated Zainab bint Jahsh رضى الله عنها that the Prophet صلى الله عليه وسلم once came to her in a state of fear and said, *"Lâ ilâha ill-Allâh"* (none has the right to be worshipped but Allâh). "Woe unto the Arabs from a danger

١٤٠٤ : عَنْ زَيْنَبَ ابْنَةِ جَحْشٍ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَزِعًا يَقُولُ: (لاَ إِلَهَ إِلاَّ ٱللهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ ٱقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ

[1] The Israelis stored the meat which Allâh provided them with, though they were ordered not to do so; therefore Allâh caused the meat they had stored, to decay. Hawwa' (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.

that has come near. An opening has been made in the wall of Ya'jûj and Ma'jûj (Gog and Magog) like this," making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Allâh's Messenger! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when *Al-Khabath*[1] (evil persons) will increase." *[4:565-O.B]*

يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هٰذِهِ). وَحَلَّقَ بِإِصْبَعِهِ الإِبْهَامِ وَالَّتِي تَلِيهَا، قَالَتْ زَيْنَبُ بِنْتُ جَحْشٍ: فَقُلْتُ: يَا رَسُولَ ٱللهِ، أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: (نَعَمْ، إِذَا كَثُرَ الخَبَثُ).

1405. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh will say (on the Day of Resurrection), 'O Âdam.' Âdam will reply, *'Labbaik wa Sa'daik,* and all the good is in Your Hand.' Allâh will say: 'Bring out the people of the Fire.' Adam will say: 'O Allâh! How many are the people of the Fire?' Allâh will reply: 'From every one thousand, take out nine hundred and ninety nine.' At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allâh." The companions of the Prophet صلى الله عليه وسلم asked, "O Allâh's Messenger! Who will be that one from us (saved from the Fire)?" He said, "Rejoice with glad tidings; one person will be from you and one thousand will be from Ya'jûj and Ma'jûj (Gog and Magog)." The Prophet صلى الله عليه وسلم further said, "By Him in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise." We shouted, *"Allâhu Akbar!"* He added, "I hope that you will be one-third of the people of Paradise." We shouted, *"Allâhu Akbar!"* He said, "I hope that you will

١٤٠٥ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (يَقُولُ ٱللهُ تَعَالَى: يَا آدَمُ، فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: أَخْرِجْ بَعْثَ النَّارِ، قَالَ: وَما بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَعِنْدَهُ يَشِيبُ الصَّغِيرُ، وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى وَما هُمْ بِسُكَارَى، وَلٰكِنَّ عَذَابَ ٱللهِ شَدِيدٌ). قَالُوا: يَا رَسُولَ ٱللهِ، وَأَيُّنَا ذٰلِكَ الْوَاحِدُ؟ قَالَ: (أَبْشِرُوا، فَإِنَّ مِنْكُمْ رَجُلًا وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا. ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي أَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ). فَكَبَّرْنَا، فَقَالَ: (أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ). فَكَبَّرْنَا، فَقَالَ: (أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الجَنَّةِ). فَكَبَّرْنَا، فَقَالَ: (مَا أَنْتُمْ فِي النَّاسِ إِلاَّ كَالشَّعَرَةِ السَّوْدَاءِ فِي جِلْدِ

[1] The word *Al-Khabath*: is interpreted as illegal sexual intercourse and illegitimate children and each and every kind of evil deed. (See *Fath Al-Bâri*, Vol. 16, Page 225).

be half of the people of Paradise." We shouted, "*Allâhu Akbar*!" He further said, "You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs)." *[4:567-O.B]*

ثَوْرٍ أَبْيَضَ، أَوْ كَشَعَرَةٍ بَيْضَاءَ فِي جِلْدِ ثَوْرٍ أَسْوَدَ).

CHAPTER 3.

٣ - «باب»

1406. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: "As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly We shall do it." (V.21:104) He added, "The first to be dressed on the Day of Resurrection, will be Ibrâhim (Abraham); some of my companions will be taken towards the left side [(i.e. to the (Hell) Fire)], and I will say: 'My companions! My companions!' It will be said: 'They had been renegades (deserted Islâm) after you left them.' Then I will say as the pious slave of Allâh [i.e. 'Iesa (Jesus) عليه السلام] said: 'And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves and if You forgive them, verily You, only You are the All-Mighty, the All-Wise.' " (V.5: 117, 118) *[4:568-O.B]*

١٤٠٦ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللَّهُ عَنْهُما، عَنِ النَّبِيِّ ﷺ قالَ: (إِنَّكُمْ تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلًا، ثُمَّ قَرَأَ: **﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾**. وَأَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيامَةِ إِبْرَاهِيمُ، وَإِنَّ أُنَاسًا مِنْ أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: أَصْحَابِي أَصْحَابِي، فَيُقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ كما قالَ الْعَبْدُ الصَّالِحُ: **﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ..﴾** إِلَى قَوْلِهِ: **﴿..الحكيمُ﴾**).

1407. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection Ibrâhim (Abraham) will meet his father Āzar whose face will be dark and covered with dust. (The Prophet) Ibrâhim (Abraham) will say (to him):- 'Didn't I tell you not to disobey me?' His father

١٤٠٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيامَةِ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ، فَيَقُولُ لَهُ: إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ: لاَ تَعْصِنِي، فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لاَ

will reply: 'Today I will not disobey you.' 'Ibrâhim (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allâh عز و جل will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Ibrâhim (Abraham)! Look! What is underneath your feet?' He will look and there he will see a *Dhîkh* (or Hyena — an animal), blood-stained, which will be caught by the legs and thrown in the (Hell) Fire."[1] *[4:569-O.B]*

أَعْصِيكَ، فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لاَ تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الأَبْعَدِ؟ فَيَقُولُ ٱللهُ تَعَالَى: إِنِّي حَرَّمْتُ الجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ، مَا تَحْتَ رِجْلَيْكَ؟ فَيَنْظُرُ، فَإِذَا هُوَ بِذِيخٍ مُلْتَطِخٍ، فَيُؤْخَذُ بِقَوائِمِهِ فَيُلْقَىٰ فِي النَّارِ).

1408. Narrated (Abû Huraira) رضي الله عنه: The people said, "O Allâh's Messenger! Who is the most honourable amongst the people (with Allâh)?" He said, "The most righteous amongst them." They said, "We do not ask you about this." He said, "Then Yûsuf (Joseph), Allâh's Prophet, the son of Allâh's Prophet, the son of Allâh's *Khalîl*[2] [i.e. Ibrâhim (Abraham)]." They said, "We do not want to ask about this," He said, "Then you want to ask about the descent of the Arabs. Those who were the best in the Pre-Islamic Period of Ignorance will be the best in Islâm provided they comprehend the religious knowledge." *[4:572-O.B]*

١٤٠٨ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قالَ: قِيلَ يَا رَسُولَ ٱللهِ ﷺ مَنْ أَكْرَمُ النَّاسِ؟ قالَ: (أَتْقَاهُمْ). فَقَالُوا: لَيْسَ عَنْ هٰذَا نَسْأَلُكَ، قالَ: (فَيُوسُفُ نَبِيُّ ٱللهِ، ابْنُ نَبِيِّ ٱللهِ، ابْنِ خَلِيلِ ٱللهِ). قالُوا: لَيْسَ عَنْ هٰذَا نَسْأَلُكَ، قالَ: (فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونَ؟ خِيَارُهُمْ فِي الجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ، إِذَا فَقُهُوا).

1409. Narrated Samura رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so

١٤٠٩ : عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (أَتَانِي اللَّيْلَةَ آتِيَانِ، فَأَتَيْنَا عَلَى رَجُلٍ

[1] Ibrâhim's (Abraham's) father will be transformed into an animal and thrown into the Fire, for his Muslim son's intercession will not avail, as he was an infidel. Ibrâhim (Abraham) then will repudiate his father.

[2] *Khalîl*: See the glossary.

tall that I was not able to see his head and that person was Ibrâhim (Abraham) صلى الله عليه وسلم." [4:573-O.B]

طَوِيلٍ، لَا أَكَادُ أَرَى رَأْسَهُ طُولًا، وَإِنَّهُ إِبْرَاهِيمُ ﷺ).

1410. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "If you want to see Ibrahim (Abraham), then look at your companion (i.e. the Prophet صلى الله عليه وسلم) but Mûsa (Moses) was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fibres of date-palms. As if I were now looking at him descending down a valley." [4:574-O.B]

١٤١٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (أَمَّا إِبْرَاهِيمُ فَٱنْظُرُوا إِلَى صَاحِبِكُمْ، وَأَمَّا مُوسَى فَجَعْدٌ آدَمُ، عَلَى جَمَلٍ أَحْمَرَ، مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ انْحَدَرَ فِي الْوَادِي).

1411. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Ibrâhim (Abraham) عليه السلام did his circumcision with *Qaddûm* (an adze) at the age of eighty." [4:575-O.B]

١٤١١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (اخْتَتَنَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً، بِالْقَدُّومِ).

1412. In another quotation (Abû Huraira رضي الله عنه) narrated, "with a *Qadûm* (adze)." [4:576-O.B]

١٤١٢ : وَعَنْهُ فِي رِوَايَةٍ: (بِالْقَدُومِ) مُخَفَّفَةً.

1413. Narrated (Abû Huraira) رضي الله عنه: Ibrâhim (Abraham) عليه الصلاة والسلام did not tell a lie except on three occasions. Twice for the sake of Allâh عز و جل when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it."[1] The (third was) that while Ibrâhim (Abraham) and Sârah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from amongst the tyrants. Someone said to the tyrant, "This man [i.e. Ibrâhim (Abraham) عليه السلام] is accompanied by a very charming lady."

١٤١٣ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ السَّلامُ إِلاَّ ثَلاَثَ كَذَبَاتٍ، ثِنْتَيْنِ مِنْهُنَّ فِي ذَاتِ ٱللهِ عَزَّ وَجَلَّ. قَوْلَهُ: ﴿إِنِّي سَقِيمٌ﴾. وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا﴾. وَقَالَ: بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ، إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الْجَبَابِرَةِ، فَقِيلَ لَهُ: إِنَّ هَا هُنَا رَجُلًا مَعَهُ ٱمْرَأَةٌ مِنْ

[1] The idolaters invited Ibrâhim (Abraham) to join them in their celebration outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrâhim (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

So, he sent for Ibrâhim (Abraham) and asked him about Sârah saying, "Who is this lady?" Ibrâhim (Abraham) said, "She is my sister." Ibrâhim (Abraham) went to Sârah — and narrated rest of the *Hadîth*. — (See *Hadîth* No. 1043) *[4:578-O.B]*

أَحْسَنِ النَّاسِ، فَأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عَنْهَا، فَقَالَ: مَنْ هٰذِهِ؟ قَالَ: أُخْتِي، فَأَتَى سَارَةَ وَذَكَرَ بَاقِي الحَدِيث.

1414. Narrated Umm Sharîk رضى الله عنها Allâh's Messenger صلى الله عليه وسلم ordered that house lizards should be killed (the *Hadîth* goes on) and further said in this *Hadîth*, "It (i.e. house lizard) blew (the fire) on Ibrâhim (Abraham) عليه السلام."[1] *[4:579-O.B]*

١٤١٤ : وقَدْ تَقَدَّم حَديثُ أُمِّ شَرِيكٍ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِ الْوَزَغِ، وَقَدْ تَقَدَّم، وزادَ هُنا: (وكانَ يَنْفُخُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلامُ).

(The story of the building of the Ka'ba at Makka)

1415. Narrated Ibn 'Abbâs رضى الله عنهما [on the authority of the Prophet صلى الله عليه وسلم (see *Fath Al-Bâri,* Vol. 7, Page 210)]: The first lady to use a girdle was the mother of Ismâ'îl (Ishmael). She used a girdle so that she might hide her tracks from Sârah.[2] Ibrâhim (Abraham) brought her and her son Ismâ'îl (Ishmael), while she used to nurse him at her breast, to a place near the Ka'ba under a tree on the spot of *Zam-zam*, at the highest place in the mosque. During those days there was nobody in Makka nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ'îl's (Ishmael's) mother followed him saying, "O

١٤١٥ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: أَوَّلَ ما ٱتَّخَذَ النِّسَاءُ الْمِنْطَقَ مِنْ قِبَلِ أُمِّ إِسْمَاعِيلَ ٱتَّخَذَتْ مِنْطَقًا لَتُعَفِّيَ أَثَرَهَا عَلَى سَارَةَ، ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ وَبِٱبْنِهَا إِسْمَاعِيلَ وَهِيَ تُرْضِعُهُ، حَتَّى وَضَعَهُمَا عِنْدَ الْبَيْتِ، عِنْدَ دَوْحَةٍ فَوْقَ زَمْزَمَ فِي أَعْلَى المَسْجِدِ، وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ، وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَالِكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ، وَسِقَاءً فِيهِ مَاءٌ، ثُمَّ قَفَّى إِبْرَاهِيمُ مُنْطَلِقًا، فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ، فَقَالَتْ: يَا إِبْرَاهِيمُ، أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهٰذَا الْوَادِي، الَّذِي

[1] When Ibrâhim (Abraham) was thrown into the fire, it is said, all the animals tried to extinguish the fire except the house-lizard which blew it up.

[2] When Ibrâhim (Abraham) married Hâjar (Agar) and she conceived Ismâ'îl (Ishmael), Ibrâhim's (Abraham's) first wife Sârah became jealous of her and swore that she would cut three parts from her body. So Hâjar (Agar) tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sârah should pursue her. (Allâh knows better).

Ibrâhim (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allâh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Ibrâhim (Abraham) proceeded onwards, and on reaching the *Thanîya* where they could not see him, he faced the Ka'ba, and raising both hands, invoked Allâh saying the following supplication: "O Our Lord! I have made some of my offspring dwell in a valley with no cultivation, by Your Sacred House (Ka'ba at Makka) in order, O our Lord, that they may perform *Iqâmat-aṣ-Ṣalât*[1], so fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks." (V.14:37) Ismâ'îl's (Ishmael's) mother went on suckling Ismâ'îl (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Ismâ'îl (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of Aṣ-Ṣafa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Aṣ-Ṣafa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwa mountain where she stood and started

لَيْسَ فِيهِ إِنْسٌ وَلاَ شَيْءٌ؟ فَقَالَتْ لَهُ ذٰلِكَ مِرَارًا، وَجَعَلَ لاَ يَلْتَفِتُ إِلَيْهَا، فَقَالَتْ لَهُ: آللهُ الَّذِي أَمَرَكَ بِهٰذَا؟ قَالَ: نَعَمْ، قَالَتْ: إِذَنْ لاَ يُضَيِّعُنَا، ثُمَّ رَجَعَتْ، فَانْطَلَقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لاَ يَرَوْنَهُ، اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ، ثُمَّ دَعَا بِهٰؤُلاَءِ الْكَلِمَاتِ، وَرَفَعَ يَدَيْهِ فَقَالَ: ﴿رَبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ..﴾ حَتَّى بَلَغَ ﴿..يَشْكُرُونَ﴾. وَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ وَتَشْرَبُ مِنْ ذٰلِكَ الْمَاءِ، حَتَّى إِذَا نَفِدَ مَا فِي السِّقَاءِ عَطِشَتْ وَعَطِشَ ابْنُهَا، وَجَعَلَتْ تَنْظُرُ إِلَيْهِ يَتَلَوَّى، أَوْ قَالَ يَتَلَبَّطُ، فَانْطَلَقَتْ كَرَاهِيَةَ أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتِ الصَّفَا أَقْرَبَ جَبَلٍ فِي الأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ، ثُمَّ اسْتَقْبَلَتِ الْوَادِي تَنْظُرُ هَلْ تَرَى أَحَدًا فَلَمْ تَرَ أَحَدًا، فَهَبَطَتْ مِنَ الصَّفَا حَتَّى إِذَا بَلَغَتِ الْوَادِيَ رَفَعَتْ طَرَفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْيَ الإِنْسَانِ الْمَجْهُودِ حَتَّى جَاوَزَتِ الْوَادِيَ، ثُمَّ أَتَتِ الْمَرْوَةَ فَقَامَتْ عَلَيْهَا وَنَظَرَتْ هَلْ تَرَى أَحَدًا فَلَمْ تَرَ أَحَدًا، فَفَعَلَتْ ذٰلِكَ سَبْعَ مَرَّاتٍ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: (فَذٰلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا). فَلَمَّا أَشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتًا،

[1] *Iqâmat-as-Salât:* See the glossary.

looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Aṣ-Ṣafa and Al-Marwa) seven times. Ibn 'Abbâs said: The Prophet صلى الله عليه وسلم said, "This is the source of the tradition of *Sa'i* (*Sa'y*—the walking) of people between them (i.e. Aṣ-Ṣafa and Al-Marwa). When she reached Al-Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of *Zam-zam*, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet صلى الله عليه وسلم added, "May Allâh bestow mercy on Ismâ'îl's (Ishmael's) mother! Had she let the *Zam-zam* (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), *Zam-zam* would have been a stream flowing on the surface of the earth." The Prophet صلى الله عليه وسلم further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allâh never neglects His people.' The House (i.e. Ka'ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way

فَقَالَتْ صَهٍ - تُرِيدُ نَفْسَهَا - ثُمَّ تَسَمَّعَتْ، فَسَمِعَتْ أَيْضًا، فَقَالَتْ: قَدْ أَسْمَعْتَ إِنْ كانَ عِنْدَكَ غِوَاثٌ، فَإِذَا هِيَ بِالمَلَكِ عِنْدَ مَوْضِعِ زَمْزَمَ، فَبَحَثَ بِعَقِبِهِ، أَوْ قالَ: بِجَنَاحِهِ، حَتَّى ظَهَرَ المَاءُ، فَجَعَلَتْ تُحَوِّضُهُ وَتَقُولُ بِيَدِهَا هٰكَذَا، وَجَعَلَتْ تَغْرِفُ مِنَ المَاءِ في سِقَائِهَا وَهُوَ يَفُورُ بَعْدَ مَا تَغْرِفُ. قالَ ابْنُ عَبَّاسٍ: قالَ النَّبِيُّ ﷺ: (يَرْحَمُ اللهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكَتْ زَمْزَمَ - أَوْ قالَ: لَوْ لَمْ تَغْرِفْ مِنَ المَاءِ - لَكانَتْ زَمْزَمُ عَيْنًا مَعِينًا). قالَ: فَشَرِبَتْ وَأَرْضَعَتْ وَلَدَهَا، فَقَالَ لَهَا المَلَكُ: لاَ تَخَافُوا الضَّيْعَةَ، فَإِنَّ هَا هُنَا بَيْتَ اللهِ، يَبْنِي هٰذَا الغُلاَمُ وَأَبُوهُ، وَإِنَّ اللهَ لاَ يُضِيعُ أَهْلَهُ. وَكانَ البَيْتُ مُرْتَفِعًا مِنَ الأَرْضِ كالرَّابِيَةِ، تَأْتِيهِ السُّيُولُ، فَتَأْخُذ عَنْ يَمِينِهِ وَشِمَالِهِ، فَكانَتْ كَذٰلِكَ حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمَ، أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمَ، مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءٍ، فَنَزَلُوا فِي أَسْفَلِ مَكَّةَ، فَرَأَوْا طَائِرًا عَائِفًا، فَقَالُوا: إِنَّ هٰذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ، لَعَهْدُنَا بِهٰذَا الوَادِي وَمَا فِيهِ مَاءٌ، فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَّيْنِ فَإِذَا هُمْ بِالمَاءِ، فَرَجَعُوا فَأَخْبَرُوهُمْ بِالمَاءِ فَأَقْبَلُوا، قالَ وَأُمُّ إِسْمَاعِيلَ عِنْدَ المَاءِ، فَقَالُوا: أَتَأْذَنِينَ لَنَا أَنْ نَنْزِلَ عِنْدَكِ؟

of Kada'. They landed in the lower part of Makka where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet صلى الله عليه وسلم added, "Ismâ'îl's (Ishmael's) mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet صلى الله عليه وسلم further said, "Ismâ'îl's (Ishmael's) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismâ'îl (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismâ'îl's (Ishmael's) mother had died, Ibrâhim (Abraham) came after Ismâ'îl's (Ishmael's) marriage in order to see his family that he had left before, but he did not find Ismâ'îl (Ishmael) there. When he asked Ismâ'îl's (Ishmael's) wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of

فَقَالَتْ: نَعَمْ، وَلَكِنْ لاَ حَقَّ لَكُمْ فِي الْمَاءِ، قَالُوا: نَعَمْ. قَالَ ٱبْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: (فَأَلْفَى ذٰلِكَ أُمَّ إِسْمَاعِيلَ وَهِيَ تُحِبُّ الأُنْسَ). فَنَزَلُوا وَأَرْسَلُوا إِلَى أَهْلِيهِمْ فَنَزَلُوا مَعَهُمْ، حَتَّى إِذَا كَانَ بِهَا أَهْلُ أَبْيَاتٍ مِنْهُمْ، وَشَبَّ الْغُلاَمُ وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ، وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ، فَلَمَّا أَدْرَكَ الْحُلُمَ زَوَّجُوهُ ٱمْرَأَةً مِنْهُمْ، وَمَاتَتْ أُمُّ إِسْمَاعِيلَ، فَجَاءَ إِبْرَاهِيمُ بَعْدَ مَا تَزَوَّجَ إِسْمَاعِيلُ يُطَالِعُ تَرِكَتَهُ، فَلَمْ يَجِدْ إِسْمَاعِيلَ، فَسَأَلَ ٱمْرَأَتَهُ عَنْهُ فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا، ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِشَرٍّ، نَحْنُ فِي ضِيقٍ وَشِدَّةٍ، فَشَكَتْ إِلَيْهِ، قَالَ: فَإِذَا جَاءَ زَوْجُكِ فَاقْرَئِي عَلَيْهِ السَّلاَمَ، وَقُولِي لَهُ يُغَيِّرْ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ كَأَنَّهُ آنَسَ شَيْئًا، فَقَالَ: هَلْ جَاءَكُمْ مِن أَحَدٍ؟ قَالَتْ: نَعَمْ، جَاءَنَا شَيْخٌ كَذَا وَكَذَا، فَسَأَلَنَا عَنْكَ فَأَخْبَرْتُهُ، وَسَأَلَنِي كَيْفَ عَيْشُنَا، فَأَخْبَرْتُهُ أَنَّا فِي جَهْدٍ وَشِدَّةٍ، قَالَ: فَهَلْ أَوْصَاكِ بِشَيْءٍ؟ قَالَتْ: نَعَمْ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلاَمَ، وَيَقُولُ: غَيِّرْ عَتَبَةَ بَابِكَ، قَالَ: ذَاكَ أَبِي، وَقَدْ أَمَرَنِي أَنْ أُفَارِقَكِ، ٱلْحَقِي بِأَهْلِكِ، فَطَلَّقَهَا، وَتَزَوَّجَ مِنْهُمْ أُخْرَى، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ ٱللهُ،

the gate (of his house).' When Ismâ'îl (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ismâ'îl (Ishmael) said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ismâ'îl (Ishmael) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismâ'îl (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrâhim (Abraham) stayed away from them for a period as long as Allâh wished and called on them again but did not find Ismâ'îl (Ishmael). So he came to Ismâ'îl's (Ishmael's) wife and asked her about Ismâ'îl (Ishmael). She said, 'He has gone in search of our livelihood.' Ibrâhim (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allâh تعالى. Ibrâhim (Abraham) said, 'What kind of food do you eat?' She said. 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allâh! Bless their meat and water.'" The Prophet صلى الله عليه وسلم added, "At that time they did not have grain, and if they had grain, he would have also invoked Allâh to bless it." The Prophet صلى الله عليه وسلم added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makka." The Prophet صلى الله عليه وسلم added, "Then

ثُمَّ أَتَاهُمْ بَعْدُ فَلَمْ يَجِدْهُ، فَدَخَلَ عَلَى امْرَأَتِهِ فَسَأَلَهَا عَنْهُ، فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا، قَالَ: كَيْفَ أَنْتُمْ؟ وَسَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِخَيْرٍ وَسَعَةٍ، وَأَثْنَتْ عَلَى اللهِ. فَقَالَ: مَا طَعَامُكُمْ؟ قَالَتِ: اللَّحْمُ. قَالَ فَمَا شَرَابُكُمْ؟ قَالَتِ: المَاءُ. قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي اللَّحْمِ وَالمَاءِ. قَالَ النَّبِيُّ ﷺ: (وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ، وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ). قَالَ: فَهُمَا لاَ يَخْلُو عَلَيْهِمَا أَحَدٌ بِغَيْرِ مَكَّةَ إِلاَّ لَمْ يُوَافِقَاهُ. قَالَ: فَإِذَا جَاءَ زَوْجُكِ فَاقْرَئِي عَلَيْهِ السَّلاَمَ، وَمُرِيهِ يُثْبِتُ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ قَالَ: هَلْ أَتَاكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَأَثْنَتْ عَلَيْهِ، فَسَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَّا بِخَيْرٍ، قَالَ: فَأَوْصَاكِ بِشَيْءٍ، قَالَتْ: نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلاَمَ، وَيَأْمُرُكَ أَنْ تُثْبِتَ عَتَبَةَ بَابِكَ، قَالَ: ذَاكِ أَبِي وَأَنْتِ الْعَتَبَةُ، أَمَرَنِي أَنْ أُمْسِكَكِ، ثُمَّ لَبِثَ عَنْهُمْ مَا شَاءَ اللهُ، ثُمَّ جَاءَ بَعْدَ ذَلِكَ، وَإِسْمَاعِيلُ يَبْرِي نَبْلًا لَهُ تَحْتَ دَوْحَةٍ قَرِيبًا مِنْ زَمْزَمَ، فَلَمَّا رَآهُ قَامَ إِلَيْهِ، فَصَنَعَا كَمَا يَصْنَعُ الْوَالِدُ بِالْوَلَدِ وَالْوَلَدُ بِالْوَالِدِ، ثُمَّ قَالَ: يَا إِسْمَاعِيلُ، إِنَّ اللهَ

Ibrâhim (Abraham) said to Ismâ'îl's (Ishmael's) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismâ'îl (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismâ'îl (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismâ'îl (Ishmael) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrâhim (Abraham) stayed away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismâ'îl (Ishmael) under a tree near *Zam-zam,* sharpening his arrows. When he saw Ibrâhim (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhim (Abraham) said, 'O Ismâ'îl (Ishmael)! Allâh has given me an order.' Ismâ'îl (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrâhim (Abraham) asked, 'Will you help me?' Ismâ'îl (Ishmael) said, 'I will help you.' Ibrâhim (Abraham) said, 'Allâh has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it.' " The Prophet صلى الله عليه وسلم added, "Then they raised the foundations of the House (i.e. the Ka'ba). Ismâ'îl (Ishmael) brought the stones and Ibrâhim (Abraham) was building, and when the walls became

أَمَرَنِي بِأَمْرٍ، قالَ: فَٱصْنَعْ مَا أَمَرَكَ رَبُّكَ، قالَ: وَتُعِينُنِي؟ قالَ: وَأُعِينُكَ، قالَ: فَإِنَّ ٱللهَ أَمَرَنِي أَنْ أَبْنِيَ هَا هُنَا بَيْتًا، وَأَشَارَ إِلَى أَكَمَةٍ مُرْتَفِعَةٍ عَلَى مَا حَوْلَهَا، قالَ: فَعِنْدَ ذٰلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِٱلْحِجَارَةِ وَإِبْرَاهِيمُ يَبْنِي، حَتَّى إِذَا ٱرْتَفَعَ الْبِنَاءُ، جَاءَ بِهٰذَا الْحَجَرِ فَوَضَعَهُ لَهُ فَقَامَ عَلَيْهِ، وَهُوَ يَبْنِي وَإِسْمَاعِيلُ يُنَاوِلُهُ ٱلْحِجَارَةَ، وَهُمَا يَقُولاَنِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾.

high, Ismâ'îl (Ishmael) brought this stone[1] and put it for Ibrâhim (Abraham) who stood over it and carried on building, while Ismâ'îl (Ishmael) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, verily, You are the All-Hearer, the All-Knower.' " (V.2:127) The Prophet صلى الله عليه وسلم added, "Then both of them went on building and going round the Ka'ba saying: 'O our Lord! Accept (this service) from us, verily, You are the All-Hearer, the All-Knower.' " (V.2:127). *[4:583-O.B]*

1416. Narrated Abû Dhar رضي الله عنه : I said, "O Allâh's Messenger! Which mosque was first built on the surface of the earth?" He said, "Al-Masjid-ul-Ḥarâm (at Makka)." I said, "Which was built next?" He replied, "Al-Masjid-ul-Aqṣa (at Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the *Ṣalât* (prayer) time becomes due, perform the *Ṣalât* (prayer) there, for the best thing is to do so [i.e. to offer the *Ṣalât* (prayers) in time]." *[4:585-O.B]*

١٤١٦ : عَنْ أَبِي ذَرٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ ٱللهِ، أَيُّ مَسْجِدٍ وُضِعَ فِي الأَرْضِ أَوَّلُ؟ قَالَ: (المَسْجِدُ الحَرَامُ). قَالَ: قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: (المَسْجِدُ الأَقْصَى). قُلْتُ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: أَرْبَعُونَ سَنَةً، ثُمَّ أَيْنَمَا أَدْرَكَتْكَ الصَّلاةُ بَعْدُ فَصَلِّهْ، فَإِنَّ الْفَضْلَ فِيهِ).

1417. Narrated Abû Ḥumaid As-Sâ'idî رضي الله عنه : The people asked, "O Allâh's Messenger! How shall we (ask Allâh to) send *Aṣ-Ṣalât* on you?" Allâh's Messenger صلى الله عليه وسلم replied, "Say: *'Allâhumma ṣalli 'ala Muḥammadin wa azwâjihi wa dhurriyatihi kamâ ṣallaita 'ala Aali-Ibrâhima wa bârik 'ala Muḥammadin wa azwâjihi wa dhurriyatihi kamâ bârakta 'ala Aali-Ibrâhima, innaka Ḥamîdun*

١٤١٧ : عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ ٱللهُ عَنْهُ، أَنَّهُمْ قَالُوا: يَا رَسُولَ ٱللهِ كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ رَسُولُ ٱللهِ ﷺ: (قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ

[1] This very stone is still preserved in the Sacred Mosque in Makka and is situated between the Ka'ba and *Zam-zam*, and one can see the foot-marks of Ibrâhim (Abraham) over it.

Majîd.' [O Allâh! Send Your *Ṣalât* (Graces, Honours and Mercy) on Muḥammad and on his wives and on his offspring, as You sent Your *Ṣalât* (Graces, Honours and Mercy) on Ibrâhim's (Abraham's) family and send Your Blessings on Muḥammad and on his wives and on his offspring as You sent Your Blessings on Ibrâhim's (Abraham's) family, for You are the Most Praiseworthy, the Most Glorious]." *[4:588-O.B]*

إِنَّكَ حَمِيدٌ مَجِيدٌ).

1418. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم used to seek refuge with Allâh for Al-Ḥasan and Al-Ḥusain and say: "Your forefather [i.e. Ibrâhim (Abraham)] used to seek refuge with Allâh for Ismâ'îl (Ishmael) and Isḥâque (Isaac) by reciting the following: 'O Allâh! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.' " *[4:590-O.B]*

١٤١٨ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قالَ: كانَ النَّبِيُّ ﷺ يُعَوِّذُ الحَسَنَ وَالحُسَيْنَ، وَيَقُولُ: (إِنَّ أَبَاكُمَا كانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحٰقَ: أَعُوذُ بِكَلِمَاتِ ٱللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ).

CHAPTER 4. Allâh's Statement:- "And tell them about the guests (the angels) of Ibrâhim (Abraham)." (V.15:51) And also Allâh's Statement:- "When Ibrâhim (Abraham) said: My Lord! Show me how You give life to the dead." (V.2:260)

٤ - باب: قوله: ﴿وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ﴾

1419. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "We are more liable to be in doubt than Ibrâhim (Abraham) when he said, 'My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe?' He [Ibrâhim (Abraham)] said: 'Yes, (I believe) but to be stronger in Faith.' (V.2:260). And may Allâh send His Mercy on Louṭ (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long

١٤١٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ.

أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (نَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قالَ: **﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي المَوْتَى قالَ أَوَ لَمْ تُؤْمِنْ قالَ بَلَى وَلٰكِنْ لِيَطْمَئِنَّ قَلْبِي﴾**. وَيَرْحَمُ ٱللهُ لُوطًا، لَقَدْ كانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ،

time as Yûsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared)."[1] *[4:591-O.B]*

CHAPTER 5. The Statement of Allâh تعالى :- "And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). He was true to what he promised." (V.19:54)

1420. Narrated Salama bin Al-Akwa' رضي الله عنه : The Prophet صلى الله عليه وسلم passed by some persons of the tribe of Aslam practising archery (i.e. the throwing of arrows), Allâh's Messenger صلى الله عليه وسلم said, "O offspring of Ismâ'îl (Ishmael)! Practise archery (i.e. arrow-throwing) as your father was a great archer (i.e. arrow-thrower). I am with (on the side of) the son of so-and-so." Hearing that, one of the two teams stopped throwing. Allâh's Messenger صلى الله عليه وسلم asked them, "Why are you not throwing?" They replied, "O Allâh's Messenger! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all." *[4:592-O.B]*

CHAPTER 6. The Statement of Allâh تعالى: "And to Thamûd (people, We sent) their brother Ṣâleḥ (Salih)..." (V.11: 61)

1421. Narrated Ibn 'Umar رضي الله عنهما : When Allâh's Messenger صلى الله عليه وسلم landed at Al-Ḥijr during the *Ghazwa* of Tabûk, he ordered his companions not to drink water from its well or reserve water from it. They said, "We have

وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ، لأَجَبْتُ ٱلدَّاعِيَ).

٥ - باب: قَوْلِ الله تعالى: ﴿وَاذْكُرْ فِي الْكِتَابِ إِسماعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ﴾

١٤٢٠ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ ٱللهُ عَنْهُ قالَ: مَرَّ النَّبِيُّ عَلَى نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (ٱرْمُوا بَنِي إِسْماعِيلَ، فَإِنَّ أَبَاكُمْ كانَ رَامِيًا، وَأَنَا مَعَ بَنِي فُلاَنٍ). قالَ: فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (ما لَكُمْ لاَ تَرْمُونَ؟) فَقَالُوا: يَا رَسُولَ ٱللهِ نَرْمِي وَأَنْتَ مَعَهُمْ؟ قالَ: (ٱرْمُوا وَأَنَا مَعَكُمْ كُلِّكُمْ).

٦ - باب: قوله تعالى: ﴿وإِلَى ثَمُودَ أَخَاهُمْ صَالِحاً﴾

١٤٢١ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ، لَمَّا نَزَلَ ٱلْحِجْرَ فِي غَزْوَةِ تَبُوكَ، أَمَرَهُمْ أَنْ لاَ يَشْرَبُوا مِنْ بِئْرِهَا، وَلاَ يَسْتَقُوا مِنْهَا،

[1] The Prophet صلى الله عليه وسلم describes Yûsuf (Joseph) عليه السلام as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. What the Prophet صلى الله عليه وسلم makes such a supposition, is that, he only wants to emphasise the fact that is that, Yûsuf (Joseph) عليه السلام was a patient man, but surely, he does not mean that he is less patient than Yûsuf (Joseph) عليه السلام .

already kneaded the dough with its water, and also filled our bags with its water." On that, the Prophet صلى الله عليه وسلم ordered them to throw away the dough and pour out the water. *[4:561-O.B]*

فَقَالُوا: قَدْ عَجَنَّا مِنْهَا وَٱسْتَقَيْنَا، فَأَمَرَهُمْ أَنْ يَطْرَحُوا ذٰلِكَ الْعَجِينَ، وَيُهَرِيقُوا ذٰلِكَ المَاءَ.

CHAPTER 7. "Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons... " (V.2:133)

٧ - باب: ﴿أَمْ كُنْتُم شُهَدَاءَ إِذْ حَضَرَ يَعقُوبَ المَوْتُ إِذْ قَالَ لِبَنِيهِ﴾ الآية

1422. Narrated (Ibn 'Umar) رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "The honourable is the son of the honourable, the son of the honourable, the son of the honourable i.e. Yûsuf (Joseph), the son of Ya'qûb (Jacob), the son of Ishâque (Isaac), the son of Ibrâhim (Abraham) عليهم السلام." *[4:596-O.B]*

١٤٢٢ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: (الْكَرِيمُ، ابْنُ الكَرِيمِ ابْنِ الْكَرِيمِ، ابْنِ الْكَرِيمِ، يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحٰقَ بْنِ إِبْرَاهِيمَ عَلَيْهِمُ السَّلاَمُ).

CHAPTER 8. {The story of *Al-Khiḍr* with Mûsa (Moses) عليه السلام}.

٨ - باب:{حَدِيثُ الخضر مَعَ مُوسىٰ}

1423. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "*Al-Khiḍr* was named so because he sat over a barren white land, it turned green with plantation after (his) sitting over it." *[4:614-O.B]*

١٤٢٣ : عَنْ أَبي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا سُمِّيَ الخَضِرَ أَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ، فَإِذَا هِيَ تَهْتَزُّ مِنْ خَلْفِهِ خَضْرَاءَ).

CHAPTER 9.

٩ - «باب»

1424. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: We were with Allâh's Messenger صلى الله عليه وسلم picking *Al-Kabâth* (the fruits of the *'Arâk* trees), and Allâh's Messenger صلى الله عليه وسلم said, "Pick the black ones, for they are the best." The companions asked, "Were you a shepherd?" He replied, "There was none amongst the Prophets but was a shepherd." *[4:618-O.B]*

١٤٢٤ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قالَ: كُنَّا مَعَ رَسُولِ ٱللهِ- ﷺ- نَجْنِي الْكَبَاثَ، وَإِنَّ رَسُولَ ٱللهِ ﷺ قالَ: (عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ، فَإِنَّهُ أَطْيَبُهُ). قَالُوا: أَكُنْتَ تَرْعَى الْغَنَمَ؟ قالَ: (وَهَلْ مِنْ نَبِيٍّ إِلاَّ وَقَدْ رَعَاهَا؟).

CHAPTER 10. The Statement of Allâh تعالى :- "And Allâh has set forth an example for those who believe, the wife of Fir'aun (Pharaoh) ...... (up

١٠ - باب: قول الله تعالى: ﴿وَضَرَبَ الله مَثَلاً لِلَّذِينَ آمَنُوا

to)...... and she was one of the *Qânitîn* (obedient to Allâh)". (V.66:11, 12)

امْرَأَةَ فِرْعَوْنَ . . . . وَكَانَتْ مِنَ الْقَانِتِينَ﴾

1425. Narrated Abû Mûsa رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Āsîya, Fir'aun's (Pharaoh's) wife; and Maryam (Mary), the daughter of 'Imrân. And no doubt, the superiority of 'Āisha to other women is like the superiority of *Tharîd* (i.e. a meat and bread dish) to other meals." *[4:623-O.B]*

١٤٢٥ : عَنْ أَبِي مُوسى رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (كَمُلَ مِنَ الرِّجالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّساءِ: إِلاَّ آسِيَةُ ٱمْرَأَةُ فِرْعَوْن، وَمَرْيَمُ بِنْتُ عِمْرانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّساءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعامِ).

CHAPTER 11. The Statement of Allâh تعالى : "And verily, Yûnus (Jonah) was one of the Messengers.... (up to).... and he had done an act worthy of blame." (V.37: 139-142)

١١ - باب: قَوْلِ الله تَعالَى: ﴿وإِنَّ يُونُسَ لَمِنَ المُـرْسَلِينَ. . . . وهُــو مُلِيمٌ﴾

1426. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "No slave (of Allâh) should say that I am better than Yûnus bin Matta." So the Prophet صلى الله عليه وسلم mentioned his father's name with his name. *[4:625-O.B]*

١٤٢٦ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى). وَنَسَبَهُ إِلَى أَبِيهِ.

CHAPTER 12. The Statement of Allâh تعالى :- "And to Dâ'ûd (David) We gave the Zabûr (Psalms)." (V.4:163)

١٢ - باب: قَوْلِ الله تَعالَى: ﴿وَآتَيْنَا دَاوُدَ زَبُوراً﴾

1427. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The reciting of the *Zabûr* (i.e. Psalms) was made easy for Dâ'ûd (David) عليه السلام. He used to order that his riding animals be saddled, and would finish reciting the *Zabûr* before they were saddled. And he would never eat except from the earnings of his manual work." *[4:628-O.B]*

١٤٢٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (خُفِّفَ عَلَى دَاوُدَ عَلَيْهِ السَّلَامُ الْقُرْآنُ، فَكانَ يَأْمُرُ بِدَوابِّهِ فَتُسْرَجُ، فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرَجَ دَوابُّهُ، وَلَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدِهِ).

CHAPTER 13. The Statement of Allâh تعالى : "And to Dâ'ûd (David) We gave Sulaimân (Solomon) (for a son).

١٣ - باب: قَــوْلِ الله تَعــالَــى: ﴿ووَهَبْنـا لِدَاوُدَ سُلَيمـانَ نِعْمَ

How excellent (a) slave! Verily he was ever oft-returning in repentance (to Us)". (V.38:30)

1428. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "My example and the example of the people is like that of a man who lit a fire, moths and other insects started falling into it." He also said, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So they both carried the case before (the Prophet) Dâ'ûd (David) who judged that the living child be given to the elder lady. So both of them went to Sulaimân (Solomon), the son of Dâ'ûd (David) عليهما السلام and informed him (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allâh be Merciful to you! Don't do that, for it is her (i.e. the other lady's) child.' So he gave the child to the younger lady." *[4:637(A,B)-O.B]*

CHAPTER 14. The Statement of Allâh تعالى : "And (remember) when the angels said: 'O Maryam (Mary)! Verily, Allâh has chosen you ..... (upto) .... as to which of them should be charged with the care of Maryam (Mary)." (V.3:42-44)

1429. Narrated 'Alî رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Maryam (Mary), the daughter of 'Imrân, was the best among the women (of the world of her time) and Khadîja is the best amongst the women. (of this nation)." *[4:642-O.B]*

1430. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم

الْعَبْدُ إِنَّهُ أَوَّابٌ﴾

١٤٢٨ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ ٱللهِ ﷺ يَقُولُ: (مَثَلِي وَمَثَلُ النَّاسِ، كَمَثَلِ رَجُلٍ ٱسْتَوْقَدَ نَارًا، فَجَعَلَ الْفَرَاشُ وَهٰذِهِ ٱلدَّوَابُّ تَقَعُ فِي النَّارِ). وَقَالَ: (كانَتِ ٱمْرَأَتَانِ مَعَهُمَا ٱبْنَاهُمَا، جَاءَ ٱلذِّئْبُ فَذَهَبَ بِٱبْنِ إِحْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا: إِنَّمَا ذَهَبَ بِٱبْنِكِ، وَقَالَتِ الأُخْرَى: إِنَّمَا ذَهَبَ بِٱبْنِكِ، فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرَتَاهُ، فَقَالَ: ٱئْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا، فَقَالَتِ الصُّغْرَى: لاَ تَفْعَلْ يَرْحَمُكَ ٱللهُ، هُوَ ٱبْنُهَا، فَقَضَى بِهِ لِلصُّغْرَى).

١٤ ـ باب: قوله تعالى: ﴿وَإِذْ قَالَتِ الْمَلاَئِكَةُ يَا مَرْيَمُ إِنَّ اللهَ اصْطَفَاكِ... أَيُّهُمْ يَكْفُلُ مَرْيَمَ﴾

١٤٢٩ : عَنْ عَلِيٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (خَيْرُ نِسَائِهَا مَرْيَمُ ٱبْنَةُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ).

١٤٣٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ

saying, "Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands' properties." *[4:643(B)-O.B]*

قالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ، أَحْنَاهُ عَلَى طِفْلٍ، وَأَرْعَاهُ عَلَى زَوْجٍ في ذَاتِ يَدِهِ).

CHAPTER 15. The Statement of Allâh تعالى :- "O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion....(upto) .... (And Allâh is All-Sufficient) as a Disposer of affairs." (V.4:171)

١٥ - باب: قوله تعالى: ﴿يا أهل الكتاب لا تغلو في دينكم . . . وكيلاً﴾

1431. Narrated 'Ubâda رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If anyone testifies that *'Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muḥammad is His slave and His Messenger, and that 'Iesa (Jesus) is Allâh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Maryam (Mary) and a Spirit created by Him, and that Paradise, is the truth, and Hell is the truth', Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." *[4:644-O.B]*

١٤٣١ : عَنْ عُبَادَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ ٱللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ ٱللهِ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ ٱللهُ الجَنَّةَ عَلَى مَا كانَ مِنَ الْعَمَلِ).

CHAPTER 16. The Statement of Allâh تعالى :- "And mention in the Book (the Qur'ân, O Muḥammad صلى الله عليه وسلم , the story of) Maryam (Mary), when she withdrew in seclusion from her family ....." (V.19: 16)

١٦ - باب: قَوْلِ الله تَعَالَى: ﴿وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا. . .﴾ الآية

1432. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "None spoke in cradle but three: (The first was) 'Iesa (Jesus), (the second child was): There was a man from Banî Israel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?' (He went on praying and did not answer

١٤٣٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ:

عَنِ النَّبِيِّ ﷺ قالَ: (لَمْ يَتَكَلَّمْ في المَهْدِ إِلاَّ ثَلاثَةٌ: عِيسَى، وكانَ في بَنِي إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ جُرَيْجٌ، كانَ يُصَلِّي، جَاءَتْهُ أُمُّهُ فَدَعَتْهُ، فَقَالَ: أُجِيبُهَا

her.) His mother said, ‘O Allâh! Do not let him die till he sees the faces of prostitutes.’ So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercouse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, ‘O child! Who is your father?’ The child replied, ‘The shepherd.’ (After hearing this) the people said, ‘We shall rebuild your hermitage of gold,’ but he said, ‘No, of nothing but mud.’ (The third was the hero of the following story): A lady from Banî Isrâel was nursing her child at her breast when a handsome rider passed by her. She said, ‘O Allâh! Make my child like him.’ On that the child left her breast, and facing the rider said, ‘O Allâh! Do not make me like him.’ The child then started sucking her breast again”. Abû Huraira further said, “As if I were now looking at the Prophet صلى الله عليه وسلم sucking his finger (in way of demonstration).” (The Prophet صلى الله عليه وسلم continued) “After a while they (some people) passed by, with a lady-slave and she (i.e. the child’s mother) said, ‘O Allâh! Do not make my child like this (slave-girl)! On that the child left her breast and said, ‘O Allâh! Make me like her.’ When she asked why, the child replied, ‘The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.’ ”
[4:645-O.B]

أَوْ أُصَلِّي، فَقَالَتِ: اللَّهُمَّ لاَ تُمِتْهُ حَتَّى تُرِيَهُ وُجُوهَ الْمُومِسَاتِ، وَكَانَ جُرَيْجٌ فِي صَوْمَعَتِهِ، فَتَعَرَّضَتْ لَهُ امْرَأَةٌ وَكَلَّمَتْهُ فَأَبَى، فَأَتَتْ رَاعِيًا فَأَمْكَنَتْهُ مِنْ نَفْسِهَا، فَوَلَدَتْ غُلاَمًا، فَقَالَتْ: مِنْ جُرَيْجٍ، فَأَتَوْهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلامَ، فَقَالَ: مَنْ أَبُوكَ يَا غُلاَمُ؟ قَالَ: الرَّاعِي، قَالُوا: نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ؟ قَالَ: لاَ، إِلاَّ مِنْ طِينٍ. وَكَانَتِ امْرَأَةٌ تُرْضِعُ ابْنًا لَهَا مِنْ بَنِي إِسْرَائِيلَ، فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةٍ، فَقَالَتِ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ، فَتَرَكَ ثَدْيَهَا وَأَقْبَلَ عَلَى الرَّاكِبِ، فَقَالَ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِهَا يَمَصُّهُ) قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَمَصُّ إِصْبَعَهُ (ثُمَّ مُرَّ بِأَمَةٍ، فَقَالَتِ: اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَ هٰذِهِ، فَتَرَكَ ثَدْيَهَا، فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَقَالَتْ: لِمَ ذَاكَ؟ فَقَالَ: الرَّاكِبُ جَبَّارٌ مِنَ الْجَبَابِرَةِ، وَهٰذِهِ الأَمَةُ يَقُولُونَ: سَرَقْتِ، زَنَيْتِ، وَلَمْ تَفْعَلْ).

1433. Narrated Ibn 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "I saw Mûsa (Moses), 'Iesa (Jesus) and Ibrâhim (Abraham) (on the night of my Ascension to the heavens). 'Iesa (Jesus) was of red complexion, curly hair and a broad chest. Mûsa (Moses) was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zuṭṭ." *[4:648-O.B]*

١٤٣٣ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا قالَ: قالَ النَّبِيُّ ﷺ: (رَأَيْتُ عِيسٰى ومُوسى وَإِبْرَاهِيمَ، فَأَمَّا عِيسٰى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسٰى فَآدَمُ جَسِيمٌ سَبْطٌ، كَأَنَّهُ مِنْ رِجالِ الزُّطِّ).

1434. Narrated (Ibn 'Umar) رضى الله عنهما: The Prophet صلى الله عليه وسلم mentioned *Masîḥ Ad-Dajjâl* in front of the people saying, Allâh is not one-eyed while *Masîḥ Ad-Dajjâl* is blind in the right eye and his eye looks like a buldging out grape. While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour the best, one can see amongst brown colour and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked, 'Who is this?' They replied, 'This is 'Iesa (Jesus), son of Maryam (Mary).' Behind him I saw a man who had short and curly hair and was blind in the right eye, resembling Ibn Qaṭan in appearance. He was placing his hands on the shoulders of a person while performing *Ṭawâf* around the Ka'ba. I asked 'Who is this?' He replied, '*Masîḥ Ad-Dajjâl.*' " *[4:649-O.B]*

١٤٣٤ : وَعَنْهُ رَضِيَ ٱللَّهُ عَنْهُ قالَ: أَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ في المَنَامِ، فَإِذَا رَجُلٌ آدَمُ، كَأَحْسَنِ ما يُرَى مِنْ أُدْمِ الرِّجالِ تَضْرِبُ لِمَّته بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعَرِ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالُوا: هٰذَا المَسِيحُ ٱبْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ رَجُلًا وَرَاءَهُ جَعْدًا قَطِطًا، أَعْوَرَ الْعَيْنِ الْيُمْنٰى، كَأَشْبَهِ مَنْ رَأَيْتُ بِٱبْنِ قَطَنٍ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلٍ يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هٰذَا؟ قالُوا: المَسِيحُ ٱلدَّجَّالُ).

1435. Narrated (Ibn 'Umar) رضى الله عنهما: No, By Allâh, the Prophet صلى الله عليه وسلم did not tell that 'Iesâ (Jesus) was of red complexion but said, "While I was sleeping (in my dream) I saw myself circumambulating the Ka'ba, suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head.

١٤٣٥: وَعَنْهُ رَضِيَ ٱللَّهُ عَنْهُ في رواية أخرى قالَ: لاَ وَٱللَّهِ، مَا قالَ النَّبِيُّ ﷺ لِعِيسٰى أَحْمَرُ، وَلٰكِنْ قالَ: (بَيْنَما أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ، سَبْطُ الشَّعَرِ، يُهَادَى بَيْنَ رَجُلَيْنِ، يَنْطُفُ رَأْسُهُ

I asked, 'Who is this?' The people said, 'He is the son of Maryam (Mary).' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a buldging out grape. I asked, 'Who is this?' They replied, 'He is *Ad-Dajjâl*.' The one who resembled to him among the people, was Ibn Qaṭan." *[4:650-O.B]*

مَاءً، أَوْ يُهَرَاقُ رَأْسُهُ مَاءً، فَقُلْتُ: مَنْ هٰذَا؟ قالُوا: ٱبْنُ مَرْيَمَ، فَذَهَبْتُ أَلْتَفِتُ، فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ عَيْنِهِ الْيُمْنٰى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ، قُلْتُ: مَنْ هٰذَا: قالُوا: هٰذَا ٱلدَّجَّالُ، وَأَقْرَبُ النَّاسِ بِهِ شَبَهًا ٱبْنُ قَطَنٍ).

1436. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e. 'Iesa (Jesus)]." *[4:651-O.B]*

١٤٣٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، قالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (أَنَا أَوْلَى النَّاسِ بِٱبْنِ مَرْيَمَ، وَالأَنْبِيَاءُ أَوْلَادُ عَلَّاتٍ، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ).

1437. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Iesa (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one. (i.e. Islâmic Monotheism)." *[4:652-O.B]*

١٤٣٧: وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (أَنَا أَوْلَى النَّاسِ بِعِيسٰى بْنِ مَرْيَمَ فِي ٱلدُّنْيَا وَالآخِرَةِ، وَالأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ).

1438. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Iesa (Jesus), the son of Maryam (Mary), seeing a man stealing, asked him, 'Did you steal?'. He said, 'No, by Allâh, except Whom there is no other *Ilâh* (God) - *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).' 'Iesa (Jesus) said, 'I believe in Allâh and deny (or suspect) my eyes.' " *[4:653-O.B]*

١٤٣٨ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (رَأَى عِيسٰى بْنُ مَرْيَمَ رَجُلًا يَسْرِقُ، فَقالَ لَهُ: أَسَرَقْتَ؟ قالَ: كَلَّا وَٱللهِ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، فَقالَ عِيسٰى: آمَنْتُ بِٱللهِ، وَكَذَّبْتُ عَيْنِي).

1439. Narrated 'Umar رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Do not exaggerate in praising me as the Christians praised the son of

١٤٣٩ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لاَ تُطْرُونِي، كَمَا أَطْرَتِ النَّصَارَى ٱبْنَ مَرْيَمَ، فَإِنَّمَا

Maryam (Mary),[1] for I am only a slave. So, call me the slave of Allâh and His Messenger." *[4:654-O.B]*

CHAPTER 17. The advent (descent) of 'Iesa (Jesus), son of Maryam (Mary) عليهما السلام .

1440. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said "How will you be when the son of Maryam (Mary) [i.e. 'Iesa (Jesus) عليه السلام] descends amongst you, and he will judge people (by the law of the Qur'ân and not by the law of the Gospel). (See *Fath Al-Bâri,* Pages 304 and 305, Vol. 7). *[4:658-O.B]*

CHAPTER 18. What has been said about Banî Israêl.

1441. Narrated Hudhaifa رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "When *Ad-Dajjâl* appears, he will have fire and water along with him. What the people will consider as fire, will be cold water, and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold sweet water." *[4:659-O.B]*

1442. Narrated (Hudhaifa) رضى الله عنه : I also heard Allâh's Messenger صلى الله عليه وسلم saying, "Once there was a man on his death-bed, who, losing every hope of surviving said to his family: 'When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones have burnt, take and crush them into powder and wait for a windy day

أَنَا عَبْدُهُ، فَقُولُوا: عَبْدُ ٱللهِ وَرَسُولُهُ).

١٧ - باب: نُزُول عِيسىٰ ابن مَرْيَم عَلَيهمَا السَّلَامُ

١٤٤٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (كَيْفَ أَنْتُمْ إِذَا نَزَلَ ٱبْنُ مَرْيَمَ فِيكُمْ، وَإِمَامُكُمْ مِنْكُمْ).

١٨ - باب: مَا ذُكِرَ عَنْ بَنِي إِسْرَائِيلَ

١٤٤١ : عَنْ حُذَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (إِنَّ مَعَ ٱلدَّجَّالِ إِذَا خَرَجَ مَاءً وَنَارًا، فَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ، وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ فَنَارٌ تُحْرِقُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَى أَنَّهَا نَارٌ، فَإِنَّهُ عَذْبٌ بَارِدٌ).

١٤٤٢ : وَعنهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسولَ ٱللهِ ﷺ يَقُولُ: (إِنَّ رَجُلًا حَضَرَهُ المَوْتُ، فَلَمَّا يَئِسَ مِنَ الحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا أَنَا مُتُّ فَٱجْمَعُوا لِي حَطَبًا كَثِيرًا، وَأَوْقِدُوا فِيهِ نَارًا، حَتَّى إِذَا أَكَلَتْ لَحْمِي وَخَلَصَتْ إِلَى عَظْمِي فَٱمْتُحِشَتْ، فَخُذُوهَا

[1] The Christians over-praised 'Iesa (Jesus) عليه السلام till they took him as a God besides Allâh.

to throw it (i.e. the powder) over the sea.' They did so, but Allâh collected his particles and asked him: 'Why did you do so?' He replied: 'For fear of You. So Allâh forgave him.' " *[4:659-O.B]*

فَٱطْحَنُوها، ثُمَّ ٱنْظُرُوا يَوْمًا رَاحًا فَٱذْرُوهُ فِي الْيَمِّ، فَفَعَلُوا، فَجَمَعَهُ ٱللهُ فَقَالَ لَهُ: لِمَ فَعَلْتَ ذٰلِكَ؟ قالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ ٱللهُ لَهُ).

1443. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The Israelis used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allâh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'a* — pledge first.[1] Fulfil their (i.e. the caliphs') rights, for Allâh will ask them about (any short-comings) in ruling those whom Allâh has put under their guardianship." *[4:661-O.B]*

١٤٤٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (كانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لاَ نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ). قالُوا: فَمَا تَأْمُرُنَا؟ قالَ: (فُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ، أَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ ٱللهَ سَائِلُهُمْ عَمَّا ٱسْتَرْعَاهُمْ).

1444. Narrated Abû Sa'îd رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Surely you will follow the ways, of those nations who were before you, span by span and cubit by cubit (i.e. inch by inch) so much so that even if they entered a hole of a mastigar (sand-lizard), you would follow them." We said, "O Allâh's Messenger! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.) *[4:662-O.B]*

١٤٤٤ : عَنْ أَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ سَلَكُوا جُحْرَ ضَبٍّ لَسَلَكْتُمُوهُ). قُلْنَا: يَا رَسُولَ ٱللهِ، الْيَهُودَ وَالنَّصَارَى؟ قالَ: (فَمَنْ؟).

1445. Narrated 'Abdullâh bin 'Amr رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Convey (my teachings) to the people even if it were a single Verse or a sentence (from the Qur'ân or the

١٤٤٥ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قالَ: (بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ

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[1] If the *Bai'a* (pledge) is given to a caliph and after a while another caliph is given the *Bai'a* (pledge) by some members of the society, the common Muslims should abide by the *Bai'a* (pledge) given to the first caliph, for the election of the second is invalid.

Sunna), and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie against me intentionally, then surely let him occupy his seat in the (Hell) Fire." *[4:667-O.B]*

وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ).

1446. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards)." *[4:668-O.B]*

١٤٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ، فَخَالِفُوهُمْ).

1447. Narrated Jundab bin 'Abdullâh رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allâh تعالى said, 'My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.' " *[4:669-O.B]*

١٤٤٧ : عَنْ جُنْدَبِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ، فَجَزِعَ، فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا يَدَهُ، فَمَا رَقَأَ الدَّمُ حَتَّى مَاتَ، قَالَ ٱللهُ تَعَالَى: بَادَرَنِي عَبْدِي بِنَفْسِهِ، حَرَّمْتُ عَلَيْهِ الجَنَّةَ).

(The tale of a leper, a bald man and a blind man)

1448. Narrated Abû Huraira رضى الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh willed to test three Israelis who were a leper, a blind man and a bald headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels'. So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allâh bless

١٤٤٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ ثَلاَثَةً مِنْ بَنِي إِسْرَائِيلَ: أَبْرَصَ وَأَقْرَعَ وَأَعْمَى، بَدَا للهِ تعالى أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَأَتَى الأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْنٌ حَسَنٌ، وَجِلْدٌ حَسَنٌ، قَدْ قَذِرَنِي النَّاسُ، قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ فَأُعْطِيَ لَوْنًا حَسَنًا، وَجِلْدًا حَسَنًا،

you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allâh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allâh may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allâh gave him back his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allâh and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination'. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allâh gave you (all this property).' He replied, '(This is all wrong), I got this property

فَقَالَ: أَيُّ المَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الإِبِلُ فَأُعْطِيَ نَاقَةً عُشَرَاءَ، فَقَالَ: يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قالَ: شَعَرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هٰذَا، قَدْ قَذِرَنِي النَّاسُ، قالَ: فَمَسَحَهُ فَذَهَبَ، وَأُعْطِيَ شَعَرًا حَسَنًا، قالَ: فَأَيُّ المَالِ أَحَبُّ إِلَيْكَ؟ قالَ: البَقَرُ، قالَ: فَأَعْطَاهُ بَقَرَةً حَامِلًا، وَقالَ: يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَعْمٰى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قالَ يَرُدُّ ٱللهُ إِلَيَّ بَصَرِي، فَأُبْصِرُ بِهِ النَّاسَ، قالَ: فَمَسَحَهُ فَرَدَّ ٱللهُ إِلَيْهِ بَصَرَهُ، قالَ: فَأَيُّ المَالِ أَحَبُّ إِلَيْكَ؟ قالَ: الغَنَمُ، فَأَعْطَاهُ شَاةً وَالِدًا، فَأُنْتِجَ هٰذَانِ وَوَلَّدَ هٰذَا، فَكَانَ لِهٰذَا وَادٍ مِنْ إِبِلٍ، وَلِهٰذَا وَادٍ مِنْ بَقَرٍ، وَلِهٰذَا وَادٍ مِنَ الْغَنَمِ، ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ، تَقَطَّعَتْ بِيَ ٱلْحِبَالُ فِي سَفَرِي، فَلاَ بَلاَغَ الْيَوْمَ إِلاَّ بِٱللهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الحَسَنَ وَالْجِلْدَ الحَسَنَ وَالمَالَ، بَعِيرًا أَتَبَلَّغُ عَلَيْهِ فِي سَفَرِي. فَقَالَ لَهُ: إِنَّ الْحقُوقَ كَثِيرَةٌ، فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ فَقِيرًا فَأَعْطَاكَ ٱللهُ؟ فَقَالَ: لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ ٱللهُ إِلَى مَا

through inheritance from my fore-fathers.' The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey'. The man said, 'No doubt, I was blind and Allâh gave me back my eyesight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allâh, I will not stop you for taking anything (you need) of my property which you may take for Allâh's sake.' The angel replied, 'Keep your property with you. You (i.e. three men) have been tested and Allâh is pleased with you and is angry with your two companions.' " *[4:670-O.B]*

كُنْتَ. وَأَتَى الأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهٰذَا، فَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَيْهِ هٰذَا، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ ٱللهُ إِلَى ما كُنْتَ. وَأَتَى الأَعْمَى فِي صُورَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ وَٱبْنُ سَبِيلٍ، وَتَقَطَّعَتْ بِيَ ٱلْحِبَالُ فِي سَفَرِي، فَلاَ بَلاَغَ الْيَوْمَ إِلاَّ بِٱللهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاةً أَتَبَلَّغُ بِهَا فِي سَفَرِي، فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ ٱللهُ بَصَرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي، فَخُذْ مَا شِئْتَ، فَوَٱللهِ لاَ أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ لِلهِ، فَقَالَ: أَمْسِكْ مَالَكَ، فَإِنَّمَا ٱبْتُلِيتُمْ، فَقَدْ رَضِيَ ٱللهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبَيْكَ).

1449. Narrated Abû Sa'îd (Al-Khudrî) رضي الله عنه : The Prophet صلى الله عليه وسلم said, "There was a man from Banî Israel who murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such village. (So he left

١٤٤٩ : عَنْ أَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا، ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ لَهُ: هَلْ مِنْ تَوْبَةٍ؟ قَالَ: لاَ، فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ، فَقَالَ لَهُ رَجُلٌ: ٱئْتِ قَرْيَةَ كَذَا وَكَذَا، فَأَدْرَكَهُ الْمَوْتُ، فَنَاءَ بِصَدْرِهِ

for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allâh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven." *[4:676-O.B]*

نَحْوَهَا، فَٱخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ، فَأَوْحَى ٱللهُ إِلَى هٰذِهِ أَنْ تَقَرَّبِي، وَأَوْحَى ٱللهُ إِلَى هٰذِهِ أَنْ تَبَاعَدِي، وَقَالَ: قِيسُوا مَا بَيْنَهُمَا، فَوُجِدَ إِلَى هٰذِهِ أَقْرَبَ بِشِبْرٍ، فَغُفِرَ لَهُ).

1450. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller. 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, 'I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.' " *[4:678-O.B]*

١٤٥٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (ٱشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي ٱشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي ٱشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنِّي، إِنَّمَا ٱشْتَرَيْتُ مِنْكَ الأَرْضَ، وَلَمْ أَبْتَعْ مِنْكَ ٱلذَّهَبَ. وَقَالَ الَّذِي لَهُ الأَرْضُ: إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا، فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ قَالَ أَحَدُهُمَا: لِي غُلاَمٌ، وَقَالَ الآخَرُ: لِي جَارِيَةٌ، قَالَ: أَنْكِحُوا الْغُلاَمَ الجَارِيَةَ، وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا).

1451. Narrated Usâma bin Zaid رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and

١٤٥١ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُمَا:

قِيلَ لَهُ: مَاذَا سَمِعْتَ مِنْ رَسُولِ ٱللهِ ﷺ فِي الطَّاعُونِ؟ فَقَالَ أُسَامَةُ: قَالَ

if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)." *[4:679-O.B]*

رَسُولُ ٱللهِ ﷺ: (الطَّاعُونُ رِجْسٌ، أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ، أَوْ: عَلَى مَنْ كانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلاَ تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ).

1452. Narrated 'Āisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: I asked Allâh's Messenger صلى الله عليه وسلم about the plague. He told me that it was a punishment sent by Allâh on whom he wished, and Allâh made it a source of mercy for the believers, for if one at the time of the spread of a plague epidemic stays in his country patiently hoping for Allâh's Reward and believing that nothing will befall him except what Allâh has written for him, he will get a reward similar to that of a martyr." *[4:680-O.B]*

١٤٥٢ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ قالَتْ: سَأَلْتُ رَسُولَ ٱللهِ ﷺ عَنِ الطَّاعُونِ، فَأَخْبَرَنِي أَنَّهُ: (عَذَابٌ يَبْعَثُهُ ٱللهُ عَلَى مَنْ يَشَاءُ، وَأَنَّ ٱللهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ، لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونُ، فَيَمْكُثُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا، يَعْلَمُ أَنَّهُ لاَ يُصِيبُهُ إِلاَّ ما كَتَبَ ٱللهُ لَهُ، إِلاَّ كانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ).

1453. Narrated Ibn Mas'ûd رضي الله عنه: As if I saw the Prophet صلى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allâh! Forgive my nation, for they have no knowledge." *[4:683-O.B]*

١٤٥٣ : عَنِ ٱبْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ، ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: (اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ).

1454. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection." *[4:692-O.B]*

١٤٥٤ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قالَ: (بَيْنَما رَجُلٌ يَجُرُّ إِزَارَهُ مِنَ الخُيَلاَءِ خُسِفَ بِهِ، فَهُوَ يَتَجَلْجَلُ فِي الأَرْضِ إِلَى يَوْمِ القِيامَةِ).

CHAPTER 19. The virtues (and merits of the Prophet صلى الله عليه وسلم and the tribes etc.).

١٩ - باب: المَنَاقِبِ

1455. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "You see that the people are (like) metals (of different natures). Those who were the best in the Pre-Islâmic Period of Ignorance are also the best in Islâm if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e. a hypocrite)." *[4:699-O.B]*

١٤٥٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنْ رَسُولِ ٱللهِ ﷺ قالَ: (تَجِدُونَ النَّاسَ مَعَادِنَ، خِيَارُهُمْ في الجَاهِلِيَّةِ خِيارُهُمْ في الإِسْلاَمِ إِذَا فَقُهُوا، وَتَجِدُونَ خَيْرَ النَّاسِ في هذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً، وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هٰؤُلاَءِ بِوَجْهٍ، وَيَأْتِي هٰؤُلاَءِ بِوَجْهٍ).

1456. Narrated (Abû Huraira) رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The tribe of Quraish has precedence over the people in this connection (i.e. the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them. People are (like) metals (of different natures): The best amongst them in the Pre-Islâmic Period of Ignorance are the best in Islâm provided they comprehend religious knowledge. You will find that the best amongst the people in this respect (i.e. of ruling) is he who hates it (i.e. the idea of ruling) most, till he is given the *Bai'a* (pledge)." *[4:700-O.B]*

١٤٥٦ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: (النَّاسُ تَبَعٌ لِقُرَيْشٍ في هٰذَا الشَّأْنِ، مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبَعٌ لِكَافِرِهِمْ. وَالنَّاسُ مَعَادِنُ، خِيَارُهُمْ في الجَاهِلِيَّةِ خِيَارُهُمْ في الإِسْلاَمِ إِذَا فَقِهُوا، تَجِدُونَ مِنْ خَيْرِ النَّاسِ أَشَدَّهُم كَرَاهِيَةً لِهٰذَا الشَّأْنِ حَتَّى يَقَعَ فِيهِ).

CHAPTER 20. Virtues of Quraish.

٢٠ - باب: مَناقِب قُرَيْش

1457. Narrated Mu'âwiya رضى الله عنه that he was informed that 'Abdullâh bin 'Amr bin Al-'Aaṣ رضى الله عنهما said that there would be a king from the tribe of Qaḥṭân. On that Mu'âwiya became angry, got up and then praised Allâh as He deserved, and said, "Now then, I have heard that some men amongst you

١٤٥٧ : عَنْ مُعَاوِيَةَ رَضِيَ ٱللهُ عَنْهُ، وقد بلغه: أَنَّ عَبْدَ ٱللهِ بْنَ عَمْرو بْنِ الْعَاصِ رَضِيَ ٱللهُ عَنْهُمَا، يُحَدِّثُ: أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ، فَغَضِبَ

narrate things which are neither in the Holy Book, nor have been told by Allâh's Messenger صلى الله عليه وسلم. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allâh's Messenger صلى الله عليه وسلم saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allâh will destroy him as long as they abide by the laws of the religion.' " *[4:704-O.B]*

مُعَاوِيَةُ، فَقَامَ فَأَثْنَى عَلَى ٱللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قالَ: أَمَّا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رِجالًا مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ ٱللهِ تَعَالَى، وَلاَ تُؤْثَرُ عَنْ رَسُولِ ٱللهِ ﷺ، فَأُولٰئِكَ جُهَّالُكُمْ، فَإِيَّاكُمْ وَالأَمَانِيَّ الَّتِي تُضِلُّ أَهْلَهَا، فَإِنِّي سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (إِنَّ هٰذَا الأَمْرَ فِي قُرَيْشٍ، لاَ يُعَادِيهِمْ أَحَدٌ إِلاَّ أَكَبَّهُ ٱللهُ عَلَى وَجْهِهِ، مَا أَقامُوا ٱلدِّينَ).

1458. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The tribe of Quraish, the *Anṣâr*, the (people of the tribe of) Juhaina, Muzaina, Aslam, Ashja', and Ghifâr are my *Mawâlî* (helpers, protectors etc.) and they have no *Maula* (helper, protector etc.) except Allâh and His Messenger." *[4:707-O.B]*

١٤٥٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: قَالَ رَسُولُ ٱللهِ ﷺ: (قُرَيْشٌ، وَالأَنْصَارُ، وَجُهَيْنَةُ، وَمُزَيْنَةُ، وَأَسْلَمُ، وَأَشْجَعُ، وَغِفَارُ، مَوَالِيَّ، لَيْسَ لَهُمْ مَوْلًى دُونَ ٱللهِ وَرَسُولِهِ).

1459. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said: "Authority of ruling will remain with Quraish even if only two of them remain." *[4:705-O.B]*

١٤٥٩ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ يَزَالُ هٰذَا الأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمُ ٱثْنَانِ).

1460. Narrated Jubair bin Muṭ'im رضي الله عنه: 'Uthmân bin 'Affân رضي الله عنه and I went (to the Prophet صلى الله عليه وسلم) and said, "O Allâh's Messenger! You gave property to Bani Al-Muṭṭalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet صلى الله عليه وسلم said, "Only Bani Hâshim and Bani Al-Muṭṭalib are one thing (as regards family status)." *[4:706-O.B]*

١٤٦٠ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ ٱللهُ عَنْهُ قالَ: مَشَيْتُ أَنَا وَعُثْمانُ بْنُ عَفَّانَ، فَقَالَ: يَا رَسُولَ ٱللهِ، أَعْطَيْتَ بَنِي المُطَّلِبِ وَتَرَكْتَنَا، وَإِنَّمَا نَحْنُ وَهُمْ مِنْكَ بِمَنْزِلَةٍ وَاحِدَةٍ؟ فَقَالَ النَّبِيُّ ﷺ: (إِنَّمَا بَنُو هَاشِمٍ وَبَنُو المُطَّلِبِ شَيْءٌ وَاحِدٌ).

CHAPTER 21.

٢١ - «باب»

1461. Narrated Abû Dhar رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None claims to be the son of any other than his real father knowingly, but he has disbelieved in Allâh, and if somebody claims to belong to some folk to whom he does not belong, then let such a person take his place in the (Hell) Fire." *[4:711-O.B]*

١٤٦١ : عَنْ أَبِي ذَرٍّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (لَيْسَ مِنْ رَجُلٍ ٱدَّعَى لِغَيْرِ أَبِيهِ - وَهُوَ يَعْلَمُهُ - إِلاَّ كَفَرَ، وَمَنْ ٱدَّعَى قَوْمًا لَيْسَ لَهُ فِيهِمْ نَسَبٌ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ).

1462. Narrated Wâthila bin Al-Asqa' رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said." *[4:712-O.B]*

١٤٦٢ : عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ مِنْ أَعْظَمِ الْفِرَى أَنْ يَدَّعِيَ الرَّجُلُ إِلى غَيْرِ أَبِيهِ، أَوْ يُرِيَ عَيْنَهُ مَا لَمْ تَرَهُ، أَوْ يَقُولَ عَلَى رَسُولِ ٱللهِ ﷺ مَا لَمْ يَقُلْ).

CHAPTER 22. The mention of the tribes of Aslam, Ghifâr, Muzaina, Juhaina, and Ashja'.

٢٢ - باب: ذِكْرِ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ وَجُهَيْنَةَ وَأَشْجَعَ

1463. Narrated Ibn 'Umar رضي الله عنهما: While Allâh's Messenger صلى الله عليه وسلم was on the pulpit, he said, "The tribe of Ghifâr, Allâh forgave them. And the tribe of Aslam, Allah saved them. The tribe of 'Uṣaiya disobeyed Allâh and His Messenger." *[4:716-O.B]*

١٤٦٣ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ عَلَى الْمِنْبَرِ: (غِفَارُ غَفَرَ ٱللهُ لَهَا، وَأَسْلَمُ سَالَمَهَا ٱللهُ، وَعُصَيَّةُ عَصَتِ ٱللهَ وَرَسُولَهُ).

1464. Narrated Abû Bakra رضي الله عنه: Al-Aqra' bin Ḥâbis said to the Prophet صلى الله عليه وسلم "Nobody gave you the *Bai'a* (pledge) but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifâr, Muzaina." (Ibn Abi Ya'qûb is in doubt whether Al-Aqra' added, 'And Juhaina.') The Prophet صلى الله عليه وسلم said, "Don't you think that the tribes of Aslam, Ghifâr, Muzaina (and also perhaps) Juhaina are better than the tribes of Bani Tamîm, Bani Aamir, Asad, and Ghaṭafân?" Somebody said,

١٤٦٤ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ الأَقْرَعَ بْنَ حَابِسٍ قَالَ لِلنَّبِيِّ ﷺ: إِنَّمَا بَايَعَكَ سُرَّاقُ الحَجِيجِ، مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ - وَأَحْسِبُهُ - وَجُهَيْنَةَ، قَالَ النَّبِيُّ ﷺ: (أَرَأَيْتَ إِن كانَ أَسْلَمُ وَغِفارُ وَمُزَيْنَةُ وَجُهَيْنَةَ، خَيْرًا مِنْ بَنِي تَمِيمٍ، وَمِنْ بَنِي عامِرٍ، وَأَسَدٍ، وَغَطَفَانَ، خَابُوا وَخَسِرُوا؟) قالَ: نَعَمْ، قالَ: (وَالَّذِي

"They were unsuccessful and losers!" The Prophet صلى الله عليه وسلم said, "Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter)." *[4:719(A)-O.B]*

نَفْسِي بِيَدِهِ إِنَّهُمْ لَخَيْرٌ مِنْهُمْ).

1465. Narrated Abû Huraira رضى الله عنه: (The Prophet صلى الله عليه وسلم said), "(The people of) Bani Aslam, Ghifâr and some people of Muzaina (or some people of Juhaina or Muzaina) are better with Allâh (or on the Day of Resurrection) than the tribes of Asad, Tamîm, Hawazin and Ghaṭafân." *[4:719(B)-O.B]*

١٤٦٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (أَسْلَمُ وَغِفَارُ وَشَيْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ، أَوْ قالَ: شَيْءٌ مِنْ جُهَيْنَةَ أَوْ مُزَيْنَةَ خَيْرٌ عِنْدَ ٱللهِ - أَوْ قالَ: يَوْمَ الْقِيامَةِ - مِنْ أَسَدٍ، وَتَمِيمٍ، وَهَوَازِنَ وَغَطَفَانَ).

CHAPTER 23. The mention of Qaḥṭân tribe.

٢٣ - باب: ذِكْرِ قَحْطَانَ

1466. Narrated (Abû Huraira) رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The Hour will not be established unless a man from the tribe of Qaḥṭân appears, driving the people with his stick (i.e. ruling them with violence and oppression)". *[4:720(A)-O.B]*

١٤٦٦ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ، يَسُوقُ النَّاسَ بِعَصَاهُ).

CHAPTER 24. What is forbidden of the *Da'wa* (call, tradition or custom) of the Pre-Islâmic Period of Ignorance?

٢٤ - باب: مَا يُنْهَىٰ عَنْ دَعْوَى الجَاهِلِيَّةِ

1467. Narrated Jâbir رضى الله عنه: We were in the company of the Prophet صلى الله عليه وسلم in a *Ghazwa*. A large number of *Muhâjirîn* (emigrants) joined him and among the *Muhâjirîn* (emigrants) there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an *Anṣâri* man (a man from among the supporters) on the hip. The *Anṣâri* got so angry that both of them called their people. The *Anṣâri* said, "Help, O *Anṣâr*!" And the *Muhâjir* (emigrant) said, "Help, O *Muhâjirîn* (emigrants)!" The Prophet صلى الله عليه وسلم came out and said, "What is

١٤٦٧ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ وَقَدْ ثَابَ مَعَهُ نَاسٌ مِنَ المُهَاجِرِينَ حَتَّى كَثُرُوا، وَكانَ مِنَ المُهَاجِرِينَ رَجُلٌ لَعَّابٌ، فَكَسَعَ أَنْصَارِيًّا، فَغَضِبَ الأَنْصَارِيُّ غَضَبًا شَدِيدًا حَتَّى تَدَاعَوْا، وَقَالَ الأَنْصَارِيُّ: يَا لَلأَنْصَارِ، وَقالَ المُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ، فَخَرَجَ النَّبِيُّ ﷺ فَقَالَ: (مَا بَالُ دَعْوَى أَهْلِ الجَاهِلِيَّةِ؟ ثُمَّ قالَ:

wrong with the people (as they are calling) this call of the Pre-Islâmic Period of Ignorance?" Then he said, "What is the matter with them?" So he was told about the stroke of the *Muhâjir* (emigrant) to the *Anṣâri*. The Prophet صلى الله عليه وسلم said, "Stop this for it is an evil call." 'Abdullâh bin Ubai bin Salûl (a hypocrite) said, "The emigrants have called and (gathered against us); so when we return to Al-Madîna, surely, the more honourable people will expel therefrom the meaner." Upon that 'Umar said, "O Allâh's Prophet! Shall we not kill this evil person (i.e. Abdullâh bin Ubai bin Salûl)?" The Prophet صلى الله عليه وسلم said, "(No), lest the people should say that Muḥammad used to kill his companions." *[4:720(B)-O.B]*

مَا شَأْنُهُمْ؟) فَأُخْبِرَ بِكَسْعَةِ المُهَاجِرِيِّ الأَنْصَارِيَّ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: (دَعُوهَا فَإِنَّهَا خَبِيثَةٌ). وَقَالَ عَبْدُ ٱللهِ بْنُ أُبَيٍّ بْنُ سَلُولَ: أَقَدْ تَدَاعَوْا عَلَيْنَا؟ لَئِنْ رَجَعْنَا إِلَى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ، فَقَالَ عُمَرُ: أَلاَ نَقْتُلُ يَا رَسُولَ ٱللهِ هٰذَا الخَبِيثَ؟ لِعَبْدِ ٱللهِ، فَقَالَ النَّبِيُّ ﷺ: (لاَ يَتَحَدَّثُ النَّاسُ أَنَّهُ كَانَ يَقْتُلُ أَصْحَابَهُ).

CHAPTER 25. The story of Khuzâ'a.

٢٥ - باب: قِصَّة خُزَاعَةَ

1468. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Amr bin Luḥai bin Qam'a bin Khindif was the father of Khuzâ'a." *[4:722-O.B]*

١٤٦٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (عَمْرُو بْنُ لُحَيِّ ٱبْنِ قَمَعَةَ بْنِ خِنْدِفَ أَبُو خُزَاعَةَ).

1469. Narrated (Abû Huraira) رضى الله عنه: "The Prophet صلى الله عليه وسلم said, "I saw 'Amr bin 'Aamir bin Luḥai Al-Khuzâ'î dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of *As-Sawâ'ib*) setting free she-camels in the names of their false gods (idols and other false deities)." *[4:723-O.B]*

١٤٦٩ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (رَأَيْتُ عَمْرَو بْنَ عَامِرِ بْنِ لُحَيٍّ الخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ).

CHAPTER 26. The story of the conversion of Abû Dhar (Al-Ghifâri) رضى الله عنه to Islâm.

٢٦ - باب: قِصَّةِ إِسْلاَمِ أَبِي ذَرٍّ رَضِيَ الله عَنْهُ

1470. Narrated (Abû Jamra): Ibn 'Abbâs رضى الله عنهما said to us, "Shall I tell you the story of Abû Dhar's conversion to Islâm?" We said, "Yes." He said, "Abû Dhar said: I was a man from the

١٤٧٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

قَالَ أَبُو ذَرٍّ، رَضِيَ ٱللهُ عَنْهُ: كُنْتُ

tribe of Ghifâr. We heard that a man had appeared in Makka claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allâh, I saw a man enjoining what is good and forbidding what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a water-skin and a stick and proceeded towards Makka. Neither did I know him (i.e. the Prophet صلى الله عليه وسلم), nor did I like to ask anyone about him. I kept on drinking *Zam-zam* water and staying in the mosque. Then 'Alî passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the mosque to ask about the Prophet صلى الله عليه وسلم but no one told me anything about him. 'Alî passed by me again and asked, 'Hasn't the man recognised his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell You.' He said, 'I will do,' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' 'Ali said (to Abû Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away

رَجُلًا مِنْ غِفَارٍ، فَبَلَغَنَا أَنَّ رَجُلًا قَدْ خَرَجَ بِمَكَّةَ يَزْعُمُ أَنَّهُ نَبِيٌّ فَقُلْتُ لِأَخِي: ٱنْطَلِقْ إِلَى هٰذَا الرَّجُلِ كَلِّمْهُ وَأْتِنِي بِخَبَرِهِ، فَٱنْطَلَقَ فَلَقِيَهُ ثُمَّ رَجَعَ، فَقُلْتُ: مَا عِنْدَكَ؟ فَقَالَ: وَٱللهِ لَقَدْ رَأَيْتُ رَجُلًا يَأْمُرُ بِالْخَيْرِ وَيَنْهٰى عَنِ الشَّرِّ، فَقُلْتُ لَهُ: لَمْ تَشْفِنِي مِنَ الْخَبَرِ، فَأَخَذْتُ جِرَابًا وَعَصًا، ثُمَّ أَقْبَلْتُ إِلَى مَكَّةَ، فَجَعَلْتُ لَا أَعْرِفُهُ، وَأَكْرَهُ أَنْ أَسْأَلَ عَنْهُ، وَأَشْرَبُ مِنْ مَاءِ زَمْزَمَ وَأَكُونُ فِي الْمَسْجِدِ، قَالَ: فَمَرَّ بِي عَلِيٌّ فَقَالَ: كَأَنَّ الرَّجُلَ غَرِيبٌ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَٱنْطَلِقْ إِلَى الْمَنْزِلِ، قَالَ: فَٱنْطَلَقْتُ مَعَهُ، لَا يَسْأَلُنِي عَنْ شَيْءٍ وَلَا أُخْبِرُهُ، فَلَمَّا أَصْبَحْتُ غَدَوْتُ إِلَى الْمَسْجِدِ لِأَسْأَلَ عَنْهُ، وَلَيْسَ أَحَدٌ يُخْبِرُنِي عَنْهُ بِشَيْءٍ، قَالَ: فَمَرَّ بِي عَلِيٌّ، فَقَالَ: أَمَا نَالَ لِلرَّجُلِ يَعْرِفُ مَنْزِلَهُ بَعْدُ؟ قَالَ: قُلْتُ: لَا، قَالَ: ٱنْطَلِقْ مَعِي، قَالَ: فَقَالَ: مَا أَمْرُكَ، وَمَا أَقْدَمَكَ هٰذِهِ الْبَلْدَةَ؟ قَالَ: قُلْتُ لَهُ: إِنْ كَتَمْتَ عَلَيَّ أَخْبَرْتُكَ، قَالَ فَإِنِّي أَفْعَلُ، قَالَ: قُلْتُ لَهُ: بَلَغَنَا أَنَّهُ قَدْ خَرَجَ هَا هُنَا رَجُلٌ يَزْعُمُ أَنَّهُ نَبِيٌّ، فَأَرْسَلْتُ أَخِي لِيُكَلِّمَهُ، فَرَجَعَ وَلَمْ يَشْفِنِي مِنَ الْخَبَرِ، فَأَرَدْتُ أَنْ أَلْقَاهُ، فَقَالَ لَهُ: أَمَا إِنَّكَ قَدْ

then.' 'Alî proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet صلى الله عليه وسلم to whom I said, 'Present (the principles of) *Islâm* to me.' When he did, I embraced *Islâm* immediately. He said to me, 'O Abû Dhar! Keep your conversion as a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Him Who has sent you with the Truth, I will announce my conversion to *Islâm* publicly amongst them (i.e. the infidels),' Abû Dhar went to the mosque, where some people from Quraish were present, and said, 'O folk of Quraish! I testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh), and I (also) testify that Muhammad is His (Allâh's) slave and His Messenger.' (Hearing that) the Quraishî men said, 'Get at this *Sâbi'* (i.e. Muslim)!' They got up and beat me nearly to death. Al-'Abbâs saw me and threw himself over me to protect me. He then faced them and said, 'Woe to you! You want to kill a man from the tribe of Ghifâr, although your trade and your communications are through the territory of Ghifâr?' They therefore left me. The next morning I returned (to the mosque) and said the same as I have said on the previous day. They again said, 'Get at this *Sâbi*!' I was treated in the same way as on the previous day, and again Al-'Abbâs found me and threw himself over me to protect me and told them the same as he had said the day before.' So, that was the conversion of Abû Dhar (may Allâh be Merciful to him) to Islâm." *[4:725-O.B]*

رَشَدْتَ، هٰذَا وَجْهِي إِلَيْهِ فَٱتَّبِعْنِي، ٱدْخُلْ حَيْثُ أَدْخُلُ، فَإِنِّي إِنْ رَأَيْتُ أَحَدًا أَخَافُهُ عَلَيْكَ، قُمْتُ إِلَى الحَائِطِ كَأَنِّي أُصْلِحُ نَعْلِي وَٱمْضِ أَنْتَ، فَمَضَى وَمَضَيْتُ مَعَهُ حَتَّى دَخَلَ وَدَخَلْتُ مَعَهُ عَلَى النَّبِيِّ ﷺ، فَقُلْتُ لَهُ: ٱعْرِضْ عَلَيَّ الإِسْلاَمَ، فَعَرَضَهُ فَأَسْلَمْتُ مَكَانِي، فَقَالَ لِي: (يَا أَبَا ذَرٍّ، ٱكْتُمْ هٰذَا الأَمْرَ، وَٱرْجِعْ إِلَى بَلَدِكَ، فَإِذَا بَلَغَكَ ظُهُورُنَا فَأَقْبِلْ). فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، لأَصْرُخَنَّ بِهَا بَيْنَ أَظْهُرِهِمْ، فَجَاءَ إِلَى المَسْجِدِ وَقُرَيْشٌ فِيهِ، فَقَالَ: يَا مَعْشَرَ قُرَيْشٍ، إِنِّي أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ ٱللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. فَقَالُوا: قُومُوا إِلَى هٰذَا الصَّابِئِ، فَقَامُوا فَضُرِبْتُ لِأَمُوتَ، فَأَدْرَكَنِي العَبَّاسُ فَأَكَبَّ عَلَيَّ ثُمَّ أَقْبَلَ عَلَيْهِمْ، فَقَالَ: وَيْلَكُمْ، تَقْتُلُونَ رَجُلًا مِنْ غِفَارٍ، وَمَتْجَرُكُمْ وَمَمَرُّكُمْ عَلَى غِفَارٍ، فَأَقْلَعُوا عَنِّي، فَلَمَّا أَنْ أَصْبَحْتُ الْغَدَ رَجَعْتُ، فَقُلْتُ مِثْلَ مَا قُلْتُ بِالأَمْسِ، فَقَالُوا: قُومُوا إِلَى هٰذَا الصَّابِئِ، فَصُنِعَ بِي مِثْلَ مَا صُنِعَ بِالأَمْسِ، وَأَدْرَكَنِي الْعَبَّاسُ فَأَكَبَّ عَلَيَّ، وَقَالَ مِثْلَ مَقَالَتِهِ بِالأَمْسِ. قَالَ: فَكَانَ هٰذَا أَوَّلَ إِسْلاَمِ أَبِي ذَرٍّ رَحِمَهُ ٱللهُ.

CHAPTER 27. Whoever related himself to his forefathers either in Islâm or in the Pre-Islâmic Period of Ignorance.

٢٧ - باب: مَنِ انْتَسبَ إِلى آبَائِهِ فِي الإِسْلَامِ وَالجَاهِلِيَّةِ

1471. Narrated Ibn 'Abbâs رضي الله عنهما: When the Verse:- "And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred." (V.26:214) was revealed, the Prophet صلى الله عليه وسلم started calling (the Arab tribes), "O Banî Fihr, O Banî 'Adî," (mentioning first) the various branch-tribes of Quraish. *[4:727-O.B]*

١٤٧١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾. جَعَلَ النَّبِيُّ ﷺ يَدْعُوهُمْ قَبَائِلَ قَبَائِلَ. يُنَادِي: (يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ). لِبُطُونِ قُرَيْشٍ.

CHAPTER 28. Whoever liked that his ancestors should not be abused.

٢٨ - باب: مَنْ أَحَبَّ أَنْ لَا يُسَبَّ نَسَبُهُ

1472. Narrated 'Āisha رضي الله عنها: Once Hassân bin Thâbit asked the permission of the Prophet صلى الله عليه وسلم to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet صلى الله عليه وسلم said, "What about the fact that I have common descent with them?" Hassân replied, "I shall take you out of them as a hair is taken out of dough." *[4:731(A)-O.B]*

١٤٧٢ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتِ: اسْتَأْذَنَ حَسَّانُ النَّبِيَّ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ، قَالَ: (كَيْفَ بِنَسَبِي؟). فَقَالَ حَسَّانُ: لَأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعَرَةُ مِنَ العَجِينِ.

CHAPTER 29. What has been said about the names of Allâh's Messenger صلى الله عليه وسلم.

٢٩ - باب: ما جَاءَ فِي أَسماءِ رسُولِ الله ﷺ

1473. Narrated Jubair bin Mut'im رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "I have five names: I am Muhammad and Ahmad; I am *Al-Mâhî* through whom Allâh will eliminate *Kufr* i.e. disbelief (infidelity); I am *Al-Hâshir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-'Aaqib* (i.e. there will be no Prophet after me)." *[4:732-O.B]*

١٤٧٣ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (لِي خَمْسَةُ أَسْمَاءٍ: أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَأَنَا المَاحِي الَّذِي يَمْحُو ٱللهُ بِيَ الْكُفْرَ، وَأَنَا الحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ).

1474. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Doesn't it astonish you how Allâh protects me from the Quraish's abusing and cursing? They abuse *Mudhammam*

١٤٧٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (أَلاَ تَعْجَبُونَ كَيْفَ يَصْرِفُ ٱللهُ عَنِّي شَتْمَ قُرَيْشٍ

and curse *Mudhammam* while I am Muḥammad (and not *Mudhammam*)"[1] *[4:733-O.B]*

وَلَعْنَهُمْ، يَشْتِمُونَ مُذَمَّمًا وَيَلْعَنُونَ مُذَمَّمًا، وَأَنَا مُحَمَّدٌ).

CHAPTER 30. The last (i.e. the end) of all the Prophets (Muḥammad صلى الله عليه وسلم).

٣٠ - باب: خَاتَمِ النَّبِيِّينَ ﷺ

1475. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "My example and the example of the other Prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people entered the house, they wondered at its beauty and said, 'But for the place of this brick (how splendid the house will be)!" *[4:734-O.B]*

١٤٧٥ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (مَثَلِي وَمَثَلُ الأَنْبِيَاءِ، كَرَجُلٍ بَنَى دَارًا، فَأَكْمَلَهَا وَأَحْسَنَهَا إِلاَّ مَوْضِعَ لَبِنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ وَيَقُولُونَ: لَوْلاَ مَوْضِعُ اللَّبِنَةِ).

1476. Narrated Abû Huraira رضي الله عنه as above (*Hadîth* No. 1475) in another quotation (adding): Except for a place of one brick in a corner. And the Prophet صلى الله عليه وسلم added: "So I am that brick, and I am the end (last) of the Prophets." *[4:735-O.B]*

١٤٧٦ : وفي رِوايَةٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ زِيادَة: (.. إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ...) وقَالَ في آخِرِهِ: (..فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ).

CHAPTER 31. The death of the Prophet صلى الله عليه وسلم.

٣١ - باب: وَفَاةِ النَّبِيِّ ﷺ

1477. Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم died when he was sixty three years old. *[4:736-O.B]*

١٤٧٧ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ.

CHAPTER 32.

٣٢ - «بـــاب»

1478. Narrated As-Sâ'ib bin Yazîd رضي الله عنه: When he was ninety-four years old, quite strong and of straight figure. He said, "I know that I enjoyed my hearing and seeing powers only because of the invocation of Allâh's

١٤٧٨ : عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ ٱللهُ عَنْهُ قَالَ وَهُو ابْنُ أَرْبَعٍ وَتِسْعِينَ، جَلْدًا مُعْتَدِلًا: قَدْ عَلِمْتُ: مَا مُتِّعْتُ بِهِ سَمْعِي وَبَصَرِي إِلاَّ بِدُعَاءِ رَسُولِ ٱللهِ ﷺ، إِنَّ

[1] 'Muḥammad' literally means 'highly praised,' while *Mudhammam* means 'greatly dispraised'. The infidels, out of hatred, refrained from calling the Prophet صلى الله عليه وسلم by his right name: they called him by a name bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet صلى الله عليه وسلم.

Messenger صلى الله عليه وسلم . My aunt took me to him and said, 'O Allâh's Messenger! My nephew is sick; will you invoke Allâh for him?' So he invoked (Allâh) for me." *[4:740-O.B]*

خَالَتِي ذَهَبَتْ بِي إِلَيْهِ، فَقَالَتْ: يَا رَسُولَ ٱللهِ، إِنَّ ٱبْنَ أُخْتِي شَاكٍ، فَٱدْعُ ٱللهَ لَهُ، قَالَ: فَدَعَا لِي.

CHAPTER 33. The description of the Prophet صلى الله عليه وسلم .

٣٣ ـ باب: صِفَةِ النَّبِيِّ ﷺ

1479. Narrated 'Uqba bin Al-Ḥârith رضى الله عنه : (Once) Abû Bakr رضى الله عنه offered the *'Aṣr* prayer and then went out walking and saw Al-Ḥasan playing with the boys. He lifted him on his shoulders and said, "Let my parents be sacrificed for your sake! (You) resemble the Prophet صلى الله عليه وسلم and not 'Alî," while 'Alî was smiling. *[4:742-O.B]*

١٤٧٩: عَنْ عُقْبَةَ بْنِ الحَارِثِ رَضِيَ ٱللهُ عَنْهُ قَالَ: صَلَّى أَبُو بَكْرٍ رَضِيَ ٱللهُ عَنْهُ العَصْرَ، ثُمَّ خَرَجَ يَمْشِي، فَرَأَى الحَسَنَ يَلْعَبُ مَعَ الصِّبْيَانِ فَحَمَلَهُ عَلَى عَاتِقِهِ، وَقَالَ: بِأَبِي، شَبِيهٌ بِالنَّبِيِّ لاَ شَبِيهٌ بِعَلِيٍّ، وَعَلِيٌّ يَضْحَكُ.

1480. Narrated Abû Juḥaifa رضى الله عنه : "I saw the Prophet صلى الله عليه وسلم , and Al-Ḥasan bin 'Alî resembled him." The subnarrator Ismâil said to Abû Juḥaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair. He promised to give us 13 young she-camels, but he expired before we could get them." *[4:744-O.B]*

١٤٨٠: عَنْ أَبِي جُحَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَكانَ الحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلاَمُ يُشْبِهُهُ، فَقِيلَ لَهُ: صِفْهُ لِي، قالَ: كانَ أَبْيَضَ قَدْ شَمِطَ، وَأَمَرَ لَنَا النَّبِيُّ ﷺ بِثَلاثَ عَشْرَةَ قَلُوصًا، قَالَ: فَقُبِضَ النَّبِيُّ ﷺ قَبْلَ أَنْ نَقْبِضَهَا.

1481. (Narrated Ḥarîz bin 'Uthmân): That he asked 'Abdullâh bin Busr رضى الله عنه (i.e. the companion of the Prophet صلى الله عليه وسلم), "Did you see the Prophet صلى الله عليه وسلم when he was old?," he said, "He had a few white hair between the lower lip and the chin." *[4:746-O.B]*

١٤٨١: عَنْ عَبْدِ ٱللهِ بْن بُسْرٍ رَضِيَ ٱللهُ عَنْهُ، صَاحِبِ النَّبِيِّ ﷺ، قيل لَهُ: أَرَأَيْتَ النَّبِيَّ ﷺ كانَ شَيْخًا؟ قالَ: كانَ فِي عَنْفَقَتِهِ شَعَرَاتٌ بِيضٌ.

1482. (Narrated Rabî'a bin Abî 'Abdur Raḥmân:) I heard Anas bin Mâlik رضى الله عنه describing the Prophet صلى الله عليه وسلم saying, "He was of medium height, amongst the people, neither tall nor short; he had a rosy colour, neither absolutely white nor deep brown; his

١٤٨٢: عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قالَ: كان النَّبِيُّ ﷺ رَبْعَةً مِنَ الْقَوْمِ، لَيْسَ بِالطَّوِيلِ وَلاَ بِالْقَصِيرِ، أَزْهَرَ اللَّوْنِ، لَيْسَ بِأَبْيَضَ أَمْهَقَ وَلاَ آدَمَ،

hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in Makka receiving the Divine Inspiration, and stayed in Al-Madîna for ten more years. (Please see *Hadîth* No. 1580). When he expired, he had scarcely twenty white hair in his head and beard." *[4:747-O.B]*

لَيْسَ بِجَعْدٍ قَطَطٍ وَلاَ سَبْطٍ رَجِلٍ، أُنْزِلَ عَلَيْهِ وَهُوَ ٱبْنُ أَرْبَعِينَ، فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يَنْزِلُ عَلَيْهِ، وَبِالمَدِينَةِ عَشْرَ سِنِينَ، وَقُبِضَ وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضَاءَ.

1483. Narrated (Anas) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allâh sent him (as a Messenger) when he was forty years old. Afterwards he resided in Makka for ten years and in Al-Madîna for ten more years. (Please see *Hadîth* No. 1580). When Allâh took him unto Him, there was scarcely twenty white hair in his head and beard, and then mentioned the whole narration. *[4:748-O.B]*

١٤٨٣: وَفِي رِوايَةٍ عَنْهُ، رَضِيَ ٱللهُ عَنْهُ، قالَ: كانَ رَسُولُ ٱللهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلاَ بِالْقَصِيرِ، وَلاَ بِالأَبْيَضِ الأَمْهَقِ، وَلَيْسَ بِالآدَمِ، وَلَيْسَ بِالجَعْدِ الْقَطَطِ، وَلاَ بِالسَّبْطِ، بَعَثَهُ ٱللهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، وَذَكَرَ تَمَامَ الحَدِيثِ.

1484. Narrated Al-Barâ' رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم was the most handsome of all the people, and had the best appearance. He was neither very tall nor short. *[4:749-O.B]*

١٤٨٤ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ رَسُولُ ٱللهِ ﷺ أَحْسَنَ النَّاسِ وَجْهًا. وَأَحْسَنَهُمْ خَلْقًا، لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلاَ بِالْقَصِيرِ.

1485. Narrated Anas رضى الله عنه : He was asked, "Did the Prophet صلى الله عليه وسلم use to dye (his) hair?" He said, "No, for there were only a few white hair on his temples." *[4:750-O.B]*

١٤٨٥ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ سُئِلَ: هَلْ خَضَبَ النَّبِيُّ ﷺ؟ قالَ: لاَ، إِنَّمَا كانَ شَيْءٌ فِي صُدْغَيْهِ.

1486. Narrated Al-Barâ' bin 'Âzib رضى الله عنهما : "The Prophet صلى الله عليه وسلم was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome person than him." *[4:751-O.B]*

١٤٨٦ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كانَ النَّبِيُّ ﷺ مَرْبُوعًا، بَعِيدَ مَا بَيْنَ المَنْكِبَيْنِ، لَهُ شَعَرٌ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ، رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ، لَمْ أَرَ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ.

1487. (Narrated Abû Isḥâq): Al-Barâ' رضى الله عنه was asked, "Was the face of the Prophet صلى الله عليه وسلم (as bright) as a sword?" He said, "No, but (as bright) as a moon." *[4:752-O.B]*

١٤٨٧ :وفي رِوايَةٍ عَنْهُ،رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ قيل له: أكانَ وَجْهُ النَّبِيِّ ﷺ مِثْلَ السَّيْفِ، قالَ: لاَ، بَلْ مِثْلَ الْقَمَرِ.

1488. Narrated Abû Juḥaifa رضى الله عنه that once he saw Allâh's Messenger صلى الله عليه وسلم offering *Ṣalât* (prayer) near Al-Baṭḥâ' (at noon) while a spear-headed stick was planted in front of him (as a *Sutra)* (see the *Ḥadîth* No. 313). In this quotation it is said, that the people (got up) and held the hands of the Prophet صلى الله عليه وسلم and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk. *[4:753-O.B]*

١٤٨٨ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ رَأَى النَّبِيَّ ﷺ بِالبَطْحَاءِ وبَيْنَ يَدَيْهِ عَنَزَةٌ، قَدْ تَقَدَّمَ هٰذا الحَديث، وفي هٰذِهِ الرِّوايَة قَالَ: فَجَعَلَ النَّاسُ يَأْخُذُونَ يَدَيْهِ فَيَمْسَحُونَ بِهِمَا وُجوهَهُمْ، قَالَ: فَأَخَذْتُ بِيَدِهِ فَوَضَعْتُهَا عَلَى وَجْهِي، فَإِذَا هِيَ أَبْرَدُ مِنَ الثَّلْجِ، وَأَطْيَبُ رَائِحَةً مِنَ المِسْكِ.

1489. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "I have been sent (as a Messenger) in the best century of all the generations of Ādam's offspring since their creation." *[4:757-O.B]*

١٤٨٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ، قَرْنًا فَقَرْنًا، حَتَّى كُنْتُ مِنَ الْقَرْنِ الَّذِي كُنْتُ فِيهِ).

1490. Narrated Ibn 'Abbâs رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allâh's Messenger صلى الله عليه وسلم liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allâh's Messenger صلى الله عليه وسلم parted his hair. *[4:758-O.B]*

١٤٩٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ كَانَ يَسْدِلُ شَعَرَهُ، وَكَانَ الـمُشْرِكُونَ يَفْرُقُونَ رُؤُسَهُمْ، وَكانَ أَهْلُ الْكِتابِ يَسْدِلُونَ رُؤُوسَهُمْ، وَكانَ رَسُولُ ٱللهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتابِ فِيما لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ ٱللهِ ﷺ رَأْسَهُ.

1491. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : The Prophet صلى الله عليه وسلم was

١٤٩١ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ

neither a *Fâhish* nor a *Mutafahhish*[1] (never used bad language)". He used to say "The best amongst you are those who have the best manners and character." *[4:759-O.B]*

اللهُ عَنْهُمَا قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلاَ مُتَفَحِّشًا، وَكَانَ يَقُولُ: (إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاَقًا).

1492. Narrated 'Âisha رضي الله عنها : Whenever Allâh's Messenger صلى الله عليه وسلم was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allâh's Messenger صلى الله عليه وسلم never took revenge (over anybody) for his own sake but (he did) only when Allâh's Legal Laws and Bindings were outraged in which case he would take revenge for Allâh's sake. *[4:760-O.B]*

١٤٩٢ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: مَا خُيِّرَ رَسُولُ اللهِ ﷺ بَيْنَ أَمْرَيْنِ إِلاَّ أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللهِ ﷺ لِنَفْسِهِ إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ، فَيَنْتَقِمَ للهِ بِهَا.

1493. Narrated Anas رضي الله عنه : I have never touched silk and *Dîbâj* (i.e. thick silk) softer than the palm of the Prophet صلى الله عليه وسلم nor have I smelt a perfume nicer than the sweat of the Prophet صلى الله عليه وسلم. *[4:761-O.B]*

١٤٩٣ : عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَا مَسِسْتُ حَرِيرًا وَلاَ دِيبَاجًا أَلْيَنَ مِنْ كَفِّ النَّبِيِّ ﷺ، وَلاَ شَمِمْتُ رِيحًا قَطُّ أَوْ عَرْفًا قَطُّ أَطْيَبَ مِنْ رِيحِ أَوْ عَرْفِ النَّبِيِّ ﷺ.

1494. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم was shier than a veiled virgin girl.[2] *[4:762-O.B]*

١٤٩٤ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا.

1495. Narrated (Shu'ba) a similar *Hadîth* (No. 1494:) with the addition: "And if he (i.e. the Prophet صلى الله عليه وسلم) disliked something, the sign of aversion would appear on his face." *[4:763-O.B]*

١٤٩٥ : وَفِي رِوَايَة: وَإِذَا كَرِهَ شَيْئًا عُرِفَ فِي وَجْهِهِ.

[1] *Fâhish* — one who speaks bad words; *Mutafahhish* — one who speaks obscene evil words to make people laugh.

[2] This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.

1496. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike). *[4:764-O.B]*

١٤٩٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: مَا عابَ النَّبِيُّ ﷺ طَعَامًا قَطُّ، إِنِ ٱشْتَهَاهُ أَكَلَهُ وَإِلاَّ تَرَكَهُ.

1497. Narrated 'Āisha رضى الله عنها: The Prophet صلى الله عليه وسلم used to talk so clearly that if somebody wanted to count the number of his words, he could do so. *[4:768(A)-O.B]*

١٤٩٧ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كانَ يُحَدِّثُ حَدِيثًا، لَوْ عَدَّهُ الْعَادُّ لأَحْصَاهُ.

1498. Narrated ('Āisha) رضى الله عنها: "Allâh's Messenger صلى الله عليه وسلم never talked so quickly and vaguely as you do." *[4:768-O.B]*

١٤٩٨ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا قالَتْ: إِنَّ رَسُولَ ٱللهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الحَدِيثَ كَسَرْدِكُمْ.

CHAPTER 34. The eyes of the Prophet صلى الله عليه وسلم used to sleep, but his heart used not to sleep.

٣٤ - باب: كانَ النَّبِيُّ ﷺ تنَامُ عَيْنُهُ وَلاَ يَنَامُ قَلْبُهُ

1499. Narrated Anas (bin Mâlik) رضى الله عنه told us about the night (*Al-Mi'râj*: Ascension to the heavens) when the Prophet صلى الله عليه وسلم was made to travel from the Ka'ba Mosque (Al-Masjid-ul-Ḥarâm). Three persons (i.e. angels) came to the Prophet صلى الله عليه وسلم before he was divinely inspired (as a Messenger), while he was sleeping in Al-Masjid-ul-Ḥarâm. The first (of the three angels) said, "Which of them is he?" The second said, "He is the best of them." The last of them said, "Take the best one." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet صلى الله عليه وسلم were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all the Prophets. Their eyes sleep but their hearts do not sleep. Then Jibrael (Gabriel) took charge of the Prophet

١٤٩٩ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ يُحَدِّثُ عَنْ لَيْلَةِ أُسْرِيَ بِالنَّبِيِّ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ: جَاءَ ثَلاَثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ، وَهُوَ نَائِمٌ في مَسْجِدِ الحَرَامِ، فَقَالَ أَوَّلُهُمْ: أَيُّهُمْ هُوَ؟ فَقَالَ أَوْسَطُهُمْ: هُوَ خَيْرُهُمْ، وَقَالَ آخِرُهُمْ: خُذُوا خَيْرَهُمْ. فَكانَتْ تِلْكَ، فَلَمْ يَرَهُمْ حَتَّى جَاؤُوا لَيْلَةً أُخْرَى فِيما يَرَى قَلْبُهُ، وَالنَّبِيُّ ﷺ نَائِمَةٌ عَيْنَاهُ وَلاَ يَنَامُ قَلْبُهُ، وَكَذٰلِكَ الأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلاَ تَنَامُ قُلوبُهُمْ فَتَوَلاَّهُ جِبْرِيلُ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ.

صلى الله عليه وسلم and ascended along with him to the heaven. *[4:770-O.B]*

CHAPTER 35. The signs of Prophethood in Islâm.

٣٥ - باب: عَلامَاتِ النُّبُوَّةِ فِي الإِسْلَامِ

1500. Narrated (Anas) رضى الله عنه : A bowl of water was brought to the Prophet صلى الله عليه وسلم while he was at Az-Zaurâ'. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water). (Qatâda) asked Anas, "How many people were you?" Anas replied, "Three hundred or nearly three hundred." *[4:772-O.B]*

١٥٠٠ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قالَ: أُتِيَ النَّبِيُّ بِإِنَاءٍ، وَهُوَ بِالزَّوْرَاءِ، فَوَضَعَ يَدَهُ فِي الإِنَاءِ، فَجَعَلَ المَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ الْقَوْمُ. قيل لِأَنَسٍ: كَمْ كُنْتُمْ؟ قَالَ: ثَلاَثَمِائَةٍ، أَوْ زُهَاءَ ثَلاَثِمائَةٍ.

1501. Narrated 'Abdullâh رضى الله عنه : We used to consider miracles as Allâh's Blessings, but you people consider them to be a warning. Once we were with Allâh's Messenger صلى الله عليه وسلم on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allâh." I saw the water flowing from among the fingers of Allâh's Messenger صلى الله عليه وسلم , and no doubt, we used to hear the meals (food) glorifying Allâh, when it was being eaten (by him). *[4:779-O.B]*

١٥٠١ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قالَ: كُنَّا نَعُدُّ الآيَاتِ بَرَكَةً، وَأَنْتُمْ تَعُدُّونَهَا تَخْوِيفًا، كُنَّا مَعَ رَسُولِ ٱللهِ ﷺ فِي سَفَرٍ، فَقَلَّ المَاءُ، فَقَالَ: (اطْلُبُوا فَضْلَةً مِنْ مَاءٍ). فَجَاؤُوا بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ، فأَدْخَلَ يَدَهُ فِي الإِنَاءِ ثُمَّ قَالَ: (حَيَّ عَلَى الطَّهُورِ المُبَارَكِ، وَالْبَرَكَةُ مِنَ ٱللهِ). فَلَقَدْ رَأَيْتُ المَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ ٱللهِ ﷺ، وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ.

1502. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The Hour will not be established till you fight a nation wearing hairy shoes. [See the *Hadîth* No. 1262]. In the end of this quotation (it was stated): "A time will come when one of you will love to see me rather than to have his family and property doubled." *[4:787-O.B]*

١٥٠٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: (لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ..) وقَدْ تَقَدَّم الحَدِيثُ بِطُولِهِ، وقَالَ في آخِرِ هٰذِهِ الرِّوَايَةِ: وَلَيَأْتِيَنَّ عَلَى أَحَدِكُمْ زَمَانٌ، لأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ وَمَالِهِ).

1503. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The Hour will not be established till you fight with the Khuza and the Kirmân from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair." *[4:788-O.B]*

١٥٠٣ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قالَ: (لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا خُوزًا وَكِرْمانَ مِنَ الأَعَاجِمِ، حُمْرَ الْوُجُوهِ، فُطْسَ الأُنُوفِ، صِغَارَ الأَعْيُنِ، وُجُوهُهُمُ الْمِجَانُّ الْمُطْرَقَةُ نِعَالُهُمُ الشَّعَرُ).

1504. Narrated (Abû Huraira) رضى الله عنه ; Allâh's Messenger صلى الله عليه وسلم, said, "This branch from Quraish will ruin the people." The companions of the Prophet صلى الله عليه وسلم asked, 'What do you order us to do (then)?" He said, "I would suggest that the people should keep away from them." *[4:801-O.B]*

١٥٠٤ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (يُهْلِكُ النَّاسَ هٰذَا الحَيُّ مِنْ قُرَيْشٍ). قالوا: فَمَا تَأْمُرُنَا؟ قالَ: (لَوْ أَنَّ النَّاسَ ٱعْتَزَلُوهُمْ).

1505. (Abû Huraira رضى الله عنه said) "I heard the trustworthy, truly inspired one (i.e. the Prophet صلى الله عليه وسلم) saying, 'The destruction of my followers will be brought about by the hands of some youngsters from Quraish.' If you wish, I would name them: They are the children of so-and-so and the children of so-and-so.' " *[4:802-O.B]*

١٥٠٥ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، في رواية قالَ: سَمِعْتُ الصَّادِقَ المَصْدُوقَ يَقُولُ: (هَلاَكُ أُمَّتِي عَلَى يَدَيْ غِلْمَةٍ مِنْ قُرَيْشٍ). إِنْ شِئْتَ أَنْ أُسَمِّيَهُمْ بَنِي فُلاَنٍ وَبَنِي فُلاَنٍ.

1506. Narrated Hudhaifa bin Al-Yamân رضى الله عنه : The people used to ask Allâh's Messenger صلى الله عليه وسلم about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allâh's Messenger! We were in ignorance and in evil and Allâh has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with *Dakhan* (i.e. little evil)." I asked, "What will its *Dakhan* be?" He said, "There will be some people who will lead (people) according to principles other than my

١٥٠٦ : عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ ٱللهُ عَنْهُ قالَ:

كانَ النَّاسُ يَسْأَلُونَ رَسُولَ ٱللهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ ٱللهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا ٱللهُ بِهٰذَا الْخَيْرِ، فَهَلْ بَعْدَ هٰذَا الْخَيْرِ مِنْ شَرٍّ؟ قالَ: (نَعَمْ). قُلْتُ: وَهَلْ بَعْدَ ذٰلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: (نَعَمْ، وَفِيهِ

As-Sunna (legal ways). You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allâh's Messenger! Describe those people to us." He said, "They will belong to us and speak our language." I asked, "O Allâh's Messenger! What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allâh while you are still in that state." *[4:803-O.B]*

دَخَنٌ). قُلْتُ: مَا دَخَنُهُ؟ قَالَ: (قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ). قُلْتُ: فَهَلْ بَعْدَ ذٰلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: (نَعَمْ، دُعَاةٌ إِلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا). قُلْتُ: يَا رَسُولَ ٱللهِ، صِفْهُمْ لَنَا؟ فَقَالَ: (هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا).

قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذٰلِكَ؟ قَالَ: تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ، قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ؟ قَالَ: (فَٱعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ، حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذٰلِكَ).

1507. Narrated 'Alî رضى الله عنه: I relate the narrations of Allâh's Messenger صلى الله عليه وسلم to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allâh's Messenger صلى الله عليه وسلم saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'ân) and they will abandon Islâm as an arrow going out through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day Resurrection." *[4:808-O.B]*

١٥٠٧ : عَنْ عَلِيٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ ٱللهِ ﷺ، فَلأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الحَرْبَ خَدْعَةٌ، سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ، حُدَثَاءُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لاَ يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَٱقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ).

1508. Narrated Khabbâb bin Al-Aratt رضى الله عنه: We complained to Allâh's

١٥٠٨ : عَنْ خَبَّابِ بْنِ الأَرَتِّ رَضِيَ

Messenger صلى الله عليه وسلم (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'ba, leaning over his *Burd* (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allâh for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allâh, this religion (i.e. Islâm) will prevail till a traveller from Ṣan'a (in Yemen) to Haḍramout will fear none but Allâh, or a wolf as regards his sheep, but you (people) are hasty." *[4:809-O.B]*

ٱللهُ عَنْهُ قالَ: شَكَوْنَا إِلَى رَسُولِ ٱللهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ: أَلاَ تَسْتَنْصِرُ لَنَا، أَلاَ تَدْعُو ٱللهَ لَنَا؟ قالَ: (كانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الأَرْضِ، فَيُجْعَلُ فِيهِ، فَيُجَاءُ بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُشَقُّ بِاثْنَتَيْنِ، وَمَا يَصُدُّهُ ذٰلِكَ عَنْ دِينِهِ. وَيُمْشَطُ بِأَمْشَاطِ الحَدِيدِ مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذٰلِكَ عَنْ دِينِهِ، وَٱللهِ لَيَتِمَّنَّ هٰذا الأَمْرَ، حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ، لاَ يَخَافُ إِلاَّ ٱللهَ، أَوِ ٱلذِّئْبَ عَلَى غَنَمِهِ، وَلٰكِنَّكُمْ تَسْتَعْجِلُونَ).

1509. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم noticed the absence of Thâbit bin Qais. A man said, "O Allâh's Messenger! I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thâbit, "What's the matter?" Thâbit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet صلى الله عليه وسلم and so all his good deeds have been annulled and he is from the people of Hell."[1] The man went back and told the Prophet صلى الله عليه وسلم that Thâbit had said so-and-so. (The subnarrator, Mûsa bin Anas said, "The man went to Thâbit again with glad tidings"). The Prophet صلى الله عليه وسلم said to him, "Go and say to Thâbit: 'You are not from

١٥٠٩ : عَنْ أَنَسٍ، رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ ٱفْتَقَدَ ثَابِتَ بْنَ قَيْسٍ، فَقَالَ رَجُلٌ: يَا رَسُولَ ٱللهِ، أَنا أَعْلَمُ لَكَ عِلْمَهُ، فَأَتَاهُ فَوَجَدَهُ جَالِسًا فِي بَيْتِهِ، مُنَكِّسًا رَأْسَهُ، فَقَالَ: مَا شَأْنُكَ؟ فَقَالَ: شَرٌّ، كانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ ﷺ، فَقَدْ حَبِطَ عَمَلُهُ، وَهُوَ مِنْ أَهْلِ النَّارِ. فَأَتَى الرَّجُلُ فَأَخْبَرَهُ أَنَّهُ قالَ كَذَا وَكَذَا. فَرَجَعَ المَرَّةَ الآخِرَةَ بِبِشَارَةٍ عَظِيمَةٍ، فَقَالَ: (ٱذْهَبْ إِلَيْهِ، فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ وَلٰكِنْ مِنْ أَهْلِ

[1] Thâbit is talking about himself using the third person singular instead of the first person.

the people of Fire, but from the people of Paradise.' " *[4:810-O.B]*

الجَنَّةِ).

1510. Narrated Al-Barâ' bin 'Āzib رضي الله عنه : A man recited *Sûrat Al-Kahf* (in his prayer and in the house there was a (riding) animal which got frightened and started jumping. The man finished his prayer with *Taslîm,* but behold! A mist or a cloud hovered over him. He informed the Prophet صلى الله عليه وسلم of that and the Prophet صلى الله عليه وسلم said, "O so-and-so! Recite, for this (mist or cloud) was *As-Sakîna* (tranquillity — a sign of peace and reassurance alongwith angels) descending for the recitation of the Qur'ân." *[4:811-O.B]*

١٥١٠ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ ٱللهُ عَنْهُ قالَ: قَرَأَ رَجُلٌ الْكَهْفَ، وفي الدَّارِ الدَّابَّةُ، فَجَعَلَتْ تَنفِرُ، فَسَلَّمَ، فَإِذَا ضَبَابَةٌ، أَوْ سَحَابَةٌ، غَشِيَتْه، فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: (اقْرَأْ فُلاَنُ، فَإِنَّهَا السَّكِينَةُ نَزَلَتْ لِلقُرْآنِ، أَوْ تَنَزَّلَتْ لِلْقُرْآنِ).

1511. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم paid a visit to a sick bedouin. The Prophet صلى الله عليه وسلم when visiting a patient used to say, "No harm will befall on you if Allâh will, it will be an expiation (for your sins)." So the Prophet صلى الله عليه وسلم said to the bedouin, "No harm will befall on you if Allâh will, it will be an expiation (for your sins)." The bedouin said, "You say an expiation? No, it is but a fever that is boiling or harassing an old man, and will lead him to the grave." The Prophet صلى الله عليه وسلم said, "Yes, then may it be as you say." *[4:813-O.B]*

١٥١١ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا:

أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ، قالَ: وَكانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلى مَرِيضٍ يَعُودُهُ قالَ: (لاَ بَأْسَ، طَهُورٌ إِنْ شَاءَ ٱللهُ). فَقَالَ لَهُ: (لاَ بَأْسَ طَهُورٌ إِنْ شَاءَ ٱللهُ). قالَ: قُلْتَ: طَهُورٌ؟ كَلاَّ، بَلْ هِيَ حُمَّى تَفُورُ، أَوْ تَثُورُ، عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورَ، فَقَالَ النَّبِيُّ ﷺ: (فَنَعَمْ إِذًا).

1512. Narrated Anas رضي الله عنه : There was a Christian who embraced Islâm and read *Sûrat Al-Baqarah* and *Āl-'Imrân*, and he used to write (the revelations) for the Prophet صلى الله عليه وسلم. Later on he reverted to Christianity again and he used to say: "Muḥammad knows nothing but what I have written for him." Then Allâh caused him to die,

١٥١٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ رَجُلٌ نَصْرَانِيًّا فَأَسْلَمَ، وَقَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ، فَكانَ يَكْتُبُ لِلنَّبِيِّ ﷺ فَعَادَ نَصْرَانِيًّا، فَكانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلا مَا كَتَبْتُ لَهُ، فَأَمَاتَهُ ٱللهُ

and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muḥammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muḥammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). *[4:814-O.B]*

فَدَفَنُوهُ، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الأَرْضُ، فَقَالُوا: هٰذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ لَمَّا هَرَبَ مِنْهُمْ، نَبَشُوا عَنْ صَاحِبِنَا فَأَلْقَوْهُ، فَحَفَرُوا لَهُ فَأَعْمَقُوا، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الأَرْضُ، فَقَالُوا: هٰذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ فَأَلْقَوْهُ خَارِجَ القَبْرِ، فَحَفَرُوا لَهُ وَأَعْمَقُوا لَهُ فِي الأَرْضِ مَا ٱسْتَطَاعُوا، فَأَصْبَحَ قَدْ لَفَظَتْهُ الأَرْضُ، فَعَلِمُوا: أَنَّهُ لَيْسَ مِنَ النَّاسِ، فَأَلْقَوْهُ.

1513. Narrated Jâbir رضي الله عنه: (Once) the Prophet صلى الله عليه وسلم said, "Have you got carpets?" I replied, "Whence can we get carpets?" He said, "But you shall soon have carpets." I used to say to my wife "Remove your carpets from my sight," but she would say, "Didn't the Prophet صلى الله عليه وسلم tell you that you would soon have carpets?" So I would give up my request. *[4:825-O.B]*

١٥١٣ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: (هَلْ لَكُمْ مِنْ أَنْمَاطٍ؟). قُلْتُ: وَأَنَّى يَكُونُ لَنَا الأَنْمَاطُ؟ قالَ: (أَمَا إِنَّهُ سَيَكُونُ لَكُمُ الأَنْمَاطُ). فَأَنَا أَقُولُ لَهَا أَخِّرِي عَنَّا أَنْمَاطَكِ، فَتَقُولُ: أَلَمْ يَقُلِ النَّبِيُّ ﷺ: (إِنَّهَا سَتَكُونُ لَكُمُ الأَنْمَاطُ). فَأَدَعُهَا.

1514. Narrated Sa'd bin Mu'âdh رضي الله عنه that he told Umaiya bin Khalaf, "I have heard Muḥammad صلى الله عليه وسلم saying that he will kill you." Umaiya said, "Will he kill me?" Sa'd said, "Yes." (Umaiya said) "By Allâh! When Muḥammad (صلى الله عليه وسلم) says a thing, he never tells a lie." So Allâh killed him in the (battle) of Badr. *[4:826-O.B]*

١٥١٤ : عَنْ سَعْدِ بْنِ مُعَاذٍ، رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قالَ لِأُمَيَّةَ بنِ خَلَفٍ: إِنِّي سَمِعْتُ مُحَمَّدًا ﷺ يَزْعُمُ أَنَّهُ قَاتِلُكَ، قَالَ: إِيَّايَ؟، قَالَ: نَعَمْ، قَالَ: وَٱللهِ مَا يَكْذِبُ مُحَمَّدٌ إذا حَدَّثَ، فَقَتَلَهُ ٱللهُ بِبَدْرٍ، وفي الحَديثِ قِصَّةٌ هذا مَضْمونُ الحَديثِ منها.

1515. Narrated Usâma bin Zaid رضى الله عنهما (I got the news) that Jibrael (Gabriel) came to the Prophet صلى الله عليه وسلم while Umm Salama was present. Jibrael (Gabriel) started talking (to the Prophet صلى الله عليه وسلم and then left. The Prophet صلى الله عليه وسلم said to Umm Salama رضى الله عنها, "(Do you know) who it was?" (or a similar question). She said, "It was Diḥya (a handsome person amongst the companions of the Prophet صلى الله عليه وسلم)." Later on Umm Salama said, "By Allâh! I thought he was none but Diḥya, till I heard the Prophet صلى الله عليه وسلم talking about Jibrael (Gabriel) in his *Khuṭba* (religious talk)." or likewise. *[4:827-O.B]*

١٥١٥ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُمَا:
أَنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ أَتَى النَّبِيَّ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ، فَجَعَلَ يُحَدِّثُ ثُمَّ قَامَ، فَقَالَ النَّبِيُّ ﷺ لِأُمِّ سَلَمَةَ: (مَنْ هٰذَا؟) أَوْ كَمَا قَالَ، قَالَ: قَالَتْ: هٰذَا دِحْيَةُ، قَالَتْ أُمُّ سَلَمَةَ: ٱيْمُ ٱللهِ مَا حَسِبْتُهُ إِلاَّ إِيَّاهُ، حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ ٱللهِ ﷺ بِخَبَرِ جِبْرِيلَ، أَوْ كَمَا قَالَ:

1516. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "I saw (in a dream) the people assembled in a gathering, and then Abû Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allâh forgive him. Then 'Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone stronger amongst the people who could draw the water as strongly as 'Umar, till all the people drank their fill and watered their camels that knelt down there." *[4:828-O.B]*

١٥١٦ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (رَأَيْتُ النَّاسَ مُجْتَمِعِينَ فِي صَعِيدٍ، فَقَامَ أَبُو بَكْرٍ فَنَزَعَ ذَنُوبًا أَوْ ذَنُوبَيْنِ، وَفِي بَعْضِ نَزْعِهِ ضَعْفٌ، وَٱللهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَهَا عُمَرُ، فَٱسْتَحَالَتْ بِيَدِهِ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًا فِي النَّاسِ يَفْرِي فَرِيَّهُ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ).

CHAPTER 36. The Statement of Allâh تعالى : "Those to whom We gave the Scripture (Jews & Christians) recognise him (Muḥammad صلى الله عليه وسلم or the Ka'ba at Makka) as they recognise their sons; but verily, a party of them conceal the truth while they know it". (V.2:146)

٣٦ - باب: قَوْلِ اللهِ تَعَالَى: ﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقاً مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

1517. Narrated ('Abdullâh bin 'Umar) رضى الله عنهما : The Jews came to Allâh's Messenger صلى الله عليه وسلم and told him

١٥١٧ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا:

that a man and a woman from amongst them had committed illegal sexual intercourse. Allâh's Messenger صلى الله عليه وسلم said to them, "What do you find in the Taurât [Torah (Old Testament)] as regarding the legal punishment of *Ar-Rajm* (i.e. stoning to death those married persons who commit the crime of illegal sexual intercourse)?" They replied, "(but) we announce their crime and lash them." 'Abdullâh bin Salâm said, "You are telling a lie; the Taurât (Torah) contains the order of *Rajm*." They brought and opened the Taurât (Torah) and one of them placed his hand on the verse of *Rajm* and read the verses preceding and following it. 'Abdullâh bin Salâm said to him, "Lift your hand." When he lifted his hand, the verse of *Rajm* was written there. They said, "Muhammad (صلى الله عليه وسلم) has told the truth; the Taurât (Torah) has the verse of *Rajm*." The Prophet صلى الله عليه وسلم then gave the order that both of them should be stoned to death. *[4:829-O.B]*

أَنَّ الْيَهُودَ جَاؤُوا إِلَى رَسُولِ ٱللهِ ﷺ فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَٱمْرَأَةً زَنَيَا، فَقَالَ لَهُمْ رَسُولُ ٱللهِ ﷺ: (مَا تَجِدُونَ فِي التَّوْرَاةِ فِي شَأْنِ الرَّجْمِ؟) فَقَالُوا: نَفْضَحُهُمْ وَيُجْلَدُونَ فَقَالَ عَبْدُ ٱللهِ بْنِ سَلَامٍ: كَذَبْتُمْ، إِنَّ فِيهَا الرَّجْمَ، فَأَتَوْا بِالتَّوْرَاةِ فَنَشَرُوهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ عَبْدُ ٱللهِ بْنُ سَلَامٍ: ٱرْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ، فَقَالُوا: صَدَقَ يَا مُحَمَّدُ، فِيهَا آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا رَسُولُ ٱللهِ ﷺ فَرُجِمَا.

CHAPTER 37. The demand of *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (صلى الله عليه وسلم) to the Prophet صلى الله عليه وسلم to show them a miracle. The Prophet صلى الله عليه وسلم showed them the splitting of the moon.

٣٧ - باب: سُؤَالِ الْمُشْرِكِينَ أَنْ يُرِيَهُمُ النَّبِيُّ ﷺ آيَةً فَأَرَاهُم انْشِقَاقَ الْقَمَرِ

1518. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : During the lifetime of the Prophet صلى الله عليه وسلم the moon was split into two parts and on that the Prophet صلى الله عليه وسلم said, "Bear witness (to this)." *[4:830-O.B]*

١٥١٨ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: ٱنْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ شِقَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ: (ٱشْهَدُوا).

1519. Narrated 'Urwa Al-Bârquî رضى الله عنه that the Prophet صلى الله عليه وسلم gave him one Dinâr so as to buy a sheep for

١٥١٩ : عَنْ عُرْوَةَ الْبَارِقِيِّ رَضِيَ ٱللهُ عَنْهُ:

him. ('Urwa) bought two sheeps for him with the money. Then he sold one of the sheep for one Dinâr, and brought one Dinâr and a sheep to the Prophet صلى الله عليه وسلم. On that, the Prophet صلى الله عليه وسلم invoked Allâh to bless him in his deals. So ('Urwa) used to gain (from any deal) even if he bought dust." *[4:836-O.B]*

أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ دِينارًا يَشْتَرِي لَهُ بِهِ شَاةً، فَٱشْتَرَى لَهُ بِهِ شَاتَيْنِ، فَبَاعَ إِحْدَاهُمَا بِدِينارٍ، وَجَاءَهُ بِدِينارٍ وَشَاةٍ، فَدَعَا لَهُ بِالْبَرَكَةِ فِي بَيْعِهِ، وَكانَ لَوِ ٱشْتَرَى التُّرَابَ لَرَبِحَ فِيهِ.

56. THE BOOK OF VIRTUES AND MERITS OF THE COMPANIONS OF THE PROPHET صلى الله عليه وسلم. [And any Muslim who enjoyed the company of the Prophet صلى الله عليه وسلم or saw him, is regarded as one of his companions].

٥٦ ـ كتاب فَضَائِل أَصْحَاب النَّبيّ ﷺ ورضي عنهم

(وَمَنْ صَحِبَ النَّبِيَّ ﷺ أَوْ رَآهُ مِنَ الْمُسْلِمِينَ، فَهُوَ مِنْ أَصْحَابِهِ)

CHAPTER 1.

١ ـ باب:

1520. Narrated Jubair bin Muṭ'im رضى الله عنه : A woman came to the Prophet صلى الله عليه وسلم who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet صلى الله عليه وسلم said, "If you should not find me, go to Abû Bakr." *[5:11-O.B]*

١٥٢٠ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَتَتِ ٱمْرَأَةٌ النَّبِيَّ ﷺ، فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ، قَالَتْ: أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ؟ كَأَنَّهَا تَقُولُ: الْمَوْتَ، قَالَ ﷺ: (إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ) رَضِيَ ٱللهُ عَنْهُ.

1521. Narrated 'Ammâr رضى الله عنه : I saw Allâh's Messenger صلى الله عليه وسلم and there was none with him but five slaves, two women and Abû Bakr (i.e. those were the only converts to Islâm then). *[5:12-O.B]*

١٥٢١ : عَنْ عَمَّارٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ ٱللهِ ﷺ وَمَا مَعَهُ إِلاَّ خَمْسَةُ أَعْبُدٍ وَٱمْرَأَتَانِ، وَأَبُو بَكْرٍ.

1522. Narrated Abû Ad-Dardâ' رضى الله عنه : While I was sitting with the Prophet صلى الله عليه وسلم , Abû Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet صلى الله عليه وسلم said, "Your companion has had a quarrel." Abû Bakr greeted (the Prophet صلى الله عليه وسلم) and said, "O Allâh's Messenger! There was something (i.e. quarrel) between me and the son of Al-Khaṭṭâb. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet صلى الله عليه وسلم said thrice, "O Abû Bakr! May Allâh forgive you." In the meanwhile, 'Umar regretted (his refusal of Abû Bakr's excuse) and went to Abû Bakr's house and asked if Abû Bakr was there.

١٥٢٢ : عَنْ أَبِي ٱلدَّرْدَاءِ رَضِيَ ٱللهُ عَنْهُ، قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ إِذْ أَقْبَلَ أَبُو بَكْرٍ آخِذًا بِطَرَفِ ثَوْبِهِ، حَتَّى أَبْدَى عَنْ رُكْبَتِهِ، فَقَالَ النَّبِيُّ ﷺ: (أَمَّا صَاحِبُكُمْ فَقَدْ غَامَرَ). فَسَلَّمَ وَقَالَ: يَا رَسُولَ ٱللهِ إِنَّهُ كَانَ بَيْنِي وَبَيْنَ ٱبْنِ الْخَطَّابِ شَيْءٌ، فَأَسْرَعْتُ إِلَيْهِ ثُمَّ نَدِمْتُ، فَسَأَلْتُهُ أَنْ يَغْفِرَ لِي فَأَبَى عَلَيَّ، فَأَقْبَلْتُ إِلَيْكَ، فَقَالَ: (يَغْفِرُ ٱللهُ لَكَ يَا أَبَا بَكْرٍ). ثَلاَثًا، ثُمَّ إِنَّ عُمَرَ نَدِمَ فَأَتَى مَنْزِلَ أَبِي بَكْرٍ، فَسَأَلَ: أَثَمَّ أَبُو بَكْرٍ؟

They replied in the negative. So he came to the Prophet صلى الله عليه وسلم and greeted him, but signs of displeasure appeared on the face of the Prophet صلى الله عليه وسلم till Abû Bakr pittied ('Umar), so he knelt and said twice, "O Allâh's Messenger! By Allâh! I was more unjust to him (than he to me)." The Prophet صلى الله عليه وسلم said, "Allâh sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abû Bakr (believed in me and) said (to the people), 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abû Bakr. *[5:13-O.B]*

فَقَالُوا: لاَ، فَأَتَى إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَجَعَلَ وَجْهُ النَّبِيِّ ﷺ يَتَمَعَّرُ، حَتَّى أَشْفَقَ أَبُو بَكْرٍ، فَجَثَا عَلَى رُكْبَتَيْهِ فَقَالَ: يَا رَسُولَ ٱللهِ، وَٱللهِ أَنَا كُنْتُ أَظْلَمَ، مَرَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ: (إِنَّ ٱللهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ: كَذَبْتَ، وَقَالَ أَبُو بَكْرٍ: صَدَقَ. وَوَاسَانِي بِنَفْسِهِ وَمَالِهِ، فَهَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي). مَرَّتَيْنِ، فَمَا أُوذِيَ بَعْدَهَا.

1523. Narrated 'Amr bin Al-'Aaṣ رضى الله عنه : The Prophet صلى الله عليه وسلم deputed me to lead the army of <u>Dh</u>at-as-Salâsil. I came to him and said, "Who is the most beloved person to you?" He said, " 'Āi<u>sh</u>a." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-<u>Kh</u>aṭṭâb." He then named other men. *[5:14-O.B]*

١٥٢٣ : عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلاَسِلِ، فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: (عَائِشَةُ). فَقُلْتُ: مِنَ الرِّجَالِ؟ فَقَالَ: (أَبُوهَا). قُلْتُ: ثُمَّ مَنْ؟ قَالَ: (ثُمَّ عُمَرُ بْنُ الْخَطَّابِ). فَعَدَّ رِجَالاً.

1524. Narrated 'Abdullâh bin 'Umar رضى الله عنهما that Allâh's Messenger صلى الله عليه وسلم said, "Allâh will not look on the Day of Judgement at him who drags his robe (behind him) out of conceit (pride etc.)." Abû Bakr said "One side of my robe slacks down unless I get very cautious about it." Allâh's Messenger صلى الله عليه وسلم said, "But you do not do that out of conceit (with a pride)." *[5:17-O.B]*

١٥٢٤ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ، لَمْ يَنْظُرِ ٱللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ). فَقَالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ شِقَّيْ ثَوْبِي يَسْتَرْخِي إِلاَّ أَنْ أَتَعَاهَدَ ذٰلِكَ مِنْهُ؟ فَقَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّكَ لَسْتَ تَصْنَعُ ذٰلِكَ خُيَلاَءَ).

1525. Narrated Abû Mûsa Al-A<u>sh</u>'arî رضى الله عنه : I performed ablution in my house and then went out and said,

١٥٢٥ : عَنْ أَبِي مُوسَى الأَشْعَرِي رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ

"Today I shall stick to (or remain constantly with) Allâh's Messenger صلى الله عليه وسلم and stay with him all this day of mine (in his service)." I went to the mosque and asked about the Prophet صلى الله عليه وسلم. They said, "He had gone in this direction." So I followed his way, asking about him till he entered a place called Bi'r Arîs. I sat at its gate that was made of date-palm leaves till the Prophet صلى الله عليه وسلم finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Arîs at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, "Today I will be the gatekeeper of the Prophet صلى الله عليه وسلم," Abû Bakr came and pushed the gate. I asked,"Who is it?" He said, "Abû Bakr." I told him to wait, went in and said, "O Allâh's Messenger! Abû Bakr asks for permission to enter." He said, "Admit him and give him the glad tidings that he will be in Paradise." So I went out and said to Abû Bakr, "Come in, and Allâh's Messenger صلى الله عليه وسلم gives you the glad tidings that you will be in Paradise." Abû Bakr entered and sat on the right side of Allâh's Messenger صلى الله عليه وسلم on the built edge of the well and hung his legs in the well as the Prophet صلى الله عليه وسلم did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself). "If Allâh wants good for so-and-so (i.e. my brother) He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?"' He said, 'Umar bin Al-Khattâb." I asked him to wait, went to Allâh's Messenger صلى الله عليه وسلم, greeted him and said, 'Umar bin Al-Khattâb asks the permission to

خَرَجَ، قالَ: فَقُلْتُ: لأَلْزَمَنَّ رَسُولَ ٱللهِ ﷺ وَلأَكُونَنَّ مَعَهُ يَوْمِي هٰذَا، قالَ: فَجاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ، فَقَالُوا: خَرَجَ وَوَجَّه هَا هُنَا، فَخَرَجْتُ عَلَى إِثْرِهِ، أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بِئْرَ أَرِيسٍ، فَجَلَسْتُ عِنْدَ البَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَى رَسُولُ ٱللهِ ﷺ حَاجَتَهُ فَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بِئْرِ أَرِيسٍ وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ ٱنْصَرَفْتُ فَجَلَسْتُ عِنْدَ البَابِ، فَقُلْتُ: لأَكُونَنَّ بَوَّابَ رَسُولِ ٱللهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَقَّ الْبَابَ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ ذَهَبْتُ، فَقُلْتُ: يَا رَسُولَ ٱللهِ، هٰذَا أَبُو بَكْرٍ يَسْتَأْذِنُ؟ فَقَالَ: (ٱئْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ). فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ: ٱدْخُلْ، وَرَسُولُ ٱللهِ ﷺ يُبَشِّرُكَ بِالجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ ٱللهِ ﷺ مَعَهُ فِي الْقُفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ كَمَا صَنَعَ النَّبِيُّ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدِ ٱللهُ بِفُلاَنٍ خَيْرًا - يُرِيدُ أَخَاهُ - يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ

enter." He said, "Admit him, and give him the glad tidings that he will be in Paradise." I went to 'Umar and said, "Come in, and Allâh's Messenger gives you the glad tidings that you will be in Paradise." So he entered and sat beside Allâh's Messenger صلى الله عليه وسلم on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allâh wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Uthmân bin 'Affân." I asked him to wait and went to the Prophet صلى الله عليه وسلم and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him, "Come in; Allâh's Messenger صلى الله عليه وسلم gives you the glad tidings of entering Paradise after a calamity that will befall you."'Uthmân then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet صلى الله عليه وسلم on the other side. *[5:23-O.B]*

هٰذَا؟ فَقَالَ: عُمَرُ بْنُ الخَطَّابِ، فَقُلْتُ عَلَى رِسْلِكَ، ثُمَّ جِئْتُ إِلَى رَسُولِ ٱللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هٰذَا عُمَرُ بْنُ الخَطَّابِ يَسْتَأْذِنُ؟ فَقَالَ: (ٱئْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ). فَجِئْتُ فَقُلْتُ: ٱدْخُلْ، وَبَشَّرَكَ رَسُولُ ٱللهِ ﷺ بِالجَنَّةِ، فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ ٱللهِ ﷺ فِي الْقُفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ: إِنْ يُرِدِ ٱللهُ بِفُلاَنٍ خَيْرًا يَأْتِ بِهِ، فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: عُثْمانُ ٱبْنُ عَفَّانَ، فَقُلْتُ عَلَى رِسْلِكَ، فَجِئْتُ إِلَى رَسُولِ ٱللهِ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: (ٱئْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ، عَلَى بَلْوَى تُصِيبُهُ). فَجِئْتُهُ فَقُلْتُ لَهُ: ٱدْخُلْ، وَبَشَّرَكَ رَسُولُ ٱللهِ ﷺ بِالجَنَّةِ، عَلَى بَلْوَى تُصِيبُكَ، فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِىءَ، فَجَلَسَ وِجَاهَهُ مِنَ الشِّقِّ الآخَرِ.

1526. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه the Prophet صلى الله عليه وسلم said, "Do not abuse my companions for if any one of you spent gold equal to Uḥud (mountain) in Allâh's Cause) it would not be equal to a *Mûdd* (two thirds of a kilogram) or even a half *Mûdd* spent by one of them." *[5:22-O.B]*

١٥٢٦ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لاَ تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ).

1527. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم once climbed the mountain of Uḥud with Abû Bakr, 'Umar and 'Uthmân. The mountain shook with them. The

١٥٢٧ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَعِدَ أُحُدًا، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمانُ، فَرَجَفَ بِهِمْ،

فَقَالَ: (اثْبُتْ أُحُدُ، فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ، وَشَهِيدَانِ).

Prophet صلى الله عليه وسلم said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a *Ṣiddîq* and two martyrs." *[5:24-O.B]*

١٥٢٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، قَالَ: إِنِّي لَوَاقِفٌ فِي قَوْمٍ، نَدْعُو اللهَ لِعُمَرَ بْنِ الخَطَّابِ، رَضِيَ اللهُ عَنْهُ، وَقَدْ وُضِعَ عَلَى سَرِيرِهِ، إِذَا رَجُلٌ مِنْ خَلْفِي قَدْ وَضَعَ مِرْفَقَهُ عَلَى مَنْكِبِي يَقُولُ: رَحِمَكَ اللهُ، إِنِّي كُنْتُ لأَرْجُو أَنْ يَجْعَلَكَ اللهُ مَعَ صَاحِبَيْكَ، لِأَنِّي كَثِيرًا مِمَّا كُنْتُ أَسْمَعُ رَسُولَ اللهِ ﷺ يَقُولُ: (كُنْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَفَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَانْطَلَقْتُ وَأَبُو بَكْرٍ وَعُمَرُ). فَإِنْ كُنْتُ لأَرْجُو أَنْ يَجْعَلَكَ اللهُ مَعَهُمَا، فَالْتَفَتُّ، فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ.

1528. Narrated Ibn 'Abbâs رضي الله عنهما: While I was standing amongst the people who were invoking Allâh for 'Umar bin Al-Khaṭṭâb who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O 'Umar!) May Allâh bestow His Mercy on you. I always hoped that Allâh will keep you with your two companions, for I often heard Allâh's Messenger صلى الله عليه وسلم saying, "I, Abû Bakr and 'Umar were (somewhere). I, Abû Bakr and 'Umar did (something). I, Abû Bakr and 'Umar set out.' So I hoped that Allâh will keep you with both of them." I turned back to see that the speaker was Alî bin Abî Ṭâlib رضي الله عنه. *[5:26-O.B]*

٢ - باب: مَنَاقِبُ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ

CHAPTER 2. The merits of 'Umar bin Al-Khaṭṭâb رضي الله عنه.

١٥٢٩ : عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (رَأَيْتُنِي دَخَلْتُ الْجَنَّةَ، فَإِذَا أَنَا بِالرُّمَيْصَاءِ، امْرَأَةِ أَبِي طَلْحَةَ، وَسَمِعْتُ خَشَفَةً، فَقُلْتُ: مَنْ هٰذَا؟ فَقَالَ: هٰذَا بِلَالٌ، وَرَأَيْتُ قَصْرًا بِفِنَائِهِ جَارِيَةٌ، فَقُلْتُ: لِمَنْ هٰذَا؟ فَقَالُوا: لِعُمَرَ، فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظُرَ إِلَيْهِ، فَذَكَرْتُ غَيْرَتَكَ). فَقَالَ عُمَرُ: بِأَبِي وَأُمِّي يَا رَسُولَ اللهِ، أَعَلَيْكَ أَغَارُ.

1529. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaiṣâ', Abû Ṭalḥa's wife. I heard footsteps. I asked, Who is it? Somebody said, 'It is Bilâl.' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for 'Umar.' I intended to enter it and see it, but I thought of your ('Umar's)

<u>*Ghîra*</u>[1] (and gave up the attempt).'" 'Umar said, "Let my parents be sacrificed for you, O Allâh's Messenger! How dare I think of my <u>*Ghîra*</u> (self-respect) being offended by you?" *[5:28-O.B]*

1530. Narrated Anas رضي الله عنه : A man asked the Prophet صلى الله عليه وسلم about the Hour (i.e. Day of Judgement) saying, "When will the Hour be?" The Prophet صلى الله عليه وسلم said, "What have you prepared for it?" The man said, "Nothing, except that I love Allâh and His Messenger صلى الله عليه وسلم." The Prophet صلى الله عليه وسلم said,"You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet صلى الله عليه وسلم, i.e."You will be with those whom you love." Hence, I love the Prophet صلى الله عليه وسلم, Abû Bakr and 'Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs. *[5:37-O.B]*

١٥٣٠ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ :أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ عَنِ السَّاعَةِ، فَقَالَ: مَتى السَّاعَةُ؟ قالَ: (وَماذَا أَعْدَدْتَ لَهَا؟) قالَ: لاَ شَيْءَ، إِلاَّ أَنِّي أُحِبُّ ٱللهَ وَرَسُولَهُ ﷺ، فَقَالَ: (أَنْتَ مَعَ مَنْ أَحْبَبْتَ). قالَ أَنَسٌ: فَمَا فَرِحْنَا بِشَيْءٍ فَرَحَنَا بِقَوْلِ النَّبِيِّ ﷺ: (أَنْتَ مَعَ مَنْ أَحْبَبْتَ). قالَ أَنَسٌ: فَأَنَا أُحِبُّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِيَّاهُمْ، وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ.

1531. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said,"Among the nation of Banî Israel who lived before you , there were men who used to be inspired with guidance though they were not Prophets, and if there is any of such persons amongst my followers, it is 'Umar." *[5:38-O.B]*

١٥٣١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: (لَقَدْ كانَ فِيمَنْ كانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجَالٌ، يُكَلَّمُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ، فَإِنْ يَكُنْ مِنْ أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمَرُ).

CHAPTER 3. The merits of 'U<u>th</u>mân bin 'Affân رضي الله عنه .

٣ - باب: مَنَاقِبُ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ الله عَنْهُ

1532. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : An Egyptian came to him

١٥٣٢ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ

[1] <u>*Ghîra*</u>: This Arabic word covers a wide meaning — self-respect, jealousy (as regards women) and it is a feeling of fury with great anger when one's honour and prestige is challenged or injured.

and said, "Do you know that 'Uthmân fled away on the day (of the battle) of Uhud?" (Ibn 'Umar) said, "Yes." The (Egyptian) man said, "Do you know that 'Uthmân was absent on the day (of the battle) of Badr and did not join it?" (Ibn 'Umar) said, "Yes." The man said, "Do you know that he failed to attend *Ar-Ridwân* Pledge and did not witness it (i.e. *Hudaibîya* Pledge)?" (Ibn 'Umar said), "Yes." The man said, "*Allâhu Akbar*!" Ibn 'Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allâh has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allâh's Messenger صلى الله عليه وسلم was his wife and she was sick then. Allâh's Messenger صلى الله عليه وسلم said to him, 'You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from *Ar-Ridwân* Pledge, had there been any person in Makka more respectable than 'Uthmân (to be sent as a representative). Allâh's Messenger صلى الله عليه وسلم would have sent him instead of him. No doubt, Allâh's Messenger صلى الله عليه وسلم had sent him, and the incident of *Ar-Ridwân* Pledge happened after 'Uthmân had gone to Makka. Allâh's Messenger صلى الله عليه وسلم held out his right hand saying, This is 'Uthmân's hand.' He stroke his (other) hand with it saying, 'This (pledge) is on the behalf of 'Uthmân.' " Then Ibn 'Umar said to the man, "Bear (these) excuses in mind with you." *[5:48-O.B]*

عَنْهُمَا: أَنَّهُ جَاءَهُ رَجُلٌ مِنْ أَهْلِ مِصْرَ فَقَالَ لَهُ: هَلْ تَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحُدٍ؟ قالَ: نَعَمْ. فَقَالَ: تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْ؟ قالَ: نَعَمْ. قالَ: تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا؟ قالَ: نَعَمْ. قالَ: اللهُ أَكْبَرُ. قالَ ابْنُ عُمَرَ: تَعَالَ أُبَيِّنْ لَكَ، أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ، فَأَشْهَدُ أَنَّ اللهَ عَفَا عَنْهُ وَغَفَرَ لَهُ، وَأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ فَإِنَّهُ كانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللهِ ﷺ وَكَانَتْ مَرِيضَةً، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: (إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ). وَأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ، فَلَوْ كانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمانَ لَبَعَثَهُ مَكانَهُ، فَبَعَثَ رَسُولُ اللهِ ﷺ عُثْمَانَ، وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمانُ إِلَى مَكَّةَ، فَقَالَ رَسُولُ اللهِ ﷺ بِيَدِهِ الْيُمْنَى: (هٰذِهِ يَدُ عُثْمَانَ). فَضَرَبَ بِهَا عَلَى يَدِهِ، فقَالَ: (هٰذِهِ لِعُثْمَانَ). فَقَالَ لَهُ ابْنُ عُمَرَ: اذْهَبْ بِهَا الآنَ مَعَكَ.

CHAPTER 4. The merits of 'Alî bin Abû Tâlib رضي الله عنه.

٤ - باب: مَنَاقِبُ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ

1533. Narrated 'Alî رضي الله عنه: Fâtima رضي الله عنها complained of the suffering

١٥٣٣ : عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: أَنَّ

caused to her by the handmill. Some captives were brought to the Prophet صلى الله عليه وسلم. She came to him but did not find him at home. 'Âisha was present there to whom she told (of her desire for a servant). When the Prophet صلى الله عليه وسلم came, 'Âisha informed him about Fâtima's visit. 'Alî added "So the Prophet صلى الله عليه وسلم came to us, while we had gone to our bed, I wanted to get up but the Prophet صلى الله عليه وسلم said, "Remain at your place". Then he sat down between us till I found the coolness of his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, *'Allâhu-Akbar'* thirty-four times, and *'Subhân-Allâh'* thirty-three times, and *'Alhamdu-lillâh'* thirty-three times[1] for that is better for you both than a servant." *[5:55-O.B]*

فَاطِمَةَ رَضِيَ ٱللهُ عَنْهَا شَكَتْ مَا تَلْقَىٰ مِنْ أَثَرِ الرَّحَى، فَأَتَى النَّبِيَّ ﷺ سَبْيٌ، فَٱنْطَلَقَتْ فَلَمْ تَجِدْهُ فَوَجَدَتْ عَائِشَةَ فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ، فَجَاءَ النَّبِيُّ ﷺ إِلَيْنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْتُ لِأَقُومَ، فَقَالَ: (عَلَى مَكَانِكُمَا). فَقَعَدَ بَيْنَنَا، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، وَقَالَ: (أَلاَ أُعَلِّمُكُمَا خَيْرًا مِمَّا سَأَلْتُمَانِي، إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا، تُكَبِّرَا أَرْبَعًا وَثَلاَثِينَ، وَتُسَبِّحَا ثَلاَثًا وَثَلاَثِينَ، وَتَحْمَدَا ثَلاَثًا وَثَلاَثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ).

CHAPTER 5. The virtues of the relatives of Allâh's Messenger صلى الله عليه وسلم.

٥ - باب: مَنَاقِبُ قَرَابَةِ رَسُولِ اللهِ ﷺ

1534. Narrated 'Abdullâh bin Az-Zubair رضى الله عنهما: During the battle of *Al-Ahzâb,* I and 'Umar bin Abî-Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Banî Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Banî Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allâh's Messenger صلى الله عليه وسلم said, 'Who will go to Banî Quraiza and bring me their news?' So I went, and when I came back, Allâh's Messenger صلى الله عليه وسلم

١٥٣٤ : عَنْ عَبْدِ ٱللهِ بْنِ الزُّبَيْرِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

كُنْتُ يَوْمَ الأَحْزَابِ جُعِلْتُ أَنَا وَعُمَرُ ابْنُ أَبِي سَلَمَةَ رَضِيَ ٱللهُ عَنْهُمَا فِي النِّسَاءِ، فَنَظَرْتُ فَإِذَا أَنَا بِالزُّبَيْرِ عَلَى فَرَسِهِ يَخْتَلِفُ إِلَى بَنِي قُرَيْظَةَ مَرَّتَيْنِ أَوْ ثَلاَثًا، فَلَمَّا رَجَعْتُ قُلْتُ: يَا أَبَتِ رَأَيْتُكَ تَخْتَلِفُ؟ قَالَ: أَوَ هَلْ رَأَيْتَنِي يَا بُنَيَّ؟ قُلْتُ: نَعَمْ، قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ قَالَ: (مَنْ يَأْتِ بَنِي قُرَيْظَةَ فَيَأْتِينِي

[1] The three expressions mean respectively: 'Allâh is the Most Great', 'Glorified be Allâh', and 'All praises are for Allâh'.

mentioned for me both his parents saying, 'Let my father and mother be sacrificed for you.' " *[5:66-O.B]*

بِخَبَرِهِمْ؟). فَانْطَلَقْتُ، فَلَمَّا رَجَعْتُ جَمَعَ لِي رَسُولُ اللهِ ﷺ أَبَوَيْهِ فَقَالَ: (فِدَاكَ أَبِي وَأُمِّي).

CHAPTER 6. (Narrations) about Ṭalḥa bin 'Ubaidullâh رضى الله عنه.

٦ - باب: ذِكْر طَلْحَةَ بْنِ عُبَيْدِ اللهِ رَضِيَ اللهُ عَنْهُ

1535. Narrated Ṭalḥa bin'Ubaidullâh رضى الله عنه : During one of the Ghazawât in which Allâh's Messenger صلى الله عليه وسلم was fighting, none remained with the Prophet صلى الله عليه وسلم but myself and Sa'd. *[5:69-O.B]*

١٥٣٥ : عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ، في بَعْضِ تِلْكَ الأَيَّامِ الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ اللهِ ﷺ، غَيْرُ طَلْحَةَ وَسَعْدٍ.

1536. Narrated (Qais bin Abî Ḥâzim) رضى الله عنه : I saw Ṭalḥa's paralysed hand with which he had protected the Prophet صلى الله عليه وسلم (from an arrow). *[5:70-O.B]*

١٥٣٦ : وعَنْهُ رَضِيَ اللهُ عَنْهُ، أَنَّهُ وَقَى النَّبِيَّ ﷺ بِيَدِهِ فَضُرِبَ فِيها حتَّى شَلَّتْ.

CHAPTER 7. The merits of Sa'd bin Abî Waqqâṣ Az-Zuhri رضى الله عنه.

٧ - باب: مَنَاقِبُ سَعْدِ بْنِ أَبِي وَقَّاصٍ الزُّهْرِيِّ رَضِيَ اللهُ عَنْهُ

1537. Narrated Sa'd bin Abî Waqqâṣ رضى الله عنه : On the day of the battle of Uḥud, the Prophet صلى الله عليه وسلم mentioned for me both his parents (i.e. saying, "Let my parents be sacrificed for you.") *[5:71-O.B]*

١٥٣٧ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَمَعَ لِي النَّبِيُّ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ.

CHAPTER 8. Narrations about the sons-in-law of the Prophet صلى الله عليه وسلم.

٨ - باب: ذِكْرُ أَصْهَارِ النَّبِيِّ ﷺ

1538. Narrated Al-Miswar bin Makhrama رضى الله عنه : 'Alî demanded the hand of the daughter of Abû Jahl. Fâṭima heard of this and went to Allâh's Messenger صلى الله عليه وسلم saying, "Your people think that you do not become angry for the sake of your daughters as 'Alî is now going to marry the daughter of Abû Jahl." On that Allâh's Messenger صلى الله عليه وسلم got up

١٥٣٨ : عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللهُ عَنْهُ قَالَ:

إِنَّ عَلِيًّا - رَضِيَ اللهُ عَنْهُ - خَطَبَ بِنْتَ أَبِي جَهْلٍ، فَسَمِعَتْ بِذٰلِكَ فَاطِمَةُ، فَأَتَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَزْعُمُ قَوْمُكَ أَنَّكَ لاَ تَغْضَبُ لِبَنَاتِكَ، وَهٰذَا

and after his recitation of *Tashahhud*[1] I heard him saying, "Then after! I married one of my daughters to Abû Al-'Aaṣ bin Ar-Rabî' (the husband of Zainab, the daughter of the Prophet صلى الله عليه وسلم) before Islâm and he proved truthful in whatever he said to me. No doubt, Fâṭima is a part of me, I hate to see her being troubled. By Allâh, the daughter of Allâh's Messenger (صلى الله عليه وسلم) and the daughter of Allâh's enemy cannot be the wives of one man." So 'Alî gave up that engagement. *[5:76-O.B]*

عَلِيٌّ نَاكِحٌ بِنْتَ أَبِي جَهْلٍ. فَقَامَ رَسُولُ ٱللهِ ﷺ، فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ: (أَمَّا بَعْدُ، أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي وَصَدَقَنِي، وَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي، وَإِنِّي أَكْرَهُ أَنْ يَسُوءَهَا، وَٱللهِ لَا تَجْتَمِعُ بِنْتُ رَسُولِ ٱللهِ ﷺ وَبِنْتُ عَدُوِّ ٱللهِ عِنْدَ رَجُلٍ وَاحِدٍ). فَتَرَكَ عَلِيٌّ ٱلْخِطْبَةَ.

1539. Narrated (Al-Miswar bin Makhrama) رضي الله عنه : I heard the Prophet صلى الله عليه وسلم talking and he mentioned a son-in-law of his belonging to the tribe of Banî 'Abd-Shams. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise." *[5:76-O.B]*

١٥٣٩: وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَىٰ عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ، قَالَ: (حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي).

CHAPTER 9. The virtues of Zaid bin Ḥâritha, the freed slave of the Prophet صلى الله عليه وسلم .

٩ - باب: مَنَاقِبُ زَيْدِ بْنِ حَارِثَةَ مَوْلَى النَّبِيِّ ﷺ

1540. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم sent an army under the command of Usâma bin Zaid. When some people criticised his leadership, the Prophet صلى الله عليه وسلم said,"If you are criticising Usâma's leadership, you used to criticise his father's leadership before. By Allâh! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usâma) is one of the dearest to me after him (Zaid)." *[5:77-O.B]*

١٥٤٠ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ بَعْثًا، وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ بَعْضُ النَّاسِ فِي إِمَارَتِهِ، فَقَالَ النَّبِيُّ ﷺ: (إِنْ تَطْعُنُوا فِي إِمَارَتِهِ، فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَٱيْمُ ٱللهِ إِنْ كَانَ لَخَلِيقًا لِلإِمَارَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هٰذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ).

[1] To testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and that Muhammad is the Messenger of Allâh.

1541. (Narrated 'Urwa رضى الله عنه): 'Āisha رضى الله عنها said, "A *Qâ'if* (i.e. one skilled in recognising the lineage of a person through Physiognomy and through examining the body parts of an infant) came to me while the Prophet صلى الله عليه وسلم was present, and Usâma bin Zaid and Zaid bin Hâritha were lying asleep. The *Qâ'if* said, 'These feet (of Usâma and his father) are of persons belonging to the same lineage.'" The Prophet صلى الله عليه وسلم was pleased with that saying which won his admiration, and he told 'Āisha of it. *[5:78-O.B]*

١٥٤١ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ قَائِفٌ، وَالنَّبِيُّ ﷺ شَاهِدٌ، وَأُسَامَةُ بْنُ زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعَانِ، فَقَالَ: إِنَّ هٰذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ. فَسُرَّ بِذٰلِكَ النَّبِيُّ ﷺ وَأَعْجَبَهُ، فَأَخْبَرَ بِهِ عَائِشَةَ.

CHAPTER 10. Narrations about Usâma bin Zaid (رضى الله عنه).

١٠ - باب: ذِكْرُ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ الله عَنْهُ

1542. Narrated 'Āisha رضى الله عنها: "A woman from Banî Makhzûm committed a theft and the people said, 'Who can intercede with the Prophet صلى الله عليه وسلم for her?' So nobody dared speak to him (i.e. the Prophet صلى الله عليه وسلم) but Usâma bin Zaid spoke to him. The Prophet صلى الله عليه وسلم said, 'If a reputable man amongst the children of Banî Isrâel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fâtima (i.e. the daughter of the Prophet صلى الله عليه وسلم) if she committed a theft.'" *[5:79-O.B]*

١٥٤٢ : وعَنْها رَضِيَ اللهُ عَنْهَا: أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا النَّبِيَّ ﷺ؟ فَلَمْ يَجْتَرِىءْ أَحَدٌ أَنْ يُكَلِّمَهُ، فَكَلَّمَهُ أُسَامَةُ بْنُ زَيْدٍ، فَقَالَ: (إِنَّ بَنِي إِسْرَائِيلَ كانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ قَطَعُوهُ، لَوْ كانَتْ فَاطِمَةَ لَقَطَعْتُ يَدَهَا).

1543. Narrated Usâma bin Zaid رضى الله عنهما that the Prophet صلى الله عليه وسلم used to take him (i.e. Usâma) and Al-Ḥasan (in his lap) and say: "O Allâh! Love them, as I love them." *[5:81-O.B]*

١٥٤٣ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كانَ يَأْخُذُهُ وَالحَسَنَ، فَيَقُولُ: (اللَّهُمَّ أَحِبَّهُمَا، فَإِنِّي أُحِبُّهُمَا).

CHAPTER 11. The merits of 'Abdullâh bin 'Umar bin Al-Khaṭṭâb رضى الله عنهما.

١١ - باب: مَنَاقِبُ عَبْدِالله بْنِ عُمَرَ رَضِيَ الله عَنْهُمَا

1544. Narrated (Ibn 'Umar on the authority of) his sister Ḥafṣa, that the

١٥٤٤ : عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْهَا:

Prophet صلى الله عليه وسلم had said to her, "Abdullâh is a pious man." *[5:84-O.B]*

أَنَّ النَّبِيَّ ﷺ قالَ لَهَا: (إِنَّ عَبْدَ اللهِ رَجُلٌ صَالِحٌ).

CHAPTER 12. The virtues of 'Ammâr (bin Yâsir) and Hudhaifa (bin Al-Yamân) رضى الله عنهما .

١٢ - باب: مَناقِبُ عَمَّارٍ وَحُذَيْفَةَ رَضِيَ الله عَنْهُمَا

1545. Narrated Abû Ad-Dardâ' رضى الله عنه : A boy sat beside me in a mosque at Shâm and he said, "O Allâh! Bless me with a righteous pious companion." Abû Ad-Dardâ' asked, "From where are you?" He replied, "From the people of Al-Kûfa." Abu Ad-Dardâ' said, "Is there amongst you the one who keeps the secrets of the Prophet صلى الله عليه وسلم which nobody knows except him? i.e. Hudhaifa. He said, "Yes". Abû Ad-Dardâ' said, "Is not amongst you the one whom Allâh gave refuge from Satan through the request of the Prophet صلى الله عليه وسلم ? i.e. Ammâr". He said, "Yes". Abû Ad-Dardâ' (again) said, "Is not amongst you the one who used to carry *Siwâk,* (water for ablution) and cushion (or pillow for the Prophet صلى الله عليه وسلم i.e. Abdullâh bin Mas'ûd)?" He said, "Yes". Abû Ad-Dardâ' said how 'Abdullâh bin Mas'ûd used to recite *Sûrah* 92: "By the night as it envelops; And by the day as it appears in brightness". He said, "And by male and female". He missed: "Him Who created." (Abû Ad-Dardâ' then said) "These people (of Shâm) tried hard to make me accept something other than what I had heard from Allâh's Messenger صلى الله عليه وسلم." *[5:85-O.B]*

١٥٤٥ : عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّهُ جَلَسَ إِلى جَنْبِهِ غُلامٌ في مَسْجِدٍ بِالشَّامِ وكانَ قَدْ قَالَ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا، فَقَالَ أَبُو الدَّرْدَاءِ، رَضِيَ اللهُ عَنْهُ: مِمَّنْ أَنْتَ؟ قالَ: مِنْ أَهْلِ الْكُوفَةِ، قالَ: أَلَيْسَ فِيكُمْ، أَوْ مِنْكُمْ، صَاحِبُ السِّرِّ الَّذِي لاَ يَعْلَمُهُ غَيْرُهُ، يَعْنِي حُذَيْفَةَ، قالَ: قُلْتُ: بَلَى، قالَ: أَلَيْسَ فِيكُمْ، أَوْ مِنْكُمْ، الَّذِي أَجارَهُ اللهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ، يَعْنِي مِنَ الشَّيْطَانِ، يَعْنِي عَمَّارًا، قُلْتُ: بَلَى، قالَ: أَلَيْسَ فِيكُمْ، أَوْ مِنْكُمْ، صَاحِبُ السِّوَاكِ، أَوِ السِّرَارِ؟ قالَ: بَلَى، قالَ: كَيْفَ كانَ عَبْدُ اللهِ يَقْرَأُ: ﴿وَاللَّيْلِ إِذَا يَغْشَى. وَالنَّهَارِ إِذَا تَجَلَّى﴾. قَالَ: ﴿وَالذَّكَرِ وَالأُنْثَى﴾. قالَ: ما زَالَ بِي هٰؤُلاَءِ حَتَّى كادُوا يَسْتَنْزِلُونَنِي عَنْ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

CHAPTER 13. The virtues of Abû 'Ubaida bin Al-Jarrâh رضى الله عنه .

١٣ - باب: مَنَاقِبُ أَبِي عُبَيْدَةَ بْنِ الجَرَّاحِ رَضِيَ الله عَنْهُ

1546. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Every nation has an *Amîn* (trustworthy man), and the *Amîn*

١٥٤٦ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (أَنَّ لِكُلِّ

(trustworthy man) of this (i.e. Muslim) nation is Abû 'Ubaida bin Al-Jarrâḥ." *[5:87-O.B]*

أُمَّةٍ أَمِينًا، وَإِنَّ أَمِينَنَا، أَيَّتُهَا الأُمَّةُ، أَبُو عُبَيْدَةَ بْنُ الجَرَّاحِ).

CHAPTER 14. The merits of Al-Ḥasan and Al-Ḥusain رضي الله عنهما.

١٤ - باب: مَنَاقِبُ الحَسَنِ وَالحُسَيْنِ رَضِيَ اللهُ عَنْهُمَا

1547. Narrated Al-Barâ' رضي الله عنه: I saw the Prophet صلى الله عليه وسلم, while Al-Ḥasan bin 'Alî was over his shoulder, saying, "O Allâh! I love him, so please love him." *[5:92-O.B]*

١٥٤٧ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَالحَسَنُ بْنُ عَلِيٍّ عَلَى عَاتِقِهِ، يَقُولُ: (اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ).

1548. Narrated Anas رضي الله عنه: None resembled the Prophet صلى الله عليه وسلم more than Al-Ḥasan bin 'Alî رضي الله عنهما did. *[5:95-O.B]*

١٥٤٨ : عَنْ أَنسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بِالنَّبِيِّ ﷺ مِنَ الحَسَنِ بْنِ عَلِيٍّ رَضِيَ ٱللهُ عَنْهُمَا.

1549. Narrated Ibn 'Umar رضي الله عنهما: A man asked him whether a *Muḥrim* (a person in a state of *Iḥrâm*) could kill flies. (I heard him) saying; "The people of Irâq are asking about the killing of flies while they themselves murdered the son of the daughter of Allâh's Messenger صلى الله عليه وسلم. While the Prophet صلى الله عليه وسلم said, 'They (i.e. Ḥasan and Ḥusain) are my two sweet basils in this world.' " *[5:96-O.B]*

١٥٤٩ : عَنْ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، وَسَأَلَهُ رَجُلٌ عَنِ الْمُحْرِمِ يَقْتُلُ ٱلذُّبَابَ؟ فَقَالَ: أَهْلُ الْعِرَاقِ يَسْأَلُونَ عَنِ ٱلذُّبَابِ، وَقَدْ قَتَلُوا ٱبْنَ ٱبْنَةِ رَسُولِ ٱللهِ ﷺ، وَقالَ النَّبِيُّ ﷺ: (هُمَا رَيْحَانَتَايَ مِنَ ٱلدُّنْيَا).

CHAPTER 15. Narrations about Ibn 'Abbâs رضي الله عنهما.

١٥ - باب: ذِكْرُ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا

1550. Narrated Ibn 'Abbâs رضي الله عنهما: Once the Prophet صلى الله عليه وسلم embraced me (pressed me to his chest) and said, "O Allâh, teach him *Al-Ḥikmah* (i.e. the understanding of the knowledge of the Qur'ân)." *[5:100-O.B]*

١٥٥٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: ضَمَّنِي النَّبِيُّ ﷺ إِلَى صَدْرِهِ وَقالَ: (اللَّهُمَّ عَلِّمْهُ ٱلْحِكْمَةَ).

1551. (Narrated 'Abdul Wârith) the same but said, "O Allâh, teach him (Ibn 'Abbâs) the Book (i.e. the understanding of the knowledge of the Qur'ân)." *[5:101-O.B]*

١٥٥١ : وَفي رواية: (عَلِّمْهُ الكِتَابَ).

CHAPTER 16. The merits of Khâlid bin Al-Walîd رضى الله عنه .

١٦ - باب: مَنَاقِبُ خالدِ بْنِ الوَلِيدِ رَضِيَ الله عَنْهُ

1552. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم had informed (the people about the death of) Zaid, Ja'far and Ibn Rawâha. Then the remaining narration was mentioned. (See *Hadîth* No. 639). Then said, "(Finally) the (flag) was taken by one of Allâh's Swords (i.e. Khâlid bin Al-Walîd) and Allâh gave them (i.e. the Muslims) victory." *[5:102-O.B]*

١٥٥٢ : عَنْ أَنسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْدًا وَجَعْفَرًا وَٱبْنَ رَوَاحَةَ وَذَكَرَ باقي الحَديثِ وقَدْ تَقَدَّمَ، ثُمَّ قَالَ: فَأَخَذَها - يَعْني الرَّايَةَ - سيفٌ مِنْ سُيوفِ ٱللهِ حتَّى فَتَحَ ٱللهُ عَلَيْهِمْ.

CHAPTER 17. The merits of Sâlim, the freed slave of Abû Hudhaifa رضى الله عنه :

١٧ - باب: مَنَاقِبُ سَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ رَضِيَ الله عَنْهُ

1553. Narrated 'Abdullâh bin 'Amr رضى الله عنهما , that I heard Allâh's Messenger صلى الله عليه وسلم saying, "Learn the recitation of the Qur'ân from (any of these) four persons: 'Abdullâh bin Mas'ûd, Sâlim — the freed slave of Abû Hudhaifa, Ubaî bin Ka'b, and Mu'âdh bin Jabal." *[5:103-O.B]*

١٥٥٣ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا قالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ:

(ٱسْتَقْرِئُوا القُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ - فَبَدَأَ بِهِ - وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ وَأُبَيِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ).

CHAPTER 18. The superiority of 'Âisha رضى الله عنها .

١٨ - باب: فَضْلِ عَائِشَةَ رَضِيَ الله عَنْهَا

1554. Narrated 'Âisha رضى الله عنها that she borrowed a necklace from Asmâ' and it was lost. Allâh's Messenger صلى الله عليه وسلم sent some of his companions to look for it. During their journey the time of *Salât* (prayer) was due and they offered the *Salât* (prayer) without ablution. When they returned to the Prophet صلى الله عليه وسلم they complained about it. So the Divine Verse of *Tayammum* was revealed. Then the rest of the narration was mentioned. (See *Hadîth* No. 223). *[5:117-O.B]*

١٥٥٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّهَا ٱسْتَعَارَتْ مِنْ أَسْماءَ رَضِيَ ٱللهُ عَنْهَا قِلاَدَةً فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ ٱللهِ ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَدْرَكَتْهُم الصَّلاَةُ فَصَلَّوْا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوُا النَّبِيَّ ﷺ شَكَوْا ذٰلِكَ إِلَيْهِ، فَنَزَلَتْ آيَةُ التَّيَمُّمِ، ثُمَّ ذَكَرَ باقي الحَديث، وقَدْ تَقَدَّمَ فِي كِتابِ التَّيَمُّمِ.

CHAPTER 19. The merits of the *Anṣâr* (supporters).

١٩ - باب: مَنَاقِبُ الأَنْصَارِ

1555. Narrated 'Āisha رضى الله عنها : The day of *Bu'âth* [i.e. day of fighting between the two tribes of the *Anṣâr* (supporters), the 'Aus and Al-Khazraj] was brought about by Allâh for the good of His Messenger صلى الله عليه وسلم so that when Allâh's Messenger صلى الله عليه وسلم reached (Al-Madîna), the tribes of Al-Madîna had already divided and their chiefs had been killed and wounded. So Allâh had brought about the battle for the good of His Messenger صلى الله عليه وسلم in order that they (i.e. the *Anṣâr*) might embrace Islâm. *[5:121-O.B]*

١٥٥٥ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كانَ يَوْمُ بُعَاثَ يَوْمًا قَدَّمَهُ ٱللهُ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ ٱللهِ ﷺ وَقَدِ ٱفْتَرَقَ مَلَؤُهُمْ، وَقُتِلَتْ سَرَوَاتُهُمْ وَجُرِّحُوا، فَقَدَّمَهُ ٱللهُ لِرَسُولِهِ ﷺ فِي دُخُولِهِمْ فِي الإِسْلاَمِ.

CHAPTER 20. The statement of the Prophet صلى الله عليه وسلم : 'But for the migration, I would have been one of the *Anṣâr* (supporters).'

٢٠ - باب: قَوْلِ النَّبِيِّ ﷺ: «لَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرءاً مِنَ الأَنْصَارِ»

1556. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "And but for the migration, I would have been one of the *Anṣâr* (supporters)." *[5:123-O.B]*

١٥٥٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَوْلاَ الْهِجْرَةُ لَكُنْتُ ٱمْرَأً مِنَ الأَنْصَارِ).

CHAPTER 21. To love the *Anṣâr* (supporters) is a sign of Faith.

٢١ - باب: حُبُّ الأَنْصَارِ مِنَ الإِيمَانِ

1557. Narrated Al-Barâ' رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying (or the Prophet صلى الله عليه وسلم said),"None loves the *Anṣâr* (supporters) but a believer, and none hates them but a hypocrite. So Allâh will love him who loves them, and He will hate him who hates them." *[5:127-O.B]*

١٥٥٧ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الأَنْصَارُ لاَ يُحِبُّهُمْ إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضُهُمْ إِلاَّ مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ ٱللهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ ٱللهُ).

CHAPTER 22. The statement of the Prophet صلى الله عليه وسلم to the *Anṣâr* (supporters): 'You are the most beloved people to me.'

٢٢ - باب: قَوْلِ النَّبِيِّ ﷺ لِلأَنْصَارِ: «أَنْتُمْ أَحَبُّ النَّاسِ إِلَيَّ»

1558. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم saw the women

١٥٥٨ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

and children (of the *Anṣâr*) coming forward. (The subnarrator said, "I think that Anas said, 'They were returning from a wedding party.'") The Prophet صلى الله عليه وسلم stood up and said thrice, "By Allâh! You are from the most beloved people to me." *[5:129-O.B]*

رَأَى النَّبِيُّ ﷺ النِّسَاءَ وَالصِّبْيَانَ مُقْبِلِينَ مِنْ عُرْسٍ فَقَامَ النَّبِيُّ ﷺ مُمْثِلًا فَقَالَ: (اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ). قالَهَا ثَلَاثَ مِرَارٍ.

1559. Narrated (Anas) رضي الله عنه: Once an *Anṣâri* woman, accompanied by a son of hers, came to Allâh's Messenger صلى الله عليه وسلم. Allâh's Messenger صلى الله عليه وسلم spoke to her and said twice, "By Him in Whose Hand my life is, you are the most beloved people to me." *[5:130-O.B]*

١٥٥٩ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، في رواية، قالَ: جَاءَتِ ٱمْرَأَةٌ مِنَ الأَنْصَارِ إِلَى رَسُولِ ٱللهِ ﷺ وَمَعَهَا صَبِيٌّ لَهَا، فَكَلَّمَهَا رَسُولُ ٱللهِ ﷺ فَقَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّكُمْ أَحَبُّ النَّاسِ إِلَيَّ). مَرَّتَيْنِ.

1560. Narrated Zaid bin Arqam رضي الله عنه: The *Anṣâr* (supporters) said, "O Allâh's Messenger! Every Prophet has his followers and we have followed you. So invoke Allâh to let our followers be considered from us (as *Anṣâr* too)?" So he صلى الله عليه وسلم invoked Allâh accordingly. *[5:131-O.B]*

١٥٦٠ : عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَتِ الأَنْصَارُ: يَا رَسُولَ ٱللهِ، لِكُلِّ نَبِيٍّ أَتْبَاعٌ، وَإِنَّا قَدِ ٱتَّبَعْنَاكَ، فَٱدْعُ ٱللهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا، فَدَعَا بِهِ.

CHAPTER 23. The superiority of the families (houses) of *Anṣâr* (supporters).

٢٣ - باب: فَضْلُ دُورِ الأَنْصَارِ

1561. Narrated Abû Ḥumaid رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The best of *Anṣâr* (supporters) [is the family of Banû An-Najjâr and then that of Banû 'Abdul Ashhal, and then that of Banû Al-Ḥârith, and then that of Banû Sâ'ida; and there is good in all the families of the *Anṣâr*." Sa'd bin 'Ubâda followed us and said, "O Abû Usaid! Don't you see that the Prophet صلى الله عليه وسلم compared the *Anṣâr* and made us the last of them in superiority?"] Then Sa'd met the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! In comparing the *Anṣâr* families as to the degree of

١٥٦١ : عَنْ أَبِي حُمَيْدٍ رَضِيَ ٱللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ خَيْرَ دُورِ الأَنْصَارِ) فَذَكَرَ الحَدِيثَ، وقَدْ تَقَدَّمَ، ثُمَّ قَالَ: قَالَ سَعْد بْنُ عُبَادَةَ لِلنَّبِيِّ ﷺ: يَا رَسُولَ ٱللهِ، خُيِّرَ دُورُ الأَنْصَارِ فَجُعِلْنَا آخِرًا، فَقَالَ: (أَوَ لَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ ٱلخِيَارِ).

superiority, you have made us the last of them." (Allâh's Messenger) صلى الله عليه وسلم replied, "Isn't it sufficient that you are regarded amongst the best?" *[5:135-O.B]*

CHAPTER 24. The statement of the Prophet صلى الله عليه وسلم to the *Anṣâr* (supporters): 'Be patient till you meet me at *Al-Ḥauḍ* [the tank (i.e. *Al-Kauthar*)].'

٢٤ - باب: قَوْلِ النَّبِيِّ ﷺ للأَنصَارِ: «اصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الحَوْضِ»

1562. Narrated Usaid bin Ḥuḍair رضى الله عنه : A man from the *Anṣâr* (supporters) said, "O Allâh's Messenger! Will you appoint me as you have appointed so-and-so?" The Prophet صلى الله عليه وسلم said, "After me you will see others given preference to you; so be patient till you meet me at *Al-Ḥauḍ* (the tank i.e. *Al-Kauthar*) (on the Day of Resurrection)." *[5:136-O.B]*

١٥٦٢ : عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا مِنَ الأَنْصَارِ قالَ: يَا رَسُولَ ٱللهِ، أَلاَ تَسْتَعْمِلُنِي كَمَا ٱسْتَعْمَلْتَ فُلاَنًا؟ قَالَ: (سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الحَوْضِ).

1563. Narrated Anas (bin Mâlik) رضى الله عنه : (The Prophet صلى الله عليه وسلم said to the *Anṣâr,*) "Your promised place (of meeting) will be *Al-Ḥauḍ* (the tank i.e. *Al-Kauthar*)." *[5:137-O.B]*

١٥٦٣ : وَعَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ، في رواية: (وَمَوْعِدُكُمُ الحَوْضُ).

CHAPTER 25. The Statement of Allâh عز و جل : "And (they) give them [*Muhâjirûn* (emigrants)] preference over themselves. Even though they were in need of that." (V.59:9).

٢٥ - باب: قَوْلِ الله عَزَّ وَجَلَّ: ﴿وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَو كانَ بِهِمْ خَصَاصَةٌ﴾

1564. Narrated Abû Huraira رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم (as a guest), so he صلى الله عليه وسلم sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allâh's Messenger صلى الله عليه وسلم said, "Who will take this (person) or entertain him as a guest?" A man from the *Anṣâr* (supporters) said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allâh's Messenger صلى الله عليه وسلم." She

١٥٦٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ:

أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَبَعَثَ إِلَى نِسَائِهِ، فَقُلْنَ: مَا مَعَنَا إِلاَّ المَاءُ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ يَضُمُّ أَوْ يُضِيفُ هٰذَا). فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: أَنَا، فَٱنْطَلَقَ بِهِ إِلَى ٱمْرَأَتِهِ، فَقَالَ: أَكْرِمِي ضَيْفَ رَسُولِ ٱللهِ ﷺ، فَقَالَتْ: مَا عِنْدَنَا

said, "We have got nothing except the meals of my children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the *Anṣâri* went to Allâh's Messenger صلى الله عليه وسلم who said, "Tonight Allâh laughed or wondered at your action." Then Allâh revealed: "And (they) give them [*Muhâjirûn* (emigrants)] preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (V.59:9) *[5:142-O.B]*

إلاَّ قُوتُ صِبْيَانِي، فَقَالَ: هَيِّئِي طَعَامَكِ، وَأَصْبِحِي سِرَاجَكِ، وَنَوِّمِي صِبْيَانَكِ إذَا أَرَادُوا عَشَاءً. فَهَيَّأَتْ طَعَامَهَا، وَأَصْبَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صِبْيَانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ، فَجَعَلاَ يُرِيَانِهِ أَنَّهُمَا يَأْكُلاَنِ، فَبَاتَا طَاوِيَيْنِ، فَلَمَّا أَصْبَحَ غَدَا إِلَى رَسُولِ ٱللهِ ﷺ فَقَالَ: (ضَحِكَ ٱللهُ اللَّيْلَةَ، أَوْ عَجِبَ، مِنْ فَعَالِكُمَا). فَأَنْزَلَ ٱللهُ: ﴿وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾.

CHAPTER 26. The statement of the Prophet صلى الله عليه وسلم : 'Accept the good (deeds) of the good-doers amongst them, and excuse the wrong-doers amongst them.'

٢٦ - باب: قَوْلِ النَّبِيِّ: «اقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ»

1565. Narrated Anas bin Mâlik رضى الله عنه : Abû Bakr and Al-'Abbâs رضى الله عنهما passed by one of the gatherings of the *Anṣâr* (supporters) who were weeping then. He (i.e. Abû Bakr or Al-'Abbâs) asked, "Why are you weeping?" They replied, "We are weeping because we remember the gathering of the Prophet صلى الله عليه وسلم with us."[1] So Abû Bakr went to the Prophet صلى الله عليه وسلم and told him of that. The Prophet صلى الله عليه وسلم came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allâh

١٥٦٥ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: مَرَّ أَبُو بَكْرٍ وَالْعَبَّاسُ رَضِيَ ٱللهُ عَنْهُمَا بِمَجْلِسٍ مِنْ مَجالِسِ الأَنْصَارِ رَضِيَ ٱللهُ عَنْهُمْ وَهُمْ يَبْكُونَ، فَقَالَ: مَا يُبْكِيكُمْ؟ قالُوا: ذَكَرْنَا مَجْلِسَ النَّبِيِّ ﷺ مِنَّا، فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِذٰلِكَ، قالَ: فَخَرَجَ النَّبِيُّ ﷺ وَقَدْ عَصَبَ عَلَى رَأْسِهِ حَاشِيَةَ بُرْدٍ، قَالَ: فَصَعِدَ الْمِنْبَرَ، وَلَمْ يَصْعَدْهُ بَعْدَ ذٰلِكَ

[1] The Prophet صلى الله عليه وسلم was then seriously ill and his companions were afraid that they would never see him in their gatherings.

and then said,"I request you to take care of the *Anṣâr* (supporters) as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them." *[5:143-O.B]*

الْيَوْمِ، فَحَمِدَ ٱللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: (أُوصِيكُمْ بِالأَنْصَارِ، فَإِنَّهُمْ كَرِشِي وَعَيْبَتِي، وَقَدْ قَضَوُا الَّذِي عَلَيْهِمْ وَبَقِيَ الَّذِي لَهُمْ، فَٱقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ).

1566. Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily tape of cloth till he sat on the pulpit, and after praising and glorifying Allâh, he said, "Then after, O people! The people will go on increasing, but the *Anṣâr* (supporters) will go on decreasing till they become just like salt in a meal. So whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them." *[5:144-O.B]*

١٥٦٦ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: خَرَجَ رَسُولُ ٱللهِ ﷺ وَعَلَيْهِ مِلْحَفَةٌ مُتَعَطِّفًا بِهَا عَلَى مَنْكِبَيْهِ، وَعَلَيْهِ عِصَابَةٌ دَسْمَاءُ، حَتَّى جَلَسَ عَلَى الْمِنْبَرِ، فَحَمِدَ ٱللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: (أَمَّا بَعْدُ أَيُّهَا النَّاسُ، فَإِنَّ النَّاسَ يَكْثُرُونَ، وَتَقِلُّ الأَنْصَارُ حَتَّى يَكُونُوا كَالْمِلْحِ فِي الطَّعَامِ، فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ).

CHAPTER 27. The merits of Sa'd bin Mu'âdh رضي الله عنه.

٢٧ - باب: مَنَاقِبُ سَعْدِ بْنِ مُعَاذٍ رَضِيَ الله عَنْهُ

1567. Narrated Jâbir رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "The Throne (of Allâh) shook at the death of Sa'd bin Mu'âdh."[1] *[5:147-O.B]*

١٥٦٧ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (ٱهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ).

CHAPTER 28. The virtues of Ubaî bin Ka'b رضي الله عنه.

٢٨ - باب: مَنَاقِبُ أُبَيِّ بْنِ كَعْبٍ رَضِيَ الله عَنْهُ

1568. Narrated Anas (bin Mâlik) رضي الله عنه: The Prophet صلى الله عليه وسلم said to

١٥٦٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لِأُبَيٍّ: (إِنَّ ٱللهَ

[1] This means the Throne was pleased with the ascent of Sa'd's soul to heaven.

Ubaî, "Allâh has ordered me to recite to you: 'Those who disbelieve ....' (*Sûrat Al-Baiyinah* 98)." Ubaî said, "Has He mentioned my name?" The Prophet صلى الله عليه وسلم said, "Yes." (On hearing that) Ubaî started weeping. *[5:154-O.B]*

CHAPTER 29. The virtues of Zaid bin Thâbit رضى الله عنه.

1569. Narrated (Qatâda): Anas رضى الله عنه said, "The Qur'ân was collected in the lifetime of Prophet صلى الله عليه وسلم by four (men), all of whom were from the *Anṣâr* (supporters): Ubaî, Mu'âdh bin Jabal, Abû Zaid and Zaid bin Thâbit." I asked Anas, "Who is Abû Zaid?" He said, "One of my uncles." *[5:155-O.B]*

CHAPTER 30. The virtues of Abû Ṭalḥa رضى الله عنه.

1570. Narrated Anas رضى الله عنه: On the day of the battle of Uḥud, the people ran away, leaving the Prophet صلى الله عليه وسلم, but Abû Ṭalḥa was shielding the Prophet صلى الله عليه وسلم with his shield in front of him. Abû Ṭalḥa was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet صلى الله عليه وسلم would say to him, "Empty it in front of Abû Ṭalḥa." When the Prophet صلى الله عليه وسلم started looking at the enemy by raising his head, Abû Ṭalḥa said, "O Allâh's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw 'Âisha, the daughter of Abû Bakr and Umm Sulaim both lifting their dresses up so

أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾. قَالَ: وَسَمَّانِي؟ قَالَ: (نَعَمْ). فَبَكَى.

٢٩ - باب: مَنَاقِبُ زَيْدِ بْنِ ثَابِتٍ رَضِيَ الله عنهُ

١٥٦٩ : عَنْ أَنَسٍ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ أَرْبَعَةٌ، كُلُّهُمْ مِنَ الأَنْصَارِ: أُبَيٌّ، وَمُعَاذُ بْنُ جَبَلٍ، وَأَبُو زَيْدٍ، وَزَيْدُ بْنُ ثَابِتٍ. فَقِيلَ لِأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قَالَ: أَحَدُ عُمُومَتِي.

٣٠ - باب: مَنَاقِبُ أَبِي طَلْحَةَ رَضِي الله عَنْهُ

١٥٧٠ : عَنْ أَنَسٍ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمَ أُحُدٍ ٱنْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ وَأَبُو طَلْحَةَ بَيْنَ يَدَي النَّبِيِّ ﷺ مُجَوِّبٌ بِهِ عَلَيْهِ بِحَجَفَةٍ لَهُ، وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَامِيًا شَدِيدَ الْقِدِّ، يَكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاَثًا، وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الجَعْبَةُ مِنَ النَّبْلِ، فَيَقُولُ: (انْثُرْهَا لِأَبِي طَلْحَةَ). فَأَشْرَفَ النَّبِيُّ ﷺ يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ: يَا نَبِيَّ ٱللهِ، بِأَبِي أَنْتَ وَأُمِّي، لاَ تُشْرِفْ يُصِبْكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ، وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تَنْقُزَانِ الْقِرَبَ عَلَى

that I was able to see the ornaments of their legs, and they were carrying the water-skins on their arms to pour water into the mouths of the thirsty people and then go back and fill them and come to pour water into the mouths of the people again. (On that day) Abû Ṭalḥa's sword fell from his hand twice or thrice. *[5:156-O.B]*

مُتُونِهِمَا، تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَتَمْلآنِهَا، ثُمَّ تَجِيئَانِ فَتُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَيْ أَبِي طَلْحَةَ، إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلاَثًا.

CHAPTER 31. The virtues of 'Abdullâh bin Salâm رضى الله عنه.

٣١ - باب: مَنَاقِبُ عَبْدِاللهِ بْنِ سَلاَمٍ رَضِيَ اللهُ عَنْهُ

1571. Narrated Sa'd bin Abî Waqqâṣ رضى الله عنه: I have never heard the Prophet صلى الله عليه وسلم saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullâh bin Salâm. The following Verse was revealed concerning him: ".... and a witness from among the Children of Israêl ('Abdullâh bin Salâm رضى الله عنه) testifies that this Qur'ân is from Allâh [like the Taurât (Torah)], ... " (V.46:10) *[5:157-O.B]*

١٥٧١ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لِأَحَدٍ يَمْشِي عَلَى الأَرْضِ: إِنَّهُ مِنْ أَهْلِ الجَنَّةِ، إِلاَّ لِعَبْدِ ٱللهِ بْنِ سَلاَمٍ. قَالَ: وَفِيهِ نَزَلَتْ هٰذِهِ الآيَةُ: **﴿وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ﴾**. الآيَةَ.

1572. Narrated 'Abdullâh bin Salâm رضى الله عنه: "In the lifetime of the Prophet صلى الله عليه وسلم I had a dream which I narrated to him. I saw as if I were in a garden." He then described its extension and greenery. He added: "In its centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, 'I can't.' Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the hand-hold was in my hand. I narrated all that to the Prophet صلى الله عليه وسلم who said, 'The garden is Islâm, the pillar is Islâm and the hand-hold is the

١٥٧٢ : عَنْ عَبْدِ ٱللهِ بْنِ سَلاَمٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

رَأَيْتُ رُؤْيَا عَلَى عَهْدِ النَّبِيِّ ﷺ فَقَصَصْتُهَا عَلَيْهِ، وَرَأَيْتُ كَأَنِّي فِي رَوْضَةٍ - ذَكَرَ مِنْ سَعَتِهَا وَخُضْرَتِهَا - وَسْطَهَا عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الأَرْضِ وَأَعْلاَهُ فِي السَّمَاءِ، فِي أَعْلاَهُ عُرْوَةٌ، فَقِيلَ لِي: ٱرْقَهْ، قُلْتُ: لاَ أَسْتَطِيعُ، فَأَتَانِي مِنْصَفٌ، فَرَفَعَ ثِيَابِي مِنْ خَلْفِي، فَرَقِيتُ حَتَّى كُنْتُ فِي أَعْلاَهَا، فَأَخَذْتُ بِالْعُرْوَةِ، فَقِيلَ لِي: ٱسْتَمْسِكْ. فَٱسْتَيْقَظْتُ وَإِنَّهَا لَفِي يَدِي، فَقَصَصْتُهَا

Most Truthworthy Hand-hold. So you will remain as a Muslim till you die.' " *[5:158-O.B]*

عَلَى النَّبِيِّ ﷺ، قالَ: (تِلْكَ الرَّوْضَةُ رَوْضَةُ الإِسْلاَمِ، وَذٰلِكَ الْعَمُودُ عَمُودُ الإِسْلاَمِ، وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوُثْقىٰ، فَأَنْتَ عَلَى الإِسْلاَمِ حَتَّى تَمُوتَ).

CHAPTER 32. The marriage of the Prophet صلى الله عليه وسلم and Khadîja رضي الله عنها and her superiority.

٣٢ - باب: تَزْوِيجِ النَّبِيِّ ﷺ خَدِيجَةَ وَفَضْلُهَا رَضِيَ الله تَعَالَى عَنْهَا

1573. Narrated 'Âisha رضي الله عنها : I did not feel jealous of any of the wives of the Prophet صلى الله عليه وسلم as much as I did of Khadîja though I did not see her, but the Prophet صلى الله عليه وسلم used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women-friends of Khadîja. When I sometimes said to him, "(You treat Khadîja in such a way) as if there is no woman on earth except Khadîja," he would say, "Khadîja was such and such, and from her I had children." *[5:166-O.B]*

١٥٧٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غِرْتُ عَلَى خَدِيجَةَ، وَمَا رَأَيْتُهَا، وَلٰكِنْ كانَ النَّبِيُّ ﷺ يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ، فَرُبَّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ يَكُنْ فِي ٱلدُّنْيَا ٱمْرَأَةٌ إِلاَّ خَدِيجَةُ، فَيَقُولُ: (إِنَّهَا كانَتْ، وَكانَتْ، وَكانَ لِي مِنْهَا وَلَدٌ).

1574. Narrated Abû Huraira رضي الله عنه : Jibrael (Gabriel) came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! This is Khadîja coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allâh) and on my behalf, and give her the glad tidings of having a palace made of *Qaṣab* in Paradise wherein there will be neither any noise nor any toil (or fatigue, trouble etc.)." *[5:168(A)-O.B]*

١٥٧٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: أَتَى جِبْرِيلُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ ٱللهِ هٰذِهِ خَدِيجَةُ قَدْ أَتَتْ، مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَٱقْرَأْ عَلَيْهَا السَّلاَمَ مِنْ رَبِّهَا وَمِنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الجَنَّةِ مِنْ قَصَبٍ لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ.

1575. Narrated 'Âisha رضي الله عنها : Once Hâla bint Khuwailid, Khadîja's sister, asked the permission of the Prophet صلى الله عليه وسلم to enter. On that, the Prophet صلى الله عليه وسلم remembered the way Khadîja used to ask permission, and

١٥٧٥ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: ٱسْتَأْذَنَتْ هالَةُ بِنْتُ خُوَيْلِدٍ، أُخْتُ خَدِيجَةَ، عَلَى رَسُولِ ٱللهِ ﷺ، فَعَرَفَ ٱسْتِئْذَانَ خَدِيجَةَ فَٱرْتَاعَ لِذٰلِكَ،

that upset him. He said, "O Allâh! Hâla!" So I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish, (with a teethless mouth) of red gums who died long ago, and in whose place Allâh has given you somebody better than her?" *[5:168(B)-O.B]*

فَقَالَ: (اَللَّهُمَّ هَالَةُ). قالَتْ: فَغِرْتُ، فَقُلْتُ: مَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ، حَمْرَاءِ الشِّدْقَيْنِ، هَلَكَتْ في ٱلدَّهْرِ، قَدْ أَبْدَلَكَ ٱللهُ خَيْرًا مِنْهَا.

CHAPTER 33. The narration about Hind bint 'Utba (bin Rabî'a رضى الله عنها):

٣٣ - باب: ذِكْرُ هِنْدِ بِنْتِ عُتْبَةَ

1576. Narrated 'Âisha رضى الله عنها, "Hind bint 'Utba came and said, 'O Allâh's Messenger! (Before I embraced Islâm) there was no family on the surface of the earth I wished to see in degradation more than I did your family, but today there is no family on the surface of the earth I wish to see honoured more than I did yours.'" The Prophet صلى الله عليه وسلم said, "I thought similarly, by Him in Whose Hand my life is!"[1] *[5:168(C)-O.B]*

١٥٧٦: عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ، قالَتْ: يَا رَسُولَ ٱللهِ، مَا كانَ عَلَى ظَهْرِ الأَرْضِ مِنْ أَهْلِ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ، ثُمَّ ما أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ، قَالَ: وَأَيْضاً وَالَّذِي نَفْسِي بِيَدِهِ وباقي الحديث قَدْ تَقَدَّمَ.

CHAPTER 34. Narration about Zaid bin 'Amr bin Nufail (رضى الله عنه).

٣٤ - باب: حَدِيثُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ رَضِيَ ٱللهُ عَنْهُ

1577. Narrated 'Abdullâh bin 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet صلى الله عليه وسلم. A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter at your *Anṣâb*[2] (in the name of your idols etc.). I eat only those (animal's meat) on which Allâh's Name has been mentioned at

١٥٧٧: عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَقِيَ زَيْدَ بْنَ عَمْرِو ابْنِ نُفَيْلٍ بِأَسْفَلِ بَلْدَحَ، قَبْلَ أَنْ يَنْزِلَ عَلَى النَّبِيِّ ﷺ الْوَحْيُ، فَقُدِّمَتْ إِلَى النَّبِيِّ ﷺ سُفْرَةٌ، فَأَبَى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ قَالَ زَيْدٌ: إِنِّي لَسْتُ آكُلُ مِمَّا تَذْبَحُونَ عَلَى أَنْصَابِكُمْ، وَلا آكُلُ إِلاَّ مَا ذُكِرَ ٱسْمُ

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[1] She further said, "O Allâh's Messenger! Abû Sufyân is a miser so is it sinful to me to feed my children from his property?" He said, "I do not allow it unless you take for your needs what is just and reasonable."

[2] *Anṣâb:* See *Nuṣub* in the glossary.

the time of slaughtering." Zaid bin 'Amr used to criticise the way the Quraish used to slaughter their animals, and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allâh." (He used to say so), for he rejected that practice and considered it as something abominable. *[5:169-O.B]*

CHAPTER 35. The days of (Pre-Islâmic) Period of Ignorance.

1578. Narrated ('Abdullâh bin 'Umar) رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "If anybody has to take an oath, he should swear only by Allâh." The people of Quraish used to swear by their fathers, but the Prophet صلى الله عليه وسلم said, "Do not swear by your fathers." *[5:177-O.B]*

1579. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The most true words said by a poet were the words of Labîd. He said:

"Verily, everything except Allâh is *Bâṭilu* (perishable),"

and Umaiya bin Aṣ-Ṣalt was about to be a Muslim (but he did not embrace Islâm). [See *Fatḥ Al-Bâri*, Vol. 8, Page 152]. *[5:181-O.B]*

CHAPTER 36. The Advent of the Prophet صلى الله عليه وسلم, (as Messenger of Allâh). [(He is) Muḥammad bin 'Abdullâh bin 'Abdul Muṭṭalib bin Hâshim bin 'Abd Manâf bin Quṣaî bin Kilâb bin Murra bin Ka'b bin Lu'aî bin Ghâlib bin Fihr bin Mâlik bin An-Naḍr bin Kinâna bin Khuzaima bin Mudrika bin Ilyâs bin Muḍar bin Nizâr bin Ma'add bin 'Adnân].

1580. Narrated Ibn 'Abbâs رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم was

ٱللهِ عَلَيْهِ. وَأَنَّ زَيْدَ بْنَ عَمْرٍو كانَ يَعِيبُ عَلَى قُرَيْشٍ ذَبَائِحَهُمْ، وَيَقُولُ: الشَّاةُ خَلَقَهَا ٱللهُ، وَأَنْزَلَ لَهَا مِنَ السَّمَاءِ المَاءَ، وَأَنْبَتَ لَهَا مِنَ الأَرْضِ، ثُمَّ تَذْبَحُونَهَا عَلَى غَيْرِ ٱسْمِ ٱللهِ. إِنْكَارًا لِذٰلِكَ وَإِعْظَامًا لَهُ.

٣٥ - باب: أَيَّامِ الجَاهِلِيَّةِ

١٥٧٨ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «أَلاَ مَنْ كانَ حَالِفًا فَلاَ يَحْلِفْ إِلاَّ بِٱللهِ». فَكَانَتْ قُرَيْشٌ تَحْلِفُ بِآبَائِهَا، فَقَالَ: «لاَ تَحْلِفُوا بِآبَائِكُمْ».

١٥٧٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيدٍ: أَلاَ كُلُّ شَيْءٍ مَا خَلاَ ٱللهَ بَاطِلُ، وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ».

٣٦ - باب: مَبْعَثِ النَّبِيِّ ﷺ

مُحَمَّدُ، بْنُ عَبْدِ ٱللهِ بْنِ عَبْدِ المُطَّلِبِ ابْنِ هَاشِمِ بْنِ عَبْدِ مَنَافِ بْنِ قُصَيِّ بْنِ كِلاَبِ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غالِبِ بْنِ فِهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِلْيَاسَ بْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدِّ بْنِ عَدْنَانَ.

١٥٨٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ

inspired divinely at the age of forty. Then he stayed in Makka for thirteen years, and then was ordered to migrate, and he migrated to Al-Madîna and stayed there for ten years and then died. *[5:190-O.B]*

عَنْهُمَا قالَ: أُنْزِلَ عَلَى رَسُولِ ٱللهِ ﷺ وَهُوَ ٱبْنُ أَرْبَعِينَ سَنَةً، فَمَكَثَ بِمَكَّةَ ثَلاثَ عَشْرَةَ سَنَةً، ثُمَّ أُمِرَ بِالْهِجْرَةِ، فَهَاجَرَ إِلَى الْمَدِينَةِ، فَمَكَثَ بِهَا عَشْرَ سِنِينَ، ثُمَّ تُوُفِّيَ ﷺ.

CHAPTER 37. (The troubles which) the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) of Makka caused the Prophet صلى الله عليه وسلم and his companions to suffer.

٣٧ ـ باب: مَا لَقِيَ النَّبِيُّ وَأَصْحَابُهُ مِنَ الْمُشْرِكِينَ بِمَكَّةَ

1581. Narrated Ibn 'Amr bin Al-'Aaṣ رضى الله عنهما that he was asked of the worst thing which the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) did to the Prophet صلى الله عليه وسلم. He said, "While the Prophet صلى الله عليه وسلم was offering *Ṣalât* (prayer) in the *Ḥijr* of the Ka'ba, 'Uqba bin Abî Mu'aiṭ came and put his garment around the Prophet's neck and throttled him violently. Abû Bakr came and caught him by his shoulder and pushed him away from the Prophet صلى الله عليه وسلم and said, "Would you kill a man because he says, 'My Lord is Allâh?' " (V.40:28) *[5:195-O.B]*

١٥٨١ : عَنْ ابْنَ عَمْرِو بْنِ الْعَاصِ رَضِيَ ٱللهُ عَنْهُمَا وَقَدْ سُئِلَ عَنْ أَشَدِّ مَا صَنَعَهُ الْمُشْرِكُونَ بِالنَّبِيِّ ﷺ قالَ: بَيْنَا النَّبِيُّ ﷺ يُصَلِّي في حِجْرِ الْكَعْبَةِ، إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَوَضَعَ ثَوْبَهُ في عُنُقِهِ، فَخَنَقَهُ خَنْقًا شَدِيدًا، فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى أَخَذَ بِمَنْكِبِهِ، وَدَفَعَهُ عَنِ النَّبِيِّ ﷺ قالَ: ﴿**أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ ٱللهُ**﴾. الآيَةَ.

CHAPTER 38. Narrations about Jinns.

٣٨ ـ باب: ذِكْرِ الْجِنِّ

1582. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه that he was asked, "As to who informed the Prophet صلى الله عليه وسلم about the Jinns at the night when they heard the Qur'ân?" He said, that a tree informed the Prophet صلى الله عليه وسلم about them. *[5:199-O.B]*

١٥٨٢ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ، وقَدْ سُئِلَ: مَنْ آذَنَ النَّبِيَّ ﷺ بِٱلْجِنِّ لَيْلَةَ ٱسْتَمَعُوا الْقُرْآنَ؟ فَقَالَ: إِنَّهُ آذَنَتْ بِهِمْ شَجَرَةٌ.

1583. Narrated Abû Huraira رضى الله عنه that once he was in the company of the

١٥٨٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ

Prophet صلى الله عليه وسلم carrying a waterpot for his ablution and for cleaning his private parts. [While he was following him carrying it (i.e. the pot), the Prophet صلى الله عليه وسلم said, "Who is this?" He said, "I am Abû Huraira." The Prophet صلى الله عليه وسلم said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abû Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of Jinns"]. *[5:200-O.B]*

عَنْهُ: أَنَّهُ كانَ يَحْمِلُ مَعَ النَّبِيِّ ﷺ إِدَاوَةً لِوَضُوئِهِ وَحَاجَتِهِ، قَدْ تَقَدَّمَ،

1584. It is added in the above *Hadîth* *[5:200-O.B.]:* The delegate of Jinns of (the city of) Naṣîbîn came to me — and how nice those Jinns were — and asked me for the remains of the human food. I invoked Allâh for them that they would never pass by a bone or animal dung but find food on them." *[5:200-O.B]*

١٥٨٤ : وزادَ في هٰذِهِ الرِّوايَةِ قَوْلَهُ: إِنَّهُ أَتَانِي وَفْدُ جِنِّ نَصِيبِينَ، وَنِعْمَ ٱلْجِنُّ، فَسَأَلُونِي الزَّادَ، فَدَعَوْتُ ٱللهَ لَهُمْ أَنْ لاَ يَمُرُّوا بِعَظْمٍ وَلاَ رَوْثَةٍ إِلاَّ وَجَدُوا عَلَيْهَا طَعَامًا).

CHAPTER 38. The migration to Ethiopia.

٣٩ - باب: هِجْرَةِ الحَبَشَةِ

1585. Narrated Umm Khâlid bint Khâlid رضى الله عنها : When I came from Ethiopia (to Al-Madîna), I was a young girl. Allâh's Messenger صلى الله عليه وسلم made me wear a sheet having marks on it. Allâh's Messenger صلى الله عليه وسلم was rubbing those marks with his hands saying, "*Sanâh*! *Sanâh*!" (i.e. good, good). *[5:214-O.B]*

١٥٨٥ : عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدٍ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: قَدِمْتُ مِنْ أَرْضِ الحَبَشَةِ وَأَنَا جُوَيْرِيَةٌ فَكَسَانِي رَسُولُ ٱللهِ ﷺ خَمِيصَةً لَهَا أَعْلاَمٌ، فَجَعَلَ رَسُولُ ٱللهِ ﷺ يَمْسَحُ الأَعْلاَمَ بِيَدِهِ وَيَقُولُ: (سَنَاهْ سَنَاهْ). يَعْنِي حَسَنٌ حَسَنٌ.

CHAPTER 40. The story of Abû Ṭâlib.

٤٠ - باب: قِصَّةِ أَبِي طَالِبٍ

1586. Narrated Al-'Abbâs bin 'Abdul Muṭṭalib رضى الله عنه that he said to the Prophet صلى الله عليه وسلم . You have not

١٥٨٦: عَنِ الْعَبَّاسِ بْنِ عَبْدِ المُطَّلِبِ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ قالَ لِلنَّبِيِّ ﷺ: مَا أَغْنَيْتَ

been of any avail to your uncle (Abû Ṭâlib) (though) by Allâh, he used to protect you and used to become angry on your behalf." The Prophet صلى الله عليه وسلم said, "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire." *[5:222-O.B]*

عَنْ عَمِّكَ، فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: (هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْلاَ أَنَا لَكَانَ فِي ٱلدَّرَكِ الأَسْفَلِ مِنَ النَّارِ).

1587. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه that he heard the Prophet صلى الله عليه وسلم when somebody mentioned his uncle (i.e. Abû Ṭalîb), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles with which his brain will boil." *[5:224-O.B]*

١٥٨٧ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَذُكِرَ عِنْدَهُ عَمُّهُ، فَقَالَ: (لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبَيْهِ، يَغْلِي مِنْهُ دِمَاغُهُ).

CHAPTER 41. The narration about *Al-Isrâ'* (the Journey by Night of the Prophet صلى الله عليه وسلم).

٤١ - باب: حَدِيثُ الإِسْرَاءِ

1588. Narrated Jâbir bin 'Abdullâh رضى الله عنهما that he heard Allâh's Messenger صلى الله عليه وسلم saying, "When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in *Al-Ḥijr* and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." *[5:226-O.B]*

١٥٨٨ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ ٱللهِ ﷺ يَقُولُ: (لَمَّا كَذَّبَنِي قُرَيْشٌ، قُمْتُ فِي ٱلْحِجْرِ، فَجَلاَ ٱللهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ).

CHAPTER 42. *Al-Mi'râj* [(i.e. Ascension of the Prophet صلى الله عليه وسلم to the heavens) with his body and soul].

٤٢ - باب: الْمِعْرَاجِ

1589. Narrated (Anas bin Mâlik): Mâlik bin Ṣa'ṣa'a رضى الله عنهما said that Allâh's Messenger صلى الله عليه وسلم described to them his Night Journey (saying): "While I was lying in *Al-Ḥaṭîm* or *Al-Ḥijr*, suddenly someone came to me and cut my body open from here to here." The narrator said, "It means from his throat to his pubic

١٥٨٩ : عَنْ مَالِكِ بْنِ صَعْصَعَةَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ نَبِيَّ ٱللهِ ﷺ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَ بِهِ: (بَيْنَما أَنَا فِي الْحَطِيمِ، وَرُبَّمَا قَالَ فِي ٱلْحِجْرِ، مُضْطَجِعًا، إِذْ أَتَانِي آتٍ فَقَدَّ - قَالَ: وَسَمِعْتُهُ يَقُولُ:

area." (The Prophet صلى الله عليه وسلم further said) "He then took out my heart. Then a gold tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." The narrator said, "It was *Burâq*". (The Prophet صلى الله عليه وسلم said) "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Jibrael (Gabriel) set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Jibrael (Gabriel) answered, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muḥammad (صلى الله عليه وسلم).' It was asked, 'Has Muḥammad (صلى الله عليه وسلم) been called?' Jibrael (Gabriel) replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Ādam there. Jibrael (Gabriel) said (to me). 'This is your father, Ādam; pay him your greetings.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then Jibrael (Gabriel) ascended with me till we reached the second heaven. Jibrael (Gabriel) asked for the gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) answered, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muḥammad (صلى الله عليه وسلم).' It was asked, 'Has he been called?' Jibrael (Gabriel) answered in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was

فَشَقَّ - مَا بَيْنَ هٰذِهِ إِلَى هٰذِهِ - قَالَ الرَّاوِي: مِنْ ثُغْرَةِ نَحْرِهِ إِلَى شِعْرَتِهِ - فَٱسْتَخْرَجَ قَلْبِي، ثُمَّ أُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا، فَغُسِلَ قَلْبِي، ثُمَّ حُشِيَ ثُمَّ أُعِيدَ، ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ البَغْلِ وَفَوْقَ ٱلْحِمَارِ أَبْيَضَ - قَالَ الرَّاوِي رحمه ٱلله تعالى: هُوَ الْبُرَاقُ - يَضَعُ خَطْوَهُ عِنْدَ أَقْصَى طَرْفِهِ، فَحُمِلْتُ عَلَيْهِ، فَٱنْطَلَقَ بِي جِبْرِيلُ حَتَّى أَتَى السَّمَاءَ ٱلدُّنْيَا فَٱسْتَفْتَحَ، فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا آدَمُ، فَقَالَ: هٰذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلَامَ، ثُمَّ قَالَ: مَرْحَبًا بِالاِبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ فَٱسْتَفْتَحَ، قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا يَحْيٰى وَعِيسٰى، وَهُمَا ٱبْنَا الخَالَةِ، قَالَ: هٰذَا يَحْيٰى وَعِيسٰى فَسَلِّمْ عَلَيْهِمَا، فَسَلَّمْتُ فَرَدَّا، ثُمَّ قَالاَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ

opened. When I went over the second heaven, there I saw Yaḥya (John) and 'Iesa (Jesus) who were cousins of each other. Jibrael (Gabriel) said (to me), 'These are Yaḥya (John) and 'Iesa (Jesus); pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrael (Gabriel) ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muḥammad (صلى الله عليه وسلم).' It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. Then it was said, 'He is welcome, what an excellent visit his is!' The gate was opened, and when I went over the third heaven, there I saw Yûsuf (Joseph). Jibrael (Gabriel) said (to me), 'This is Yûsuf (Joseph); pay him your greetings.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrael (Gabriel) ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied Muḥammad (صلى الله عليه وسلم).' It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. Then it was said, 'He is welcome, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idrîs (Enoch). Jibrael (Gabriel) said (to me), 'This is Idrîs (Enoch); pay him your greetings.' So I greeted him and he returned the greetings to me and said,

الصَّالِحِ، ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَاسْتَفْتَحَ، قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ، قَالَ: هٰذَا يُوسُفُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الرَّابِعَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوَ قَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ إِلَى إِدْرِيسَ، قَالَ: هٰذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي، حَتَّى أَتَى السَّمَاءَ الخَامِسَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: محمَّدٌ ﷺ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ فَإِذَا هَارُونُ، قَالَ: هٰذَا هَارُونُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ السَّادِسَةَ

'You are welcome, O pious brother and pious Prophet.' Then Jibrael (Gabriel) ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muḥammad (صلى الله عليه وسلم).' It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went over the fifth heaven, there I saw Hârûn (Aaron). Jibrael (Gabriel) said (to me), 'This is Hârûn (Aaron); pay him your greetings.' I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrael (Gabriel) ascended with me to the sixth heaven and asked, for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muḥammad (صلى الله عليه وسلم).' It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. It was said, 'He is welcome. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Mûsa (Moses). Jibrael (Gabriel) said (to me), 'This is Mûsa (Moses); pay him your greetings'. So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' When I left him [i.e. Mûsa (Moses)] he wept. Someone asked him, 'What makes you weep?' Mûsa (Moses) said, 'I weep because after me there has been sent (Muḥammad صلى الله عليه وسلم as a Prophet) a young man, whose followers will enter Paradise in greater numbers than

فَٱسْتَفْتَحَ، قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ فَإِذَا مُوسَىٰ، قَالَ: هٰذَا مُوسَىٰ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، فَلَمَّا تَجَاوَزْتُ بَكَىٰ، قِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: أَبْكِي لِأَنَّ غُلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرُ مِمَّنْ يَدْخُلُهَا مِنْ أُمَّتِي، ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَٱسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ، قَالَ: هٰذَا أَبُوكَ إِبْراهِيمُ فَسَلِّمْ عَلَيْهِ، قَالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، قَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ رُفِعَتْ لِي سِدْرَةُ الْمُنْتَهَىٰ فَإِذَا نَبِقُهَا مِثْلُ قِلَالِ هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيَلَةِ، قَالَ: هٰذِهِ سِدْرَةُ الْمُنْتَهَىٰ، وَإِذَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: مَا هٰذَانِ يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ، ثُمَّ رُفِعَ

my followers.' Then Jibrael (Gabriel) ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muhammad (صلى الله عليه وسلم).' It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Ibrâhim (Abraham). Jibrael (Gabriel) said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then I was made to ascend upto *Sidrat-ul-Muntaha* (i.e. the lote-tree of the utmost boundary) Behold! Its fruits were like the jars of Hajar (i.e. a place near Al-Madîna) and its leaves were as big as the ears of elephants. Jibrael (Gabriel) said, 'This is the lote-tree of the utmost boundary). Behold! There were four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Jibrael (Gabriel)?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then *Al-Bait-ul-Ma'mûr* (i.e. the Sacred House) was shown to me. Every day seventy thousand angels enter it. Then a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibrael (Gabriel) remarked, 'This is the Islâmic religion which you and your followers are following.' Then the *Salât* (prayers) were enjoined on me: They were fifty *Salât* (prayers) a day. When I returned, I passed by Mûsa (Moses) who asked

لِيَ الْبَيْتُ الْمَعْمُورُ، فَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ. ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ، فَأَخَذْتُ اللَّبَنَ فَقَالَ: هِيَ الْفِطْرَةُ الَّتِي أَنْتَ عَلَيْهَا وَأُمَّتُكَ، ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَوَاتُ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، فَرَجَعْتُ فَمَرَرْتُ عَلَى مُوسَى، فَقَالَ: بِمَ أُمِرْتَ؟ قَالَ: أُمِرْتُ بِخَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، وَإِنِّي وَاللهِ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَأُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ: بِمَا أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى

(me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty *Ṣalât* (prayers) a day.' Mûsa (Moses) said, 'Your followers cannot bear fifty *Ṣalât* (prayers) a day, and by Allâh, I have tested people before you, and I have tried my level best with Banî Isrâel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allâh reduced ten *Ṣalât* (prayers) for me. Then again I came to Mûsa (Moses), but he repeated the same as he had said before. Then again I went back to Allâh and He reduced ten more *Ṣalât* (prayers). When I came back to Mûsa (Moses) he said the same, I went back to Allâh and He ordered me to observe ten *Ṣalât* (prayers) a day. When I came back to Mûsa (Moses), he repeated the same advice, so I went back to Allâh and was ordered to observe five *Ṣalât* (prayers) a day. When I came back to Mûsa (Moses), he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five *Ṣalât* (prayers) a day.' He said, 'Your followers cannot bear five *Ṣalât* (prayers) a day,[1] and no doubt, I have got an experience of the people before you, and I have tried my level best with Banî Isrâel, so go back to your Lord and ask for reduction to lessen your followers' burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allâh's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My worshippers.' " [The *Ḥadîth* of *Al-Isrâ'* (Journey by Night) was mentioned by Anas رضی الله عنه in the Book of *Ṣalât* (Prayers), see *Ḥadîth* No. 228 and in

رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ، قَالَ: سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، وَلٰكِنْ أَرْضَى وَأُسَلِّمُ، قالَ: فَلَمَّا جَاوَزْتُ نَادَى مُنَادٍ: أَمْضَيْتُ فَرِيضَتِي، وَخَفَّفْتُ عَنْ عِبَادِي).

وقَدْ تَقَدَّمَ حَدِيْثُ الإِسْراءِ عَنْ أَنَسٍ في أَوَّلِ كِتابِ الصَّلاة وَفي كُلٍّ واحِدٍ مِنْهما مَا لَيْسَ فِي الآخَرِ.

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[1] *Iqâmat-aṣ-Ṣalât*: See the glossary.

each of these two (*Aḥâdith*) there is no resemblance]. *[5:227-O.B]*

1590. Narrated Ibn 'Abbâs رضى الله عنهما : Regarding the Statement of Allâh تعالى :- "And We made not the vision which We showed you (O Muḥammad صلى الله عليه وسلم as an actual eye-witness and not as a dream on the night of *Al-Isrâ*) but a trial for mankind." (V.17:60) (Ibn 'Abbâs added) The sights which Allâh's Messenger صلى الله عليه وسلم was shown on the Night Journey when he was taken to Bait-ul-Maqdis (i.e. Jerusalem) were actual eye-witnesses, (not dreams). And the accursed tree (mentioned) in the Qur'ân is the tree of *Zaqqûm* (itself). *[5:228-O.B]*

١٥٩٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللّهُ عَنْهُمَا: في قَوْلِهِ تَعَالَى: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ﴾. قالَ: هِيَ رُؤْيَا عَيْنٍ، أُرِيهَا رَسُولُ ٱللّهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ إِلَى بَيْتِ المَقْدِسِ. قَالَ: ﴿وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ﴾. قَالَ: هِيَ شَجَرَةُ الزَّقُّومِ.

CHAPTER 43. The marriage of the Prophet صلى الله عليه وسلم with 'Âisha رضى الله عنها, and 'Âisha's arrival at Al-Madîna, and the Prophet's consummation of that marriage.

٤٣ - باب: تَزْوِيجِ النَّبِيِّ ﷺ عَائِشَةَ وَقُدُومِهَا الْمدِينَةَ وبِنائِهِ بهَا

1591. Narrated 'Âisha رضى الله عنها : My marriage (wedding) contract with the Prophet صلى الله عليه وسلم was written when I was a girl of six (years). We came to Al-Madîna and we dismounted at the place of Banî-al-Ḥârith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Umm Rûmân, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became alright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some *Anṣâri* women who said, "Best wishes and Allâh's Blessing and a good luck." Then she

١٥٩١ : عَنْ عَائِشَةَ رَضِيَ ٱللّهُ عَنْهَا قَالَتْ:

تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ، فَقَدِمْنَا المَدِينَةَ، فَنَزَلْنَا في بَنِي الحَارِثِ بْنِ الخَزْرَجِ، فَوُعِكْتُ فَتَمَرَّقَ شَعَرِي فَوَفَى جُمَيْمَةً، فَأَتَتْنِي أُمِّي أُمُّ رُومَانَ، وَإِنِّي لَفِي أُرْجُوحَةٍ، وَمَعِي صَوَاحِبُ لِي، فَصَرَخَتْ بِي فَأَتَيْتُهَا، لاَ أَدْرِي مَا تُرِيدُ بِي فَأَخَذَتْ بِيَدِي حَتَّى أَوْقَفَتْنِي عَلَى بَابِ ٱلدَّارِ، وَإِنِّي لأَنْهَجُ حَتَّى سَكَنَ بَعْضُ نَفَسِي، ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي، ثُمَّ أَدْخَلَتْنِي ٱلدَّارَ، فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ

entrusted me to them and they prepared me (for the marriage). Unexpectedly Allâh's Messenger صلى الله عليه وسلم came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age. *[5:234-O.B]*

فِي الْبَيْتِ، فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ، فَأَسْلَمَتْنِي إِلَيْهِنَّ، فَأَصْلَحْنَ مِنْ شَأْنِي، فَلَمْ يَرُعْنِي إِلاَّ رَسُولُ ٱللهِ ﷺ ضُحًى، فَأَسْلَمَنِي إِلَيْهِ، وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ.

1592. Narrated ('Âisha) رضي الله عنها that the Prophet صلى الله عليه وسلم said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me), 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allâh, it will be accomplished.' " *[5:235-O.B]*

١٥٩٢ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: (أُرِيتُكِ فِي الْمَنَامِ مَرَّتَيْنِ أَرَى أَنَّكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ، وَيُقَالُ: هٰذِهِ ٱمْرَأَتُكَ، فَأَكْشِفُ عَنْهَا، فَإِذَا هِيَ أَنْتِ، فَأَقُولُ: إِنْ يَكُ هٰذَا مِنْ عِنْدِ ٱللهِ يُمْضِهِ).

CHAPTER 44. The migration of the Prophet صلى الله عليه وسلم and his companions to Al-Madîna.

٤٤ - باب: هِجْرَةُ النَّبِيِّ ﷺ وَأَصْحَابِهِ رَضِيَ اللهُ عَنْهُم إِلَى الْمَدِينَةِ

1593. Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: I never remembered my parents believing in any religion other than the true religion (i.e. Islâmic Monotheism), and (I don't remember) a single day passing without our being visited by Allâh's Messenger صلى الله عليه وسلم in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abû Bakr set out to migrate to the land of Ethiopia, and when he reached Bark-al-Ghimâd[1], Ibn Ad-Daghina, the chief of the tribe of Qâra, met him and said, "O Abû Bakr! Where are you going?" Abû Bakr replied, "My people have turned me out (of my country), so I want to wander in the land and worship my Lord." Ibn Ad-Daghina said, "O Abû Bakr! A man like you

١٥٩٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ قَطُّ إِلاَّ وَهُما يَدِينَانِ ٱلدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلاَّ يَأْتِينَا فِيهِ رَسُولُ ٱللهِ ﷺ طَرَفَيِ النَّهَارِ، بُكْرَةً وَعَشِيَّةً، فَلَمَّا ٱبْتُلِيَ الْمُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ، حَتَّى إِذَا بَلَغَ بَرْكَ الْغِمَادِ لَقِيَهُ ٱبْنُ الدَّغِنَةِ، وَهُوَ سَيِّدُ الْقَارَةِ، فَقَالَ: أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ؟ فَقَالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَوْمِي، فَأُرِيدُ أَنْ أَسِيحَ فِي الأَرْضِ وَأَعْبُدَ رَبِّي. قَالَ ٱبْنُ ٱلدَّغِنَةِ: فَإِنَّ مِثْلَكَ يَا أَبَا بَكْرٍ لاَ يَخْرُجُ

[1] A place about 140 km from Makka on the way to Yemen.

should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town." So Abû Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them, "A man like Abû Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abû Bakr worship his Lord in his house. He can offer *Ṣalât* (prayer) and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children." Ibn Ad-Daghina told Abû Bakr of all that. Abû Bakr stayed in that state, worshipping his Lord in his house. He did not offer *Ṣalât* (prayer) publicly, nor did he recite Qur'ân outside his house. Then a thought occurred to Abû Bakr to build a mosque in front of his house, and there he used to offer *Ṣalât* (prayer) and recite the Qur'ân. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abû Bakr was a man given to weep much, and he could not help weeping on reciting the Qur'ân. That situation

وَلاَ يُخْرَجُ، إِنَّكَ تَكْسِبُ الْمَعْدُومَ، وَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَأَنَا لَكَ جَارٌ، ارْجِعْ وَاعْبُدْ رَبَّكَ بِبَلَدِكَ. فَرَجَعَ وَارْتَحَلَ مَعَهُ ابْنُ الدَّغِنَةِ، فَطَافَ ابْنُ الدَّغِنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ، فَقَالَ لَهُمْ: إِنَّ أَبَا بَكْرٍ لاَ يَخْرُجُ مِثْلُهُ وَلاَ يُخْرَجُ، أَتُخْرِجُونَ رَجُلًا يَكْسِبُ الْمَعْدُومَ، وَيَصِلُ الرَّحِمَ، وَيَحْمِلُ الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى نَوائِبِ الْحَقِّ. فَلَمْ تُكَذِّبْ قُرَيْشٌ بِجِوَارِ ابْنِ الدَّغِنَةِ، وَقَالُوا لابْنِ الدَّغِنَةِ: مُرْ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيُصَلِّ فِيهَا وَلْيَقْرَأْ مَا شَاءَ، وَلاَ يُؤْذِينَا بِذٰلِكَ وَلاَ يَسْتَعْلِنْ بِهِ، فَإِنَّا نَخْشَى أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا. فَقَالَ ذٰلِكَ ابْنُ الدَّغِنَةِ لِأَبِي بَكْرٍ، فَلَبِثَ أَبُو بَكْرٍ بِذٰلِكَ يَعْبُدُ رَبَّهُ فِي دَارِهِ، وَلاَ يَسْتَعْلِنُ بِصَلاَتِهِ وَلاَ يَقْرَأُ فِي غَيْرِ دَارِهِ، ثُمَّ بَدَا لِأَبِي بَكْرٍ، فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، وَكَانَ يُصَلِّي فِيهِ، وَيَقْرَأُ الْقُرْآنَ، فَيَنْقَذِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، وَهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلًا بَكَّاءً، لاَ يَمْلِكُ عَيْنَيْهِ إِذَا قَرَأَ الْقُرْآنَ، وَأَفْزَعَ ذٰلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ

scared the nobles of the Quraish pagans, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abû Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers *Salât* (prayer) and recites the Qur'ân publicly. We are now afraid that he may influence our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation of his protection, for we dislike to break our pact with you, but we deny Abû Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abû Bakr and said, ("O Abû Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abû Bakr replied, "I release you from your pact to protect me, and am contented with the protection from Allâh عز و جل". At that time the Prophet صلى الله عليه وسلم was in Makka, and he said to the Muslims, "In a dream I have been shown the place of your migration a land of date-palm trees, between two mountains, the two stony tracts." So, some people migrated to Al-Madîna, and most of those people who had previously migrated to the land of Ethiopia, returned to Al-Madîna. Abû Bakr also prepared to leave for Al-Madîna, but Allah's Messenger صلى الله عليه وسلم said to him, "Wait for a while,

فَقَدِمَ عَلَيْهِمْ، فَقَالُوا: إِنَّا كُنَّا أَجَرْنَا أَبَا بَكْرٍ بِجِوَارِكَ، عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذٰلِكَ، فَٱبْتَنَىٰ مَسْجِدًا بِفِنَاءِ دَارِهِ، فَأَعْلَنَ بِالصَّلاَةِ وَالْقِرَاءَةِ فِيهِ، وَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا، فَٱنْهَهُ، فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَ، وَإِنْ أَبَى إِلاَّ أَنْ يُعْلِنَ بِذٰلِكَ، فَسَلْهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ، فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَسْنَا مُقِرِّينَ لِأَبِي بَكْرٍ الاِسْتِعْلاَنَ. قَالَتْ عَائِشَةُ: فَأَتَى ٱبْنُ ٱلدَّغِنَةِ إِلَى أَبِي بَكْرٍ فَقَالَ: قَدْ عَلِمْتَ الَّذِي عَاقَدْتُ لَكَ عَلَيْهِ، فَإِمَّا أَنْ تَقْتَصِرَ عَلَى ذٰلِكَ، وَإِمَّا أَنْ تَرْجِعَ إِلَيَّ ذِمَّتِي، فَإِنِّي لاَ أُحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أُخْفِرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُو بَكْرٍ: فَإِنِّي أَرُدُّ إِلَيْكَ جِوَارَكَ، وَأَرْضَى بِجِوَارِ ٱللهِ عَزَّ وَجَلَّ، وَالنَّبِيُّ ﷺ يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ ﷺ لِلْمُسْلِمِينَ: (إِنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ، ذَاتَ نَخْلٍ بَيْنَ لاَبَتَيْنِ). وَهُمَا الحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ المَدِينَةِ، وَرَجَعَ عَامَّةُ مَنْ كانَ هَاجَرَ بِأَرْضِ الحَبَشَةِ إِلَى المَدِينَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ قِبَلَ المَدِينَةِ، فَقَالَ لَهُ رَسُولُ ٱللهِ ﷺ: (عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي). فَقَالَ أَبُو بَكْرٍ: وَهَلْ تَرْجُو ذٰلِكَ بِأَبِي أَنْتَ؟ قَالَ:

because I hope that I will be allowed to migrate also." Abû Bakr said, "Do you indeed expect this? Let my father and mother be sacrificed for you!" The Prophet صلى الله عليه وسلم said, "Yes." So Abû Bakr did not migrate for the sake of Allâh's Messenger صلى الله عليه وسلم in order to accompany him. He fed for four months two she-camels he possessed with the leaves of *As-Samur* tree that fell on being struck by a stick. One day, while we were sitting in Abû Bakr's house at noon, someone said to Abû Bakr, "This is Allâh's Messenger صلى الله عليه وسلم with his head covered coming at a time at which he never used to visit us before." Abû Bakr said, "May my parents be sacrificed for him. By Allâh, he has not come at this hour except for a great necessity." So Allâh's Messenger صلى الله عليه وسلم came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abû Bakr. "Tell everyone who is present with you to go away." Abû Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allâh's Messenger!" The Prophet صلى الله عليه وسلم said, "I have been given permission to migrate." Abû Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allâh's Messenger!" Allâh's Messenger صلى الله عليه وسلم said, "Yes." Abû Bakr said, "O Allâh's Messenger! May my father be sacrificed for you, take one of these two she-camels of mine." Allâh's Messenger صلى الله عليه وسلم replied, "(I will) but with payment." So we prepared the baggage quickly and put some journey food in a leather bag for them. Asmâ', Abû Bakr's daughter, cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she was named *Dhât-un-Niṭâqain* (i.e. the owner of

(نَعَمْ). فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ ٱللهِ ﷺ لِيَصْحَبَهُ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمُرِ، وَهُوَ الخَبْطُ، أَرْبَعَةَ أَشْهُرٍ.

قَالَتْ عَائِشَةُ رَضِيَ ٱللهُ عَنْهَا: فَبَيْنَما نَحْنُ يَوْمًا جُلُوسٌ في بَيْتِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُ في نَحْرِ الظَّهِيرَةِ، قالَ قائِلٌ لِأَبِي بَكْرٍ: هٰذَا رَسُولُ ٱللهِ ﷺ مُتَقَنِّعًا، في سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا، فَقَالَ أَبُو بَكْرٍ: فِدَاءٌ لَهُ أَبِي وَأُمِّي، وَٱللهِ مَا جَاءَ بِهِ في هٰذِهِ السَّاعَةِ إِلاَّ أَمْرٌ. قالَتْ: فَجاءَ رَسُولُ ٱللهِ ﷺ فَٱسْتَأْذَنَ، فَأُذِنَ لَهُ فَدَخَلَ، فَقَالَ النَّبِيُّ ﷺ لِأَبِي بَكْرٍ: (أَخْرِجْ مَنْ عِنْدَكَ). فَقَالَ أَبُو بَكْرٍ: إِنَّمَا هُمْ أَهْلُكَ، بِأَبِي أَنْتَ يَا رَسُولَ ٱللهِ، قالَ: (فَإِنِّي قَدْ أُذِنَ لِي في الخُرُوجِ). فَقَالَ أَبُو بَكْرٍ: الصُّحْبَةَ بِأَبِي أَنْتَ يَا رَسُولَ ٱللهِ؟ قالَ رَسُولُ ٱللهِ ﷺ: (نَعَمْ). قالَ أَبُو بَكْرٍ: فَخُذْ - بِأَبِي أَنْتَ يَا رَسُولَ ٱللهِ - إِحْدَى رَاحِلَتَيَّ هَاتَيْنِ، قالَ رَسُولُ ٱللهِ ﷺ: (بِالثَّمَنِ). قالَتْ عَائِشَةُ: فَجَهَّزْنَاهُمَا أَحَثَّ ٱلْجِهَازِ، وَصَنَعْنَا لَهُمَا سُفْرَةً في جِرَابٍ، فَقَطَعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا، فَرَبَطَتْ بِهِ عَلَى فَمِ ٱلْجِرَابِ، فَبِذٰلِكَ سُمِّيَتْ ذَاتَ النِّطَاقَيْنِ، قَالَتْ ثُمَّ

two belts). Then Allâh's Messenger صلى الله عليه وسلم and Abû Bakr reached a cave on Mount Thaur and stayed there for three nights. 'Abdullâh bin Abî Bakr who was intelligent and a sagacious youth, used to stay (with them) over night. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Makka. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Aamir bin Fuhaira, the freed slave of Abû Bakr, used to bring the milch sheep (of his master, Abû Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. 'Aamir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allâh's Messenger صلى الله عليه وسلم and Abû Bakr had hired a man from the tribe of Banî Ad-Dîl from the family of Banî 'Abd bin 'Adî as an expert guide, and he was in alliance with the family of Al-'Aaṣ bin Wâ'il As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet صلى الله عليه وسلم and Abû Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of Mount Thaur in the morning after three nights later. And (when they set out), 'Aamir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore. (The nephew of Surâqa bin Ju'shum said that his father informed him that he heard) Surâqa bin Ju'shum saying: "The messengers of the heathens of Quraish came to us declaring that they had assigned for the

لَحِقَ رَسُولُ ٱللهِ ﷺ وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلِ ثَوْرٍ، فَكَمَنَا فِيهِ ثَلاَثَ لَيَالٍ، يَبِيتُ عِنْدَهُما عَبْدُ ٱللهِ بْنُ أَبِي بَكْرٍ، وَهُوَ غُلاَمٌ شَابٌّ، ثَقِفٌ لَقِنٌ، فَيَدَّلِجُ مِنْ عِنْدِهِمَا بِسَحَرٍ، فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِتٍ، فَلاَ يَسْمَعُ أَمْرًا يُكْتَادَانِ بِهِ إِلاَّ وَعَاهُ، حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذٰلِكَ حِينَ يَخْتَلِطُ الظَّلاَمُ، وَيَرْعٰى عَلَيْهِمَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ، فَيُرِيحُهَا عَلَيْهِمَا حِينَ تَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ، فَيَبِيتَانِ فِي رِسْلٍ، وَهُوَ لَبَنُ مِنْحَتِهِمَا وَرَضِيفِهِمَا، حَتَّى يَنْعِقَ بِهَا عَامِرُ بْنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذٰلِكَ فِي كُلِّ لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِي الثَّلاَثِ، وَٱسْتَأْجَرَ رَسُولُ ٱللهِ ﷺ وَأَبُو بَكْرٍ رَجُلًا مِنْ بَنِي ٱلدِّيلِ، وَهُوَ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ، هَادِيًا خِرِّيتًا، وَٱلْخِرِّيتُ المَاهِرُ بِالْهِدَايَةِ، قَدْ غَمَسَ حِلْفًا فِي آلِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ، فَأَمِنَاهُ فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلاَثِ لَيَالٍ، فَأَتَاهُمَا بِرَاحِلَتَيْهِمَا صُبْحَ ثَلاَثٍ، وَٱنْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ، وَٱلدَّلِيلُ، فَأَخَذَ بِهِمْ طَرِيقَ السَّوَاحِلِ.

قالَ سُرَاقَة بْنَ مَالِكِ بْنِ جُعْشُمٍ، المُدْلِجِيُّ، رَضِيَ ٱللهُ عَنْهُ: جَاءَنَا رُسُلُ

كُفَّارِ قُرَيْشٍ، يَجْعَلُونَ فِي رَسُولِ ٱللهِ ﷺ وَأَبِي بَكْرٍ، دِيَةَ كُلِّ وَاحِدٍ مِنْهُمَا، لِمَنْ قَتَلَهُ أَوْ أَسَرَهُ، فَبَيْنَمَا أَنَا جَالِسٌ فِي مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي بَنِي مُدْلِجٍ، إِذْ أَقْبَلَ رَجُلٌ مِنْهُمْ، حَتَّى قَامَ عَلَيْنَا وَنَحْنُ جُلُوسٌ، فَقَالَ يَا سُرَاقَةُ: إِنِّي قَدْ رَأَيْتُ آنِفًا أَسْوِدَةً بِالسَّاحِلِ، أُرَاهَا مُحَمَّدًا وَأَصْحَابَهُ، قَالَ سُرَاقَةُ: فَعَرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ: إِنَّهُمْ لَيْسُوا بِهِمْ، وَلٰكِنَّكَ رَأَيْتَ فُلاَنًا وَفُلاَنًا وَفُلاَنًا، ٱنْطَلَقُوا بِأَعْيُنِنَا، ثُمَّ لَبِثْتُ فِي الْمَجْلِسِ سَاعَةً، ثُمَّ قُمْتُ فَدَخَلْتُ، فَأَمَرْتُ جَارِيَتِي أَنْ تَخْرُجَ بِفَرَسِي وَهِيَ مِنْ وَرَاءِ أَكَمَةٍ، فَتَحْبِسَهَا عَلَيَّ، وَأَخَذْتُ رُمْحِي، فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَحَطَطْتُ بِزُجِّهِ الأَرْضَ، وَخَفَضْتُ عَالِيَهُ، حَتَّى أَتَيْتُ فَرَسِي فَرَكِبْتُهَا، فَرَفَعْتُهَا تُقَرِّبُ بِي، حَتَّى دَنَوْتُ مِنْهُمْ، فَعَثَرَتْ بِي فَرَسِي، فَخَرَرْتُ عَنْهَا، فَقُمْتُ فَأَهْوَيْتُ يَدِي إِلَى كِنَانَتِي، فَٱسْتَخْرَجْتُ مِنْهَا الأَزْلاَمَ فَٱسْتَقْسَمْتُ بِهَا: أَضُرُّهُمْ أَمْ لاَ، فَخَرَجَ الَّذِي أَكْرَهُ، فَرَكِبْتُ فَرَسِي، وَعَصَيْتُ الأَزْلاَمَ، تُقَرِّبُ بِي حَتَّى إِذَا سَمِعْتُ قِرَاءَةَ رَسُولِ ٱللهِ ﷺ وَهُوَ لاَ

persons who would kill or arrest Allâh's Messenger صلى الله عليه وسلم and Abû Bakr, a reward equal to their blood-money (i.e. 100 camels). While I was sitting in one of the gatherings of my tribe Banî Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Surâqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions." Surâqa added, : I too realised that it must have been they. But I said, "No, it is not they, but you have seen so-and-so, so-and-so and so-and-so whom we saw set out." I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low.[1] Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muhammad and Abû Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet صلى الله عليه وسلم and Abû Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'ân by Allâh's Messenger صلى الله عليه وسلم who did not look hither and thither while Abû Bakr was doing it often, suddenly the forelegs of my horse sank

[1] Surâqa, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet صلى الله عليه وسلم and Abû Bakr with him.

into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allâh's Messenger صلى الله عليه وسلم (i.e. Islâm) will become victorious. So I said to him, "Your people have assigned a reward equal to the blood-money for your head." Then I told them all the plans the people of Makka had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet صلى الله عليه وسلم said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Aamir bin Fuhaira who wrote it for me on a parchment, and then Allâh's Messenger صلى الله عليه وسلم proceeded on his way. (Narrated 'Urwa bin Az-Zubair:) Allâh's Messenger صلى الله عليه وسلم met Az-Zubair in a caravan of Muslim merchants who were returning from Shâm. Az-Zubair provided Allâh's Messenger صلى الله عليه وسلم and Abû Bakr with white clothes to wear. When the Muslims of Al-Madîna heard the news of the departure of Allâh's Messenger from Makka (towards Al-Madîna), they started going to the Harra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a

يَلْتَفِتُ، وَأَبُو بَكْرٍ يُكْثِرُ الالْتِفَاتَ، سَاخَتْ يَدَا فَرَسِي فِي الأَرْضِ، حَتَّى بَلَغَتَا الرُّكْبَتَيْنِ، فَخَرَرْتُ عَنْهَا، ثُمَّ زَجَرْتُهَا فَنَهَضَتْ، فَلَمْ تَكَدْ تُخْرِجُ يَدَيْهَا، فَلَمَّا ٱسْتَوَتْ قَائِمَةً، إِذَا لأَثَرِ يَدَيْهَا عُثَانٌ سَاطِعٌ فِي السَّمَاءِ مِثْلُ الدُّخَانِ، فَاسْتَقْسَمْتُ بِالأَزْلَامِ، فَخَرَجَ الَّذِي أَكْرَهُ، فَنَادَيْتُهُمْ بِالأَمَانِ فَوَقَفُوا، فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي نَفْسِي حِينَ لَقِيتُ مَا لَقِيتُ مِنَ الحَبْسِ عَنْهُمْ، أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ ٱللهِ ﷺ. فَقُلْتُ لَهُ: إِنَّ قَوْمَكَ قَدْ جَعَلُوا فِيكَ الدِّيَةَ، وَأَخْبَرْتُهُمْ أَخْبَارَ مَا يُرِيدُ النَّاسُ بِهِمْ، وَعَرَضْتُ عَلَيْهِمُ الزَّادَ وَالمَتَاعَ، فَلَمْ يَرْزَآنِي وَلَمْ يَسْأَلَانِي، إِلاَّ أَنْ قَالَ: (أَخْفِ عَنَّا). فَسَأَلْتُهُ أَنْ يَكْتُبَ لِي كِتَابَ أَمْنٍ، فَأَمَرَ عَامِرَ بْنَ فُهَيْرَةَ فَكَتَبَ فِي رُقْعَةٍ مِنْ أَدِيمٍ، ثُمَّ مَضَى رَسُولُ ٱللهِ ﷺ.

فَلَقِيَ الزُّبَيْرَ رَضِيَ ٱللهُ عَنْهُ فِي رَكْبٍ مِنَ المُسْلِمِينَ، كَانُوا تُجَّارًا قَافِلِينَ مِنَ الشَّأْمِ، فَكَسَا الزُّبَيْرُ رَسُولَ ٱللهِ ﷺ وَأَبَا بَكْرٍ ثِيَابَ بَيَاضٍ، وَسَمِعَ المُسْلِمُونَ بِالمَدِينَةِ بِمَخْرَجِ رَسُولِ ٱللهِ ﷺ مِنْ مَكَّةَ، فَكَانُوا يَغْدُونَ كُلَّ غَدَاةٍ إِلَى الحَرَّةِ، فَيَنْتَظِرُونَهُ حَتَّى يَرُدَّهُمْ حَرُّ

Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allâh's Messenger صلى الله عليه وسلم and his companions dressed in white clothes emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allâh's Messenger صلى الله عليه وسلم on the summit of Harra. The Prophet صلى الله عليه وسلم turned with them to the right and alighted at the quartes of Banî 'Amr bin 'Auf, and this was on Monday in the month of Rabî-ul-Awwal. Abû Bakr stood up, receiving the people while Allâh's Messenger صلى الله عليه وسلم sat down and kept silent. Some of the *Anṣâr* (supporters) who came and had not seen Allâh's Messenger صلى الله عليه وسلم before, began greeting Abû Bakr, but when the sunshine fell on Allâh's Messenger صلى الله عليه وسلم and Abû Bakr came forward and shaded him with his sheet only then the people came to know Allâh's Messenger صلى الله عليه وسلم. Allâh's Messenger صلى الله عليه وسلم stayed with Banî 'Amr bin 'Auf for ten nights and established the mosque (mosque of *Quba*) which was founded on piety. Allâh's Messenger صلى الله عليه وسلم offered *Ṣalât* (prayer) in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the mosque of Allâh's Messenger صلى الله عليه وسلم at Al-Madîna. Some Muslims used to offer *Ṣalât* (prayer) there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of As'ad bin Zurâra. When his she-camel knelt down, Allâh's Messenger صلى الله عليه وسلم

الظَّهِيرَةِ، فَانْقَلَبُوا يَوْمًا بَعْدَ مَا أَطَالُوا انْتِظَارَهُمْ، فَلَمَّا أَوَوْا إِلَى بُيُوتِهِمْ، أَوْفَى رَجُلٌ مِنْ يَهُودَ عَلَى أُطُمٍ مِنْ آطَامِهِمْ، لِأَمْرٍ يَنْظُرُ إِلَيْهِ، فَبَصُرَ بِرَسُولِ اللهِ ﷺ وَأَصْحَابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ، فَلَمْ يَمْلِكِ الْيَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ: يَا مَعَاشِرَ الْعَرَبِ، هٰذَا جَدُّكُمُ الَّذِي تَنْتَظِرُونَ، فَثَارَ الْمُسْلِمُونَ إِلَى السِّلَاحِ، فَتَلَقَّوْا رَسُولَ اللهِ ﷺ بِظَهْرِ الْحَرَّةِ، فَعَدَلَ بِهِمْ ذَاتَ الْيَمِينِ، حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، وَذٰلِكَ يَوْمَ الِاثْنَيْنِ مِنْ شَهْرِ رَبِيعٍ الْأَوَّلِ، فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ، وَجَلَسَ رَسُولُ اللهِ ﷺ صَامِتًا، فَطَفِقَ مَنْ جَاءَ مِنَ الْأَنْصَارِ - مِمَّنْ لَمْ يَرَ رَسُولَ اللهِ ﷺ - يُحَيِّي أَبَا بَكْرٍ، حَتَّى أَصَابَتِ الشَّمْسُ رَسُولَ اللهِ ﷺ، فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ، فَعَرَفَ النَّاسُ رَسُولَ اللهِ ﷺ عِنْدَ ذٰلِكَ، فَلَبِثَ رَسُولُ اللهِ ﷺ فِي بَنِي عَمْرِو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً، وَأُسِّسَ الْمَسْجِدَ الَّذِي أُسِّسَ عَلَى التَّقْوَى، وَصَلَّى فِيهِ رَسُولُ اللهِ ﷺ، ثُمَّ رَكِبَ رَاحِلَتَهُ، فَسَارَ يَمْشِي مَعَهُ النَّاسُ حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ بِالْمَدِينَةِ، وَهُوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ مِنَ الْمُسْلِمِينَ، وَكَانَ مِرْبَدًا لِلتَّمْرِ، لِسُهَيْلٍ

said, "This place, if Allâh عز و جل will, will be our abiding place." Allâh's Messenger صلى الله عليه وسلم then called the two boys and told them to suggest the price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allâh's Messenger." Allâh's Messenger صلى الله عليه وسلم refused to accept it as a gift and ultimately purchased it from them. Allâh's Messenger صلى الله عليه وسلم then built a mosque there. The Prophet صلى الله عليه وسلم himself started carrying unburnt bricks for its building and while doing so, he was saying:

"This load is better than the load of Khaibar, for it is more pious with Allâh, and purer and better rewardable."

He was also saying:

"O Allâh! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the *Anṣâr* (supporters) and the *Muhâjirîn* (emigrants)." *[5:245-O.B]*

وَسَهْلٍ غُلاَمَيْنِ يَتِيمَيْنِ فِي حَجْرِ أَسْعَدِ بْنِ زُرَارَةَ، فَقَالَ رَسُولُ ٱللهِ ﷺ حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ: (هٰذَا إِنْ شَاءَ ٱللهُ الْمَنْزِلُ). ثُمَّ دَعَا رَسُولُ ٱللهِ ﷺ الْغُلاَمَيْنِ فَسَاوَمَهُمَا بِالمِرْبَدِ لِيَتَّخِذَهُ مَسْجِدًا، فَقَالاَ: بَلْ نَهَبُهُ لَكَ يَا رَسُولَ ٱللهِ، فَأَبَى رَسُولُ ٱللهِ أَنْ يَقْبَلَهُ مِنْهُمَا هِبَةً حَتَّى ابْتَاعَهُ مِنْهُمَا، ثُمَّ بَنَاهُ مَسْجِدًا، وَطَفِقَ رَسُولُ ٱللهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّبِنَ فِي بُنْيَانِهِ وَيَقُولُ، وَهُوَ يَنْقُلُ اللَّبِنَ: (هٰذَا ٱلْحِمَالُ لاَ حِمَالُ خَيْبَرْ، هٰذَا أَبَرُّ رَبَّنَا وَأَطْهَرْ. وَيَقُولُ: اللَّهُمَّ إِنَّ الأَجْرَ أَجْرُ الآخِرَهْ، فَٱرْحَمِ الأَنْصَارَ وَالْمُهَاجِرَهْ).

1594. Narrated Asmâ' رضى الله عنها that she conceived 'Abdullâh bin Az-Zubair. She added, "I migrated to Al-Madîna while I was at full term of pregnancy and alighted at Qubâ' where I gave birth to him. Then I brought him to the Prophet صلى الله عليه وسلم and put him in his lap. The Prophet صلى الله عليه وسلم asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allâh's Messenger صلى الله عليه وسلم. Then the Prophet صلى الله عليه وسلم rubbed the child's palate with a date and invoked for Allâh's Blessings on him, and he was the first child born (amongst the

١٥٩٤ : عَنْ أَسْمَاءَ رَضِيَ ٱللهُ عَنْهَا: أَنَّهَا حَمَلَتْ بِعَبْدِ ٱللهِ بْنِ الزُّبَيْرِ، رَضِيَ ٱللهُ عَنْهُمَا، قَالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ فَنَزَلْتُ بِقُبَاءَ، (فَوَلَدْتُهُ بِهَا)، ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَوَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا، ثُمَّ تَفَلَ فِي فِيهِ، فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ ٱللهِ ﷺ، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ، ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلاَمِ.

emigrants) in the Islâmic land (i.e. Al-Madîna). *[5:248-O.B]*

1595. Narrated Abû Bakr رضى الله عنه : I was with the Prophet صلى الله عليه وسلم in the Cave. When I raised my head, I saw the feet of the people. I said, "O Allâh's Messenger! If some of them should look down, they will see us." The Prophet صلى الله عليه وسلم said, "O Abû Bakr, be quiet! (For we are) two (i.e. the Prophet صلى الله عليه وسلم and Abû Bakr رضى الله عنه and) Allâh is the Third One of them." *[5:259-O.B]*

١٥٩٥ : عَنْ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُ قالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ في الْغَارِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِأَقْدَامِ الْقَوْمِ، فَقُلْتُ: يَا رَسولَ ٱللهِ، لَوْ أَنَّ بَعْضَهُمْ طَأْطَأَ بَصَرَهُ رَآنَا، قالَ (ٱسْكُتْ يَا أَبَا بَكْرٍ، ٱثْنَانِ ٱللهُ ثَالِثُهُمَا).

CHAPTER 45. The arrival of the Prophet صلى الله عليه وسلم and his companions at Al-Madîna.

٤٥ - باب: مَقْدَمِ النَّبِيِّ ﷺ وَأَصْحَابِهِ الْمَدِينَةَ

1596. Narrated Al-Barâ' bin 'Āzib رضى الله عنه : The first people who came to us (in Al-Madîna) were Muṣ'ab bin 'Umair and Ibn Umm Maktûm who were teaching Qur'ân to the people. Then there came Bilâl, Sa'd and 'Ammâr bin Yâsir. After that 'Umar bin Al-Khaṭṭâb came along with twenty other companions of the Prophet صلى الله عليه وسلم . Later on the Prophet صلى الله عليه وسلم himself came (to Al-Madîna) and I had never seen the people of Al-Madîna so joyful as they were on the arrival of Allâh's Messenger صلى الله عليه وسلم , for even the slave-girls were saying, "Allâh's Messenger صلى الله عليه وسلم has arrived!" And before his arrival I had read the *Sûrah* starting with:- "Glorify the Name of your Lord, the Most High" (V.87:1) together with other *Sûrah* from *Al-Mufaṣṣal*. [i.e. the *Sûrah* from No. 50 to the end of the Qur'ân *Sûrah* No. 114) *[5:262-O.B]*

١٥٩٦ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَٱبْنُ أُمِّ مَكْتُومٍ، وَكانَا يُقْرِئَانِ النَّاسَ، فَقَدِمَ بِلاَلٌ وَسَعْدٌ وَعَمَّارُ بْنُ يَاسِرٍ، ثُمَّ قَدِمَ عُمَرُ بْنُ الْخَطَّابِ في عِشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، ثُمَّ قَدِمَ النَّبِيُّ ﷺ، فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِرَسُولِ ٱللهِ ﷺ، حَتَّى جَعَلَ الإِمَاءُ يَقُلْنَ، قَدِمَ رَسُولُ ٱللهِ ﷺ، فَمَا قَدِمَ حَتَّى قَرَأْتُ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ الأَعْلَى﴾. في سُوَرٍ مِنَ الْمُفَصَّلِ.

CHAPTER 46. The stay of the emigrants in Makka after

٤٦ - باب: إِقَامَةِ الْمُهَاجِرِ بِمَكَّةَ بَعْدَ قَضَاءِ نُسُكِهِ

performing all the ceremonies of *Ḥajj*.

1597. Narrated Al'Alâ' bin Al-Haḍramî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "An emigrant is allowed to stay in Makka for three days after departing from Mina (i.e. after performing all the ceremonies of *Ḥajj*)" *[5:270-O.B]*

١٥٩٧ : عَنِ الْعَلَاءِ بْنِ الحَضْرَمِيِّ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (ثَلاَثٌ لِلْمُهَاجِرِ بَعْدَ الصَّدَرِ).

CHAPTER 47. The coming of the Jews to the Prophet صلى الله عليه وسلم on his arrival at Al-Madîna.

٤٧ - باب: إِتْيَانِ اليَهُودِ النَّبِيَّ ﷺ حِينَ قَدِمَ المَدِينَةَ

1598. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me." *[5:277-O.B]*

١٥٩٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (لَوْ آمَنَ بِي عَشَرَةٌ مِنَ الْيَهُودِ لآمَنَ بِيَ الْيَهُودُ).

57. THE BOOK OF *AL-MAGHĀZI*[1]

٥٧ . كتاب المغازي

CHAPTER 1. *Ghazwa* of *Al-'Ushaira.*

١ - باب: غَزْوَةِ الْعُشَيْرَةِ

1599. Narrated Zaid bin Arqam رضي الله عنه, that he was asked, "How many *Ghazawât* did the Prophet صلى الله عليه وسلم undertake?" Zaid replied, "Nineteen." They said, "In how many *Ghazawât* did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "*Al-'Usaira* or *Al-'Ushair.*" *[5:285-O.B]*

١٥٩٩ : عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ ٱللَّهُ عَنْهُ، قِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزْوَةٍ؟ قَالَ: تِسْعَ عَشْرَةَ، قِيلَ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ، قِيلَ: فَأَيُّهُمْ كَانَتْ أَوَّلَ؟ قَالَ: الْعُشَيْرُ أَوِ الْعُسَيْرَةُ.

CHAPTER 2. The Statement of Allâh تعالى :- "(Remember) When you sought Help of your Lord....Verily Allâh is Severe in punishment." (V.8:9-13)

٢ - باب: قَوْلِ الله تَعَالَى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُم . . . إِلَى قَوْلِه: شَدِيدُ الْعِقَابِ﴾

1600. Narrated Ibn Mas'ûd رضي الله عنه : I witnessed Al-Miqdâd bin Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdâd) came to the Prophet صلى الله عليه وسلم while the Prophet صلى الله عليه وسلم was urging the Muslims to fight against the *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم). Al-Miqdâd said, "We will not say as the people of Mûsa (Moses) said: 'So go you and your Lord and fight you two'. (V.5:24). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet صلى الله عليه وسلم getting bright with happiness, for that saying delighted him. *[5:288-O.B]*

١٦٠٠ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللَّهُ عَنْهُ قَالَ:

شَهِدْتُ مِنَ الْمِقْدَادِ بْنِ الأَسْوَدِ - رَضِيَ ٱللَّهُ عَنْهُ - مَشْهَدًا، لأَنْ أَكُونَ صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَى النَّبِيَّ ﷺ وَهُوَ يَدْعُو عَلَى الْمُشْرِكِينَ، فَقَالَ: لاَ نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى: ﴿اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلاَ﴾، وَلٰكِنَّا نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفَكَ. فَرَأَيْتُ النَّبِيَّ ﷺ أَشْرَقَ وَجْهُهُ وَسَرَّهُ.

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[1] *Al-Maghâzî* is the plural of *Maghza* (holy battle) or the place where the battle took place or the virtues and deeds of *Ghâzî* (fighters and warriors) in Allâh's cause.

CHAPTER 3. The number of the warriors of Badr.

٣ - باب: عِدَّة أَصْحَابِ بَدْرٍ

1601. Narrated Al-Barâ' رضى الله عنه : The companions of (the Prophet) Muḥammad صلى الله عليه وسلم who took part in Badr, were equal in number to that of Ṭalût's (Saul's) companions who crossed the river (of Jordan) with him and they were over three hundred and ten men. By Allâh, none crossed the river with him but a believer. (See the Qur'ân V.2:249) *[5:293-O.B]*

١٦٠١ : عَنِ ٱلْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: حَدَّثَنِي أَصْحَابُ مُحَمَّدٍ ﷺ مِمَّنْ شَهِدَ بَدْرًا: عِدَّةَ أَصْحَابِ طَالُوتَ، الَّذِينَ جَازُوا مَعَهُ النَّهَرَ، بِضْعَةَ عَشَرَ وَثَلاثَمِائَةٍ.

قَالَ الْبَرَاءُ: لاَ وَٱللهِ مَا جَاوَزَ مَعَهُ النَّهَرَ إِلاَّ مُؤْمِنٌ.

CHAPTER 4. The killing of Abû Jahl.

٤ - باب: قَتْلِ أَبِي جَهْلٍ

1602. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Who will go and see what has happened to Abû Jahl?" Ibn Mas'ûd went and found that the two sons of 'Afrâ' had struck him fatally (and he was in his last breaths). 'Abdullâh bin Mas'ûd said, "Are you Abû Jahl?" And took him by the beard. Abû Jahl said, "Can there be a man superior to one, whom they have killed, or one whom his own folk have killed?" *[5:300-O.B]*

١٦٠٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ؟). فَانْطَلَقَ ٱبْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ٱبْنَا عَفْرَاءَ حَتَّى بَرَدَ. قَالَ: أَأَنْتَ أَبُو جَهْلٍ؟ قَالَ: فَأَخَذَ بِلِحْيَتِهِ، قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ، أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ.

1603. Narrated Abû Ṭalḥa رضى الله عنه : On the day of Badr, the Prophet صلى الله عليه وسلم ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet صلى الله عليه وسلم) that whenever he conquered some people, he used to stay at the battle-field for three nights. So on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves, "Definitely he (i.e. the Prophet صلى الله عليه وسلم) is proceeding for some great prupose." When he halted at

١٦٠٣ : عَنْ أَبِي طَلْحَةَ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: إِنَّ نَبِيَّ ٱللهِ ﷺ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلًا مِنْ صَنَادِيدِ قُرَيْشٍ، فَقُذِفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ خَبِيثٍ مُخْبِثٍ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلاثَ لَيَالٍ، فَلَمَّا كَانَ بِبَدْرٍ الْيَوْمَ الثَّالِثَ أَمَرَ بِرَاحِلَتِهِ فَشُدَّ عَلَيْهَا رَحْلُهَا، ثُمَّ مَشَى وَتَبِعَهُ أَصْحَابُهُ وَقَالُوا: مَا نَرَى يَنْطَلِقُ إِلاَّ لِبَعْضِ

the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allâh and His Messenger? We have found true what our lord promised us. Have you too found true what your lord promised you?" 'Umar said, "O Allâh's Messenger! You are speaking to bodies that have no souls!" Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." *[5:314-O.B]*

حاجَتِهِ، حَتَّى قامَ عَلى شَفَةِ الرَّكِيِّ، فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ: (يَا فُلاَنُ بْنَ فُلاَنٍ، وَيَا فُلاَنُ ابْنَ فُلاَنٍ، أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ ٱللهَ وَرَسُولَهُ، فَإِنَّا قَدْ وَجَدْنَا ما وَعَدَنَا رَبُّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا). قالَ: فَقَالَ عُمَرُ: يَا رَسُولَ ٱللهِ، مَا تُكَلِّمُ مِنْ أَجْسَادٍ لاَ أَرْوَاحَ لَهَا؟ فَقَالَ رَسُولُ ٱللهِ ﷺ: (وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ).

CHAPTER 5. The participation of angels in the battle of Badr.

٥ - باب: شُهُودِ المَلاَئِكَةِ بَدْراً

1604. Narrated Rifâ'a bin Râfi' Al-Zuraqî, who was one of the Badr warriors: Jibrael (Gabriel) came to the Prophet صلى الله عليه وسلم and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet صلى الله عليه وسلم said, "As the best of the Muslims," or said a similar statement. On that, Jibrael (Gabriel) said, "And so are the angels who participated in the Badr (battle)." *[5:327-O.B]*

١٦٠٤ : عَنْ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ رَضِيَ ٱللهُ عَنْهُ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا، قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ؟ قالَ: (مِنْ أَفْضَلِ المُسْلِمِينَ). أَوْ كَلِمَةً نَحْوَهَا، قالَ: وَكَذٰلِكَ مَنْ شَهِدَ بَدْرًا مِنَ المَلاَئِكَةِ.

1605. Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم said on the day (of the battle) of Badr, "This is Jibrael (Gabriel) holding the head of his horse and equipped with arms for the battle." *[5:330-O.B]*

١٦٠٥ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قالَ يَوْمَ بَدْرٍ: (هٰذَا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ، عَلَيْهِ أَدَاةُ الحَرْبِ).

CHAPTER 6.

٦ - «باب»

1606. Narrated ('Urwa): Az-Zubair رضى الله عنه said, "I met 'Ubaida bin Sa'îd bin Al-'Aaṣ on the day (of the battle) of Badr and he was covered with armour; so much that only his eyes were visible.

١٦٠٦ : عَنِ الزُّبَيْرِ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَقِيتُ يَوْمَ بَدْرٍ عُبَيْدَةَ بْنَ سَعِيدِ بْنِ الْعَاصِ وَهُوَ مُدَجَّجٌ لاَ يُرَى مِنْهُ إِلاَّ عَيْنَاهُ، وَهُوَ

He was surnamed Abû Dhât-al-Karish. He said (proudly), 'I am Abû Dhât-al-Karish.' I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as its both ends were bent." ('Urwa said,) "Later on Allâh's Messenger صلى الله عليه وسلم asked Az-Zubair for that spear and he gave it to him. When Allâh's Messenger صلى الله عليه وسلم died, Az-Zubair took it back. After that Abû Bakr demanded it and he gave it to him, and when Abû Bakr died, Az-Zubair took it back. 'Umar then demanded it from him and he gave it to him. When 'Umar died, Az-Zubair took it back, and then 'Uthmân demanded it from him and he gave it to him. When 'Uthmân was martyred, that spear remained with Alî's offspring. Then 'Abdullâh bin Az-Zubair demanded it back, and it remained with him till he was martyred." *[5:333-O.B]*

يُكنىٰ أَبَا ذَاتِ الْكَرِشِ، فَقَالَ: أَنا أَبُو ذَاتِ الْكَرِشِ، فَحَمَلْتُ عَلَيْهِ بِالْعَنَزَةِ فَطَعَنْتُهُ في عَيْنِهِ فَمَاتَ. قالَ: لَقَدْ وَضَعْتُ رِجْلِي عَلَيْهِ، ثُمَّ تَمَطَّأْتُ، فَكانَ الجَهْدُ أَنْ نَزَعْتُهَا وَقَدِ انْثَنَى طَرَفَاهَا. فَسَأَلَهُ إِيَّاهَا رَسُولُ اللهِ ﷺ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ رَسُولُ اللهِ ﷺ أَخَذَهَا، ثُمَّ طَلَبَهَا أَبُو بَكْرٍ فَأَعْطَاهُ، فَلَمَّا قُبِضَ أَبُو بَكْرٍ سَأَلَهَا إِيَّاهُ عُمَرُ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ عُمَرُ أَخَذَهَا، ثُمَّ طَلَبَهَا عُثْمَانُ مِنْهُ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُتِلَ عُثْمانُ وَقَعَتْ عِندَ آلِ عَلِيٍّ، فَطَلَبَهَا عَبْدُ اللهِ بْنُ الزُّبَيْرِ، فَكانَتْ عِنْدَهُ حَتَّى قُتِلَ.

1607. Narrated Ar-Rubai' bint Mu'awwidh رضى الله عنها: The Prophet صلى الله عليه وسلم came to me after on the morning of consummating my marriage and sat down on my bed as you (the subnarrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my fathers who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet صلى الله عليه وسلم said (to her)," Do not say this, but go on saying what you have spoken before." *[5:336-O.B]*

١٦٠٧ : عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ غَدَاةَ بُنِيَ عَلَيَّ، وَجُوَيْرِيَاتٌ يَضْرِبْنَ بِالدُّفِّ، يَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائي يَوْمَ بَدْرٍ، حَتَّى قَالَتْ جَارِيَةٌ: وَفِينَا نَبِيٌّ يَعْلَمُ مَا في غَدٍ، فَقَالَ النَّبِيُّ ﷺ: (لاَ تَقُولِي هٰكَذَا، وَقُولِي مَا كُنْتِ تَقُولِينَ).

1608. Narrated (Ibn 'Abbâs رضى الله عنهما): Abû Ṭalḥa رضى الله عنه, a companion of Allâh's Messenger صلى الله عليه وسلم, and one of those who fought at Badr

١٦٠٨ : عَنْ أَبِي طَلْحَةَ رَضِيَ اللهُ عَنْهُ، وَكانَ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ

together with Allâh's Messenger صلى الله عليه وسلم told me that Allâh's Messenger صلى الله عليه وسلم said. "Angels do not enter a house in which there is a dog and a picture." *[5:338-O.B]*

ﷺ: أَنَّهُ قالَ: (لاَ تَدْخُلُ المَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةٌ).

1609. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : ('Umar bin Al-Khattâb رضي الله عنه) said, "When (my daughter) Hafsa bint 'Umar lost her husband Khunais bin Hudhafa As-Sahmî who was one of the companions of Allâh's Messenger صلى الله عليه وسلم and had fought in the battle of Badr and had died in Al-Madîna, I met 'Uthmân bin 'Affân and suggested that he should marry Hafsa saying, 'If you wish, I will marry Hafsa bint 'Umar to you,' on that, he said, 'I will think it over.' I waited for a few days and then he said to me. 'I am of the opinion that I shall not marry at present.' Then I met Abû Bakr and said, 'If you wish, I will marry you Hafsa bint 'Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with 'Uthmân. Some days later, Allâh's Messenger صلى الله عليه وسلم demanded her hand in marriage and I married her to him. Later on Abû Bakr met me and said, "Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you?' I said, 'Yes.' Abû Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allâh's Messenger صلى الله عليه وسلم had referred to the issue of Hafsa and I did not want to disclose the secret of Allâh's Messenger صلى الله عليه وسلم , but had he (i.e. the Prophet صلى الله عليه وسلم) given her up I would surely have accepted her.'" *[5:342-O.B]*

١٦٠٩ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قالَ: تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ رَضِيَ ٱللهُ عَنْهَا مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ، وَكانَ مِنْ أَصْحَابِ رَسُولِ ٱللهِ ﷺ قَدْ شَهِدَ بَدْرًا، تُوُفِّيَ بِالمَدِينَةِ، قالَ عُمَرُ: فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَضْتُ عَلَيْهِ حَفْصَةَ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، قالَ: سَأَنْظُرُ في أَمْرِي، فَلَبِثْتُ لَيَالِيَ، فَقَالَ: قَدْ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هٰذَا. قالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ ٱللهِ ﷺ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ؟ قُلْتُ: نَعَمْ، قالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلاَّ أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ ٱللهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ ٱللهِ ﷺ، وَلَوْ تَرَكَهَا لَقَبِلْتُهَا.

1610. Narrated Abû Mas'ûd Al-Badrî رضي الله عنه , Allâh's Messenger صلى الله عليه وسلم

١٦١٠ : عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ

said, "Whosoever recited the last two Verses of *Sûrah Al-Baqarah* at night that will be sufficient for him." *[5:345-O.B]*

اَللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اَللّٰهِ ﷺ: (الآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَتَاهُ).

1611. (Narrated 'Ubaidullâh bin 'Adî bin Al-Khiyâr that) Al-Miqdâd bin 'Amr Al-Kindî, who was an ally of Banî Zuhra and one of those who fought the battle of Badr together with Allâh's Messenger صلى الله عليه وسلم told him that he said to Allâh's Messenger صلى الله عليه وسلم, "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, 'I surrender to Allâh (i.e. I have become a Muslim),' could I kill him, O Allâh's Messenger, after he had said this?" Allâh's Messenger صلى الله عليه وسلم said, "You should not kill him." Al-Miqdâd said, "O Allâh's Messenger! But he had cut off one of my two hands, and then he had uttered those words?" Allâh's Messenger صلى الله عليه وسلم replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words." *[5:354-O.B]*

١٦١١ : عَنِ الْمِقْدَادِ بْنِ عَمْرٍو الْكِنْدِيِّ، رَضِيَ اَللّٰهُ عَنْهُ، حَلِيفِ بَنِي زُهْرَةَ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا قَالَ قُلْتُ لِرَسُولِ اَللّٰهِ ﷺ: أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الكفَّارِ فَاقْتَتَلْنَا، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لَاذَ مِنِّي بِشَجَرَةٍ فَقَالَ: أَسْلَمْتُ لِلّٰهِ، أَقْتُلُهُ يَا رَسُولَ اَللّٰهِ بَعْدَ أَنْ قَالَهَا؟ فَقَالَ رَسُولُ اَللّٰهِ ﷺ: (لَا تَقْتُلْهُ). قُلْتُ: يَا رَسُولَ اَللّٰهِ إِنَّهُ قَطَعَ إِحْدَى يَدَيَّ، ثُمَّ قَالَ ذٰلِكَ بَعْدَ مَا قَطَعَهَا؟ فَقَالَ رَسُولُ اَللّٰهِ ﷺ:

(لَا تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ).

1612. Narrated Jubair bin Muṭ'im رضي الله عنه : I heard the Prophet صلى الله عليه وسلم reciting *Sûrat Aṭ-Ṭûr* in the *Maghrib* prayer, and that was at a time when belief was first planted in my heart. The Prophet صلى الله عليه وسلم while speaking about the war-prisoners of Badr, said, "Were Al-Muṭ'im bin 'Adî alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake." *[5:358-O.B]*

١٦١٢ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اَللّٰهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي أُسَارَى بَدْرٍ: (لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيٍّ حَيًّا، ثُمَّ كَلَّمَنِي فِي هٰؤُلَاءِ النَّتْنَى، لَتَرَكْتُهُمْ لَهُ).

CHAPTER 7. The story of Banî An-Naḍîr, and how they betrayed Allâh's Messenger صلى الله عليه وسلم .

٧ - باب: حَدِيثُ بَنِي النَّضِيرِ وغَدْرِهم برَسُولِ اللهِ ﷺ

1613. Narrated Ibn 'Umar رضى الله عنهما : Banî An-Naḍîr and Banî Quraiẓa fought against the Prophet صلى الله عليه وسلم (violating their peace treaty), so the Prophet صلى الله عليه وسلم exiled Banî An-Naḍîr and allowed Banî Quraiẓa to remain at their places (in Al-Madîna) taking nothing from them till they fought (against the Prophet صلى الله عليه وسلم again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet صلى الله عليه وسلم and he granted them safety, and they embraced Islâm. He exiled all the Jews from Al-Madîna they were the Jews of Banî Qainuqâ', the tribe of 'Abdullâh bin Salâm and the Jews of Banî Ḥâritha and all the other Jews of Al-Madîna. *[5:362-O.B]*

١٦١٣ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قالَ: حَارَبَتِ النَّضِيرُ وَقُرَيْظَةُ، فَأَجْلَى بَنِي النَّضِيرِ وَأَقَرَّ قُرَيْظَةَ وَمَنَّ عَلَيْهِمْ، حَتَّى حَارَبَتْ قُرَيْظَةُ، فَقَتَلَ رِجَالَهُمْ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلاَدَهُمْ وَأَمْوَالَهُمْ بَيْنَ المُسْلِمِينَ، إلاَّ بَعْضَهُمْ لَحِقُوا بِالنَّبِيِّ ﷺ فَآمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى يَهُودَ المَدِينَةِ كُلَّهُمْ: بَنِي قَيْنُقَاعَ وَهُمْ رَهْطُ عَبْدِ ٱللهِ بْنِ سَلاَمٍ، وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِ المَدِينَةِ.

1614. Narrated (Ibn 'Umar) رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم burnt and cut down the date-palm trees of Banî An-Naḍîr at a place called Al-Buwaira. Allâh تعالى then revealed:- "What you (O Muslims) cut down of the date-palm trees (of the enemy), or you left them standing on their stems, it was by the Leave of Allâh." (V.59:5) *[5:365-O.B]*

١٦١٤ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قالَ: حَرَّقَ رَسُولُ ٱللهِ ﷺ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ، وَهِيَ الْبُوَيْرَةُ، فَنَزَلَتْ: ﴿**مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ**﴾.

1615. Narrated 'Âisha رضى الله عنها : The wives of the Prophet صلى الله عليه وسلم sent 'Uthmân to Abû Bakr demanding from him their 1/8th of the *Fai'* which Allâh had granted to His Messenger صلى الله عليه وسلم . But I used to oppose them and say to them: "Will you not fear Allâh? Don't you know that the Prophet صلى الله عليه وسلم used to say: 'Our property is not inherited, but whatever we leave is to be given in charity? The Prophet صلى الله

١٦١٥ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ عُثْمانَ إِلَى أَبِي بَكْرٍ، يَسْأَلْنَهُ ثُمُنَهُنَّ مِمَّا أَفَاءَ ٱللهُ عَلَى رَسُولِهِ ﷺ فَكُنْتُ أَنَا أَرُدُّهُنَّ، فَقُلْتُ لَهُنَّ: أَلاَ تَتَّقِينَ ٱللهَ، أَلَمْ تَعْلَمْنَ أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ: (لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ - يُرِيدُ بِذٰلِكَ نَفْسَهُ - إِنَّمَا

عليه وسلمmentioned that regarding himself.' He صلى الله عليه وسلم added: 'The family of Muḥammad (صلى الله عليه وسلم) can take their sustenance from this property.' " So the wives of the Prophet صلى الله عليه وسلمstopped demanding it when I told them of that. *[5:367 (L.P.)-O.B]*

يَأْكُلُ آلُ مُحَمَّدٍ ﷺ في هٰذَا المالِ). فَانْتَهٰى أَزْوَاجُ النَّبِيِّ ﷺ إِلَى مَا أَخْبَرْتُهُنَّ.

CHAPTER 8. (The killing of Ka'b bin) Al-Ashraf.

٨ - باب: الأَشْرَف

1616. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Who will kill Ka'b bin Al-Ashraf who has hurt Allâh and His Messenger?" Thereupon Muḥammad bin Maslama got up saying, "O Allâh's Messenger! Would you like that I kill him?" The Prophet صلى الله عليه وسلم said, "Yes." Muḥammad bin Maslama said, "Then allow me to say a thing (i.e. to deceive Ka'b). The Prophet said, "You may say it." Then Muḥammad bin Maslama went to Ka'b and said, "That man (i.e. Muḥammad صلى الله عليه وسلم) demands *Sadaqa* from us, and he has troubled us, and I have come to borrow something from you." On that Ka'b said, "By Allâh, you will get tired of him!" Muḥammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." Ka'b said, "Yes, (I will lend you), but you should mortgage something to me." Muḥammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that

١٦١٦ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

قالَ رَسُولُ ٱللهِ ﷺ: (مَنْ لِكَعْبِ بْنِ الأَشْرَفِ، فَإِنَّهُ قَدْ آذَى ٱللهَ وَرَسُولَهُ). فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: يَا رَسُولَ ٱللهِ، أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قالَ: (نَعَمْ). قالَ: فَأْذَنْ لِي أَنْ أَقُولَ شَيْئًا، قالَ: (قُلْ). فَأَتَاهُ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: إِنَّ هٰذَا الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً، وَإِنَّهُ قَدْ عَنَّانَا، وَإِنِّي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ، قالَ: وَأَيْضًا وَٱللهِ لَتَمَلُّنَّهُ، قالَ: إِنَّا قَدِ ٱتَّبَعْنَاهُ، فَلاَ نُحِبُّ أَنْ نَدَعَهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ شَأْنُهُ، وَقَدْ أَرَدْنَا أَنْ تُسْلِفَنَا وَسْقًا أَوْ وَسْقَيْنِ. فَقَالَ: نَعَمْ، ٱرْهَنُونِي، قالُوا: أَيَّ شَيْءٍ تُرِيدُ؟.

قَالَ: ٱرْهَنُونِي نِسَاءَكُمْ، قالُوا: كَيْفَ نَرْهَنُكَ نِسَاءَنَا وَأَنْتَ أَجْمَلُ الْعَرَبِ، قالَ: فَٱرْهَنُونِي أَبْنَاءَكُمْ، قالُوا: كَيْفَ نَرْهَنُكَ أَبْنَاءَنَا، فَيُسَبُّ أَحَدُهُمْ، فَيُقَالُ: رُهِنَ بِوَسْقٍ أَوْ وَسْقَيْنِ، هٰذَا عَارٌ عَلَيْنَا،

so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muḥammad bin Maslama and his companion promised Ka'b that they or he Muḥammad bin Maslama would return to him. He came to Ka'b at night along with Ka'b's foster brother (milk suckling brother), Abû Nâ'ila. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Ka'b replied, "None but Muḥammad bin Maslama and my (foster — milk suckling) brother Abû Nâ'ila have come." His wife said, "I hear a voice as if blood is dropping from him," Ka'b said, "They are none but my brother Muḥammad Bin Maslama and my foster (milk suckling) brother Abû Nâ'ila. A generous man should respond to a call at night even if invited to be killed. Muḥammad bin Maslama went with two men. (Some narrators mention the men as Abû 'Abs bin Jabr Al-Ḥârith bin 'Aus and 'Abbâd bin Bishr.) So Muḥammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him. (The subnarrator also mentioned) that Muḥammad bin Maslama said to his companions, "I will let you smell his head." Ka'b bin Al-Ashraf came down to them, wrapped in his clothes, and diffusing perfume. Muḥammad bin Maslama said, "I have never smelt a better scent than this." Ka'b replied. "I have got the best 'Arab women who know how to use the high class of perfume." Muḥammad bin Maslama requested Ka'b "Will you allow me to smell your head?" Ka'b said, "Yes." Muḥammad smelt it and made his

وَلٰكِنَّا نَرْهَنُكَ اللَّأْمَةَ فَوَاعَدَهُ أَنْ يَأْتِيَهُ، فَجَاءَهُ لَيْلًا وَمَعَهُ أَبُو نَائِلَةَ، وَهُوَ أَخُو كَعْبٍ مِنَ الرَّضَاعَةِ، فَدَعَاهُمْ إِلَى الْحِصْنِ، فَنَزَلَ إِلَيْهِمْ، فَقَالَتْ لَهُ امْرَأَتُهُ: أَيْنَ تَخْرُجُ هٰذِهِ السَّاعَةَ؟ فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَأَخِي أَبُو نَائِلَةَ، قالَتْ: إِنِّي أَسْمَعُ صَوْتًا كَأَنَّهُ يَقْطُرُ مِنْهُ الدَّمُ، قالَ: إِنَّمَا هُوَ أَخِي مُحَمَّدُ بْنُ مَسْلَمَةَ، وَرَضِيعِي أَبُو نَائِلَةَ، إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ بِلَيْلٍ لأَجَابَ. قالَ: وَيُدْخِلُ مُحَمَّدُ بْنُ مَسْلَمَةَ مَعَهُ رَجُلَيْنِ، وفي رواية: أَبُو عَبْسِ بْنُ جَبْرٍ وَالحَارِثُ بْنُ أَوْسٍ وَعَبَّادُ ابْنُ بِشْرٍ. فَقَالَ: إِذَا مَا جَاءَ فَإِنِّي قَائِلٌ بِشَعَرِهِ فَأَشَمُّهُ فَإِذَا رَأَيْتُمُونِي اسْتَمْكَنْتُ مِنْ رَأْسِهِ فَدُونَكُمْ فَاضْرِبُوهُ. وَقالَ مَرَّةً: ثُمَّ أُشِمُّكُمْ، فَنَزَلَ إِلَيْهِمْ مُتَوَشِّحًا وَهُوَ يَنْفَحُ مِنْهُ رِيحُ الطِّيبِ، فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ رِيحًا، أَيْ أَطْيَبَ، قالَ: عِنْدِي أَعْطَرُ نِسَاءِ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ. فَقَالَ: أَتَأْذَنُ لِي أَنْ أَشُمَّ رَأْسَكَ؟ قالَ: نَعَمْ، فَشَمَّهُ ثُمَّ أَشَمَّ أَصْحَابَهُ، ثُمَّ قالَ: أَتَأْذَنُ لِي؟ قالَ: نَعَمْ، فَلَمَّا اسْتَمْكَنَ مِنْهُ، قالَ: دُونَكُمْ، فَقَتَلُوهُ، ثُمَّ أَتَوُا النَّبِيَّ ﷺ فَأَخْبَرُوهُ.

companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet صلى الله عليه وسلم and informed him. *[5:369-O.B]*

CHAPTER 9. The killing of Abû Râfi', 'Abdullâh bin Abî Al-Ḥuqaiq and he was also called Salâm bin Abî Al-Ḥuqaiq.

٩ - باب: قَتْلِ أَبِي رَافِعٍ عَبْدِ اللهِ بْنِ أَبِي الحُقَيقِ، ويقال سلام بن أبي الحُقَيق

1617. Narrated Al-Barâ' (bin 'Āzib) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم sent some men from the *Anṣâr* to (kill) the Jew Abû Râfi', and appointed 'Abdullâh bin 'Atîk as their leader. Abû Râfi' used to hurt Allâh's Messenger صلى الله عليه وسلم and help his enemies against him. He lived in his castle in the land of Ḥijâz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. 'Abdullâh (bin 'Atîk) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So 'Abdullâh proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullâh as one of the castle's servants) addressing him saying, "O Allâh's slave! Enter if you wish, for I want to close the gate." 'Abdullâh added in his story, "So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at

١٦١٧ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ ٱللهِ ﷺ إِلَى أَبِي رَافِعٍ الْيَهُودِيِّ رِجَالًا مِنَ الأَنْصَارِ، فَأَمَّرَ عَلَيْهِمْ عَبْدَ ٱللهِ بْنَ عَتِيكٍ، وَكَانَ أَبُو رَافِعٍ يُؤْذِي رَسُولَ ٱللهِ ﷺ وَيُعِينُ عَلَيْهِ، وَكَانَ فِي حِصْنٍ لَهُ بِأَرْضِ ٱلْحِجَازِ، فَلَمَّا دَنَوْا مِنْهُ وَقَدْ غَرَبَتِ الشَّمْسُ، وَرَاحَ النَّاسُ بِسَرْحِهِمْ، فَقَالَ عَبْدُ ٱللهِ لِأَصْحَابِهِ: ٱجْلِسُوا مَكَانَكُمْ، فَإِنِّي مُنْطَلِقٌ، وَمُتَلَطِّفٌ لِلْبَوَّابِ، لَعَلِّي أَنْ أَدْخُلَ، فَأَقْبَلَ حَتَّى دَنَا مِنَ الْبَابِ، ثُمَّ تَقَنَّعَ بِثَوْبِهِ كَأَنَّهُ يَقْضِي حَاجَةً، وَقَدْ دَخَلَ النَّاسُ، فَهَتَفَ بِهِ الْبَوَّابُ، يَا عَبْدَ ٱللهِ: إِنْ كُنْتَ تُرِيدُ أَنْ تَدْخُلَ فَادْخُلْ، فَإِنِّي أُرِيدُ أَنْ أُغْلِقَ الْبَابَ، فَدَخَلْتُ فَكَمَنْتُ، فَلَمَّا دَخَلَ النَّاسُ أَغْلَقَ الْبَابَ، ثُمَّ عَلَّقَ الأَغَالِيقَ عَلَى وَتِدٍ، قَالَ: فَقُمْتُ إِلَى الأَغَالِيقِ فَأَخَذْتُهَا، فَفَتَحْتُ الْبَابَ، وَكَانَ أَبُو رَافِعٍ يُسْمَرُ عِنْدَهُ، وَكَانَ فِي

night with Abû Râfi‘ for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, ‘Should these people discover my presence, they will not be able to catch me till I have killed him.’ So I reached him and found him sleeping in a dark place (house) amidst his family, I could not recognise his location in the house. So I shouted, ‘O Abû Râfi‘!’ Abû Râfi‘ said, ‘Who is it?’ I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, ‘What is this voice, O Abû Râfi?’ He said, ‘Woe to your mother! A man in my house has hit me with a sword!’ I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, ‘I will not go out tonight till I know that I have killed him.’ So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, I announce the death of Abû Râfi‘, the merchant of Hijâz. Thereupon I went to my companions and said, ‘Let us save ourselves, for Allâh has killed Abû Râfi‘.’ So I (along with my companions proceeded and) went to the Prophet صلى الله عليه وسلم and described the whole story

عَلاَلِيَّ لَهُ، فَلَمَّا ذَهَبَ عَنْهُ أَهْلُ سَمَرِهِ صَعِدْتُ إِلَيْهِ، فَجَعَلْتُ كُلَّمَا فَتَحْتُ بَابًا أَغْلَقْتُ عَلَيَّ مِنْ دَاخِلٍ، قُلْتُ: إِنِ الْقَوْمُ نَذِرُوا بِي لَمْ يَخْلُصُوا إِلَيَّ حَتَّى أَقْتُلَهُ، فَٱنْتَهَيْتُ إِلَيْهِ، فَإِذَا هُوَ فِي بَيْتٍ مُظْلِمٍ وَسْطَ عِيَالِهِ، لاَ أَدْرِي أَيْنَ هُوَ مِنَ الْبَيْتِ، فَقُلْتُ: أَبَا رَافِعٍ، قَالَ: مَنْ هٰذَا؟ فَأَهْوَيْتُ نَحْوَ الصَّوْتِ فَأَضْرِبُهُ ضَرْبَةً بِالسَّيْفِ وَأَنَا دَهِشٌ، فَمَا أَغْنَيْتُ شَيْئًا، وَصَاحَ، فَخَرَجْتُ مِنَ الْبَيْتِ، فَأَمْكُثُ غَيْرَ بَعِيدٍ، ثُمَّ دَخَلْتُ إِلَيْهِ، فَقُلْتُ: مَا هٰذَا الصَّوْتُ يَا أَبَا رَافِعٍ؟ فَقَالَ: لأُمِّكَ الْوَيْلُ، إِنَّ رَجُلًا فِي الْبَيْتِ ضَرَبَنِي قَبْلُ بِالسَّيْفِ، قَالَ: فَأَضْرِبُهُ ضَرْبَةً أَثْخَنَتْهُ وَلَمْ أَقْتُلْهُ، ثُمَّ وَضَعْتُ ظُبَةَ السَّيْفِ فِي بَطْنِهِ حَتَّى أَخَذَ فِي ظَهْرِهِ، فَعَرَفْتُ أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ الأَبْوَابَ بَابًا بَابًا، حَتَّى ٱنْتَهَيْتُ إِلَى دَرَجَةٍ لَهُ، فَوَضَعْتُ رِجْلِي، وَأَنَا أَرَى أَنِّي قَدِ ٱنْتَهَيْتُ إِلَى الأَرْضِ، فَوَقَعْتُ فِي لَيْلَةٍ مُقْمِرَةٍ، فَٱنْكَسَرَتْ سَاقِي فَعَصَبْتُهَا بِعِمَامَةٍ، ثُمَّ ٱنْطَلَقْتُ حَتَّى جَلَسْتُ عَلَى الْبَابِ، فَقُلْتُ: لاَ أَخْرُجُ اللَّيْلَةَ حَتَّى أَعْلَمَ: أَقَتَلْتُهُ؟ فَلَمَّا صَاحَ ٱلدِّيكُ قَامَ النَّاعِي عَلَى السُّورِ، فَقَالَ: أَنْعَى أَبَا رَافِعٍ تَاجِرَ أَهْلِ ٱلْحِجَازِ، فَٱنْطَلَقْتُ إِلَى

to him. He said, 'Stretch out your (broken) leg. I stretched it out and he rubbed it and it became alright as if I had never had any ailment whatsoever." *[5:371-O.B]*

أَصْحَابِي، فَقُلْتُ النَّجَاءَ، فَقَدْ قَتَلَ ٱللهُ أَبَا رَافِعٍ، فَٱنْتَهَيْتُ إِلَى النَّبِيِّ ﷺ فَحَدَّثْتُهُ، فَقَالَ: (ٱبْسُطْ رِجْلَكَ). فَبَسَطْتُ رِجْلِي فَمَسَحَهَا، فَكَأَنَّهَا لَمْ أَشْتَكِهَا قَطُّ.

CHAPTER 10. The *Ghazwa* of Uhud

١٠ - باب: غَزْوَةِ أُحُدٍ

1618. Narrated Jâbir bin 'Abdullâh رضي الله عنه : On the day of battle of Uhud, a man came to the Prophet صلى الله عليه وسلم and said, "Can you tell me where I will be if I should get martyred?" The Prophet صلى الله عليه وسلم replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred. *[5:377-O.B]*

١٦١٨ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ، فَأَيْنَ أَنَا؟ قَالَ: (فِي الجَنَّةِ). فَأَلْقَى تَمَرَاتٍ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

CHAPTER 11. "When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector) (And in Allâh should the believers put their trust.)" (V.3:122)

١١ - باب: ﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلا وَاللهُ وَلِيُّهُمَا...﴾

1619. Narrated Sa'd bin Abî Waqqâs رضي الله عنه : I saw Allâh's Messenger صلى الله عليه وسلم on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting with extreme bravery. I had never seen them before, nor did I see them later on. [It is said that they were angel Jibrael (Gabriel) and angel Mikâel (Michael)]. *[5:384-O.B]*

١٦١٩ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ ٱللهِ ﷺ يَوْمَ أُحُدٍ وَمَعَهُ رَجُلاَنِ يُقَاتِلاَنِ عَنْهُ، عَلَيْهِمَا ثِيَابٌ بِيضٌ، كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلاَ بَعْدُ.

1620. Narrated (Sa'd bin Abî Waqqâs) رضي الله عنه: The Prophet صلى الله عليه وسلم took out a quiver (of arrows) for me on the day of Uhud and said, "Throw (arrows); let my father and mother be sacrificed for you.' *[5:385-O.B]*

١٦٢٠ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: نَثَلَ لِي رَسُولُ ٱللهِ ﷺ كِنَانَتَهُ يَوْمَ أُحُدٍ، فَقَالَ: (ٱرْمِ فِدَاكَ أَبِي وَأُمِّي).

CHAPTER 12. (Allâh's Statement:) "Not for you (O Muḥammad صلى الله عليه وسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Ẓalimûn* (polytheists, disobedients and wrong-doers etc). (V.3:128)

١٢ - باب: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾

1621. Narrated Anas (bin Mâlik) رضى الله عنه: On the day of the battle of Uḥud, the face of the Prophet صلى الله عليه وسلم was wounded, and he said, "How can a nation who injured their Prophet's face be successful?" Then the following Verse was revealed:- "Not for you is the decision. (O Muḥammad صلى الله عليه وسلم)......" (V.3:128). *[5:397(A)-O.B]*

١٦٢١ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: شُجَّ النَّبِيُّ ﷺ يَوْمَ أُحُدٍ، فَقَالَ: (كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ؟). فَنَزَلَتْ: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ﴾.

1622. Narrated Ibn 'Umar رضى الله عنهما: He heard Allâh's Messenger صلى الله عليه وسلم, when raising his head from bowing of the last *Rak'a* of the morning prayer, saying, "O Allâh! Curse so-and-so, so-and-so and so-and-so" after he had said, "Allâh hears him who sends his praises to Him. Our Lord, all the Praises are for You! So Allâh revealed:- "Not for you (O Muḥammad!) ...... (till the end of Verse).... They are indeed *Ẓalimûn* (polytheists, wrong-doers etc.)." (V.3:128) *[5:397(B)-O.B]*

١٦٢٢ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا:

أَنَّهُ سَمِعَ رَسُولَ ٱللهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مِنَ الرَّكْعَةِ الأَخِيرَةِ مِنَ الْفَجْرِ يَقُولُ: (اللَّهُمَّ الْعَنْ فُلاَنًا وَفُلاَنًا وَفُلاَنًا). بَعْدَ مَا يَقُولُ: (سَمِعَ ٱللهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الحَمْدُ). فَأَنْزَلَ ٱللهُ: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ..﴾ إِلَى قَوْلِهِ ﴿..فَإِنَّهُمْ ظَالِمُونَ﴾.

CHAPTER 13. The martyrdom of Ḥamza bin 'Abdul Muṭṭalib رضى الله عنه.

١٣ - باب: قَتْلُ حَمزَة بنِ عَبدِالمطَّلب رَضي الله عَنهُ

1623. Narrated 'Ubaidullâh bin 'Adî bin Al-Khiyâr that he asked Waḥshî (saying), "Will you tell us (the story of) the killing of Ḥamza?" Waḥshî replied, "Yes, Ḥamza killed Tu'aima bin 'Adî bin Al-Khiyâr at Badr (battle) so my master, Jubair bin Muṭ'im said to me, 'If you kill Ḥamza in revenge for my

١٦٢٣ : عَنْ عُبَيْدِ ٱللهِ بْنِ عَدِيِّ بْنِ ٱلْخِيَارِ أَنَّهُ قَالَ لِوَحْشِيٍّ: أَلاَ تُخْبِرُنَا بِقَتْلِ حَمْزَةَ؟ قَالَ: نَعَمْ، إِنَّ حَمْزَةَ قَتَلَ طُعَيْمَةَ ابْنَ عَدِيِّ بْنِ ٱلْخِيَارِ بِبَدْرٍ، فَقَالَ لِي مَوْلاَيَ جُبَيْرُ بْنُ مُطْعِمٍ: إِنْ قَتَلْتَ حَمْزَةَ

uncle, then you will be set free.'[1] When the people set out (for the battle of Uhud) in the year of 'Ainain ....('Ainain is a mountain near the mountain of Uhud) and between it and Uhud there is a valley.... I went out with the people for the battle. When the army aligned for the fight, Sibâ' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin 'Abdul Muttalib came out and said, 'O Sibâ', O Ibn Umm Anmâr, the one who circumcises other ladies! Do you challenge Allâh and His Messenger صلى الله عليه وسلم ?' Then Hamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Makka, I too returned with them. I stayed in (Makka) till Islâm spread in it (i.e. Makka). Then I left for Tâ'if, and when the people (of Tâ'if) sent their messengers to Allâh's Messenger صلى الله عليه وسلم I was told that the Prophet صلى الله عليه وسلم did not harm the messengers; so I too went out with them till I reached Allâh's Messenger صلى الله عليه وسلم . When he saw me, he said, 'Are you Wahshî?' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allâh's Messenger صلى الله عليه وسلم died, and Musailimah Al-Kadhdhâb appeared (claiming to be a prophet). I said, 'I will go out to Musailimah so that I may kill him, and make amends for killing Hamza.' So I went out with

بِعَمِّي فَأَنْتَ حُرٌّ، قالَ: فَلَمَّا أَنْ خَرَجَ النَّاسُ عَامَ عَيْنَيْنِ، وَعَيْنَيْنِ جَبَلٌ بِحِيَالِ أُحُدٍ، بَيْنَهُ وَبَيْنَهُ وَادٍ، خَرَجْتُ مَعَ النَّاسِ إِلَى الْقِتَالِ، فَلَمَّا أَنِ اصْطَفُّوا لِلْقِتَالِ، خَرَجَ سِبَاعٌ فَقَالَ: هَلْ مِنْ مُبَارِزٍ، قالَ: فَخَرَجَ إِلَيْهِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ: يَا سِبَاعُ، يَا ٱبْنَ أُمِّ أَنْمَارٍ مُقَطِّعَةِ الْبُظُورِ، أَتُحَادُّ ٱللهَ وَرَسُولَهُ ﷺ؟ قالَ: ثُمَّ شَدَّ عَلَيْهِ، فَكانَ كَأَمْسِ ٱلذَّاهِبِ، قالَ وَكَمَنْتُ لِحَمْزَةَ تَحْتَ صَخْرَةٍ، فَلَمَّا دَنَا مِنِّي رَمَيْتُهُ بِحَرْبَتِي، فَأَضَعُهَا فِي ثُنَّتِهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ وَرِكَيْهِ، قالَ: فَكانَ ذَاكَ الْعَهْدَ بِهِ، فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ، فَأَقَمْتُ بِمَكَّةَ حَتَّى فَشَا فِيهَا الإِسْلَامُ، ثُمَّ خَرَجْتُ إِلَى الطَّائِفِ، فَأَرْسَلُوا إِلَى رَسُولِ ٱللهِ ﷺ رَسُولًا، فَقِيلَ لِي: إِنَّهُ لَا يَهِيجُ الرُّسُلَ، قالَ: فَخَرَجْتُ مَعَهُمْ حَتَّى قَدِمْتُ عَلَى رَسُولِ ٱللهِ ﷺ، فَلَمَّا رَآنِي قالَ: «آنْتَ وَحْشِيٌّ؟» قُلْتُ: نَعَمْ، قالَ: «أَنْتَ قَتَلْتَ حَمْزَةَ؟» قُلْتُ: قَدْ كانَ مِنَ الأَمْرِ مَا قَدْ بَلَغَكَ، قالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تُغَيِّبَ وَجْهَكَ عَنِّي؟» قالَ: فَخَرَجْتُ، فَلَمَّا قُبِضَ رَسُولُ ٱللهِ ﷺ فَخَرَجَ مُسَيْلِمَةُ الْكَذَّابُ، قُلْتُ: لأَخْرُجَنَّ إِلَى مُسَيْلِمَةَ، لَعَلِّي أَقْتُلُهُ فَأُكَافِئُ بِهِ حَمْزَةَ، قالَ:

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[1] Wahshî was then a slave belonging to Jubair.

the people (to fight Musailimah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e. Musailimah) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an *Anṣâri* man attacked him and struck him on the head with a sword." *[5:339-O.B]*

فَخَرَجْتُ مَعَ النَّاسِ، فَكانَ مِنْ أَمْرِهِ مَا كانَ، فَإِذَا رَجُلٌ قَائِمٌ في ثَلْمَةِ جِدَارٍ، كأَنَّهُ جَمَلٌ أَوْرَقُ، ثَائِرُ الرَّأْسِ، فَرَمَيْتُهُ بِحَرْبَتِي، فَأَضَعُهَا بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ كَتِفَيْهِ، قالَ: وَوَثَبَ إِلَيْهِ رَجُلٌ مِنَ الأَنْصَارِ فَضَرَبَهُ بِالسَّيْفِ عَلَى هَامَتِهِ.

CHAPTER 14. The wounds inflicted on the Prophet صلى الله عليه وسلم on the day of Uḥud.

١٤ - باب: مَا أَصَابَ النَّبِيَّ مِنَ الجِرَاحِ يومَ أُحُدٍ

1624. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم (pointing to his broken canine tooth) said, "Allâh's Wrath has become severe on the people who harmed His Prophet. Allâh's Wrath has become severe on a man who is killed by a Messenger of Allâh in Allâh's Cause." *[5:400-O.B]*

١٦٢٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (ٱشْتَدَّ غَضَبُ ٱللهِ عَلَى قَوْمٍ فَعَلُوا بِنَبِيِّهِ - يُشِيرُ إِلَى رَبَاعِيَتِهِ - ٱشْتَدَّ غَضَبُ ٱللهِ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ ٱللهِ ﷺ في سَبِيلِ ٱللهِ).

CHAPTER 15. Allâh's Statement :- "Those who answered (the Call of) Allâh and the Messenger..." (V.3:172)

١٥ - باب: الَّذِينَ استجابوا للهِ وَالرَّسُولَ

1625. Narrated 'Āisha رضى الله عنها : When Allâh's Messenger صلى الله عليه وسلم suffered what he suffered on the day of Uhud and the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم) left, the Prophet صلى الله عليه وسلم was afraid that they might return. So he said, "Who will go on their (i.e. *Mushrikûn's*) track?" He then selected seventy men from amongst them (for this purpose). (The

١٦٢٥ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: لَمَّا أَصَابَ رَسُولَ ٱللهِ ﷺ مَا أَصَابَ يَوْمَ أُحُدٍ، وَٱنْصَرَفَ عَنْهُ المُشْرِكُونَ، خَافَ أَنْ يَرْجِعُوا، قالَ: (مَنْ يَذْهَبُ في إِثْرِهِمْ؟) فَٱنْتَدَبَ مِنْهُمْ سَبْعُونَ رَجُلًا، قالَ: كانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ، رَضِيَ ٱللهُ عَنْهُمَا.

subnarrator added) "Abû Bakr and Az-Zubair were amongst them." *[5:404-O.B]*

CHAPTER 16. The *Ghazwa* of *Al-Khandaq* which is called *Al-Ahzâb* Battle.

١٦ ـ باب: غَزْوَةُ الخَنْدَقِ وَهِيَ الأَحْزَابُ

1626. Narrated Jâbir رضي الله عنه : We were digging (the trench) on the day of [*Al-Khandaq* (i.e. the Trench)] and we came across a big solid rock. We went to the Prophet صلى الله عليه وسلم and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet صلى الله عليه وسلم took the spade and struck the big solid rock and it became like sand. *[5:427-O.B]*

١٦٢٦ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: إِنَّا يَوْمَ الخَنْدَقِ نَحْفِرُ، فَعَرَضَتْ كُدْيَةٌ شَدِيدَةٌ، فَجَاؤُوا النَّبِيَّ ﷺ فَقَالُوا: هٰذِهِ كُدْيَةٌ عَرَضَتْ فِي الخَنْدَقِ، فَقَالَ: (أَنَا نَازِلٌ). ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ، وَلَبِثْنَا ثَلاثَةَ أَيَّامٍ لاَ نَذُوقُ ذَوَاقًا، فَأَخَذَ النَّبِيُّ ﷺ الْمِعْوَلَ فَضَرَبَ فِي الْكُدْيَةِ، فَعَادَ كَثِيبًا أَهْيَلَ.

1627. Narrated Sulaimân bin Ṣurad رضي الله عنه : On the day of *Al-Ahzâb* (i.e. the Confederates) the Prophet صلى الله عليه وسلم said, "(After this battle) we will go to attack them (i.e. the infidels) and they will not come to attack us." *[5:435-O.B]*

١٦٢٧ : عَنْ سُلَيْمَانُ بْنِ صُرَدٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ الأَحْزَابِ: (نَغْزُوهُمْ وَلاَ يَغْزُونَنَا).

1628. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم used to say, *"Lâ ilâha ill-Allâh waḥdahu* [none has the right to be worshipped except Allâh Alone] (Who) honoured His warriors and made His slave victorious, and He (Alone) defeated the *Ahzâb* (confederates); so there is nothing after Him." *[5:440-O.B]*

١٦٢٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ كانَ يَقُولُ: (لاَ إِلٰهَ إِلاَّ ٱللهُ وَحْدَهُ، أَعَزَّ جُنْدَهُ، وَنَصَرَ عَبْدَهُ، وَغَلَبَ الأَحْزَابَ وَحْدَهُ، فَلاَ شَيْءَ بَعْدَهُ).

CHAPTER 17. The return of the Prophet صلى الله عليه وسلم from (the battle of) *Al-Ahzâb* (the Confederates) and his going out to Bani Quraiza.

١٧ ـ باب: مَرْجِعِ النَّبِيِّ ﷺ مِنَ الأَحْزَابِ وَمَخْرَجِهِ إِلى بَنِي قُرَيْظَةَ

1629. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The people of (Banû) Quraiza agreed to accept the verdict of Sa'd bin Mu'âdh. So the Prophet صلى الله عليه وسلم

١٦٢٩ : عَنْ أَبِي سَعِيدٍ ٱلْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: نَزَلَ أَهْلُ قُرَيْظَةَ عَلَى

sent for Sa'd, and the latter came (riding) a donkey and when he approached the mosque, the Prophet صلى الله عليه وسلم said to the *Anṣâr*, "Get up for your chief or for the best among you."[1] Then the Prophet صلى الله عليه وسلم said (to Sa'd). "These (i.e. Banû Quraiẓa) have agreed to accept your verdict." Sa'd said, "Kill their (men) warriors and take their offspring as captives." On that the Prophet صلى الله عليه وسلم said, "You have judged according to Allâh's Judgement," or said, "according to the King's judgement." *[5:447-O.B]*

حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى سَعْدٍ فَأَتَى عَلَى حِمَارٍ، فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ لِلأَنْصَارِ: (قُومُوا إِلَى سَيِّدِكُمْ، أَوْ خَيْرِكُمْ). فَقَالَ: (هٰؤُلاَءِ نَزَلُوا عَلَى حُكْمِكَ). فَقَالَ: تَقْتُلُ مُقَاتِلَتَهُمْ، وَتَسْبِي ذَرَارِيَّهُمْ، قَالَ: (قَضَيْتَ بِحُكْمِ ٱللهِ. وَرُبَّمَا قَالَ: بِحُكْمِ المَلِكِ).

CHAPTER 18. The *Ghazwa* (i.e. battle) of Dhat-ur-Riqa'[2].

١٨ - باب: غَزْوَةِ ذَاتِ الرِّقَاعِ

1630. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم led his companions in Fear Prayer in the seventh *Ghazwa*, i.e. the *Ghazwa* of *Dhât-ur-Riqâ'*. *[5:450(A)-O.B]*

١٦٣٠ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَصْحَابِهِ فِي الخَوْفِ فِي الغَزْوَةِ السَّابِعَةِ، غَزْوَةِ ذَاتِ الرِّقَاعِ.

1631. Narrated (Abû Burda رضي الله عنه): Abû Mûsa رضي الله عنه said, "We went out in the company of the Prophet صلى الله عليه وسلم for a *Ghazwa* and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the *Ghazwa* was named *Dhât-ur-Riqâ'*[3] as we wrapped our feet with rags." *[5:450(B)-O.B]*

١٦٣١ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ وَنَحْنُ سِتَّةُ نَفَرٍ، بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أَقْدَامُنَا، وَنَقِبَتْ قَدَمَايَ وَسَقَطَتْ أَظْفَارِي، وَكُنَّا نَلُفُّ عَلَى أَرْجُلِنَا ٱلْخِرَقَ، فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ، لِمَا كُنَّا نَعْصِبُ مِنَ ٱلخِرَقِ عَلَى أَرْجُلِنَا.

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[1] The Prophet صلى الله عليه وسلم asked them to help Sa'd because he was sick.

[2] *Dhât-ur-Riqa'* : This was the *Ghazwa* carried on (by the Muslims) against the tribes of Muḥârib — Khaṣafa from Banû Tha'laba from Ghaṭafân. The Prophet صلى الله عليه وسلم halted at Nakhl. This *Ghazwa* took place after the conquest of Khaibar, as Abû Mûsa came (to Al-Madîna from Ethiopia) after (the *Ghazwa* of) Khaibar.

[3] *Dhât-ur-Riqâ'* literally means 'of the rags'.

1632. Narrated Sahl bin Abî Hathma رضى الله عنه : Concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhât-ur-Riqâ'* in the company of Allâh's Messenger صلى الله عليه وسلم ; one batch lined up behind him while another batch (lined up) facing the enemy. The Prophet صلى الله عليه وسلم led the batch that was with him in one *Rak'a,* and he stayed in the standing posture while that batch completed their (two *Rak'at*) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet صلى الله عليه وسلم) offered his remaining *Rak'a* with them, and then, kept on sitting till they completed their *Salât* (prayer) by themselves, and he then finished his *Salât* (prayer) with *Taslîm* along with them. *[5:451-O.B]*

١٦٣٢ : عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ رَضِيَ ٱللهُ عَنْهُ، وَكانَ مِمَّنْ شَهِدَ مَعَ رَسُولِ ٱللهِ ﷺ يَوْمَ ذَاتِ الرِّقاعِ صَلَّى صَلاَةَ الخَوْفِ: أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وِجَاهَ الْعَدُوِّ، فَصَلَّى بِالَّتِي مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قَائِمًا، وَأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ ٱنْصَرَفُوا، فَصَفُّوا وِجَاهَ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الأُخْرَى فَصَلَّى بِهِمْ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلاَتِهِ ثُمَّ ثَبَتَ جَالِسًا، وَأَتَمُّوا لأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

1633. Narrated Jâbir bin 'Abdullâh رضى الله عنهما that he fought in a *Ghazwa* towards Najd along with Allâh's Messenger صلى الله عليه وسلم and when Allâh's Messenger صلى الله عليه وسلم returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allâh's Messenger صلى الله عليه وسلم dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allâh's Messenger صلى الله عليه وسلم took shelter under a *Samura* tree and hung his sword on it. We slept for a while when Allâh's Messenger صلى الله عليه وسلم suddenly called us, and we went to him, to find a bedouin sitting with him. Allâh's Messenger صلى الله عليه وسلم said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?' I replied, 'Allâh.' Now

١٦٣٣ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ غَزَا مَعَ رَسُولِ ٱللهِ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ ٱللهِ ﷺ قَفَلَ مَعَهُ، فَأَدْرَكَتْهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رَسُولُ ٱللهِ ﷺ وَتَفَرَّقَ النَّاسُ فِي الْعِضَاهِ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ رَسُولُ ٱللهِ ﷺ تَحْتَ سَمُرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ. قَالَ جَابِرٌ: فَنِمْنَا نَوْمَةً، فَإِذَا رَسُولُ ٱللهِ ﷺ يَدْعُونَا فَجِئْنَاهُ، فَإِذَا عِنْدَهُ أَعْرَابِيٌّ جَالِسٌ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ هٰذَا ٱخْتَرَطَ سَيْفِي وَأَنَا نَائِمٌ، فَٱسْتَيْقَظْتُ وَهُوَ فِي يَدِهِ صَلْتًا، فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: ٱللهُ، فَهَا

here he is sitting." Allâh's Messenger صلى الله عليه وسلم did not punish him (for that). *[5:458-O.B]*

هُوَ ذَا جَالِسٌ). ثُمَّ لَمْ يُعَاقِبْهُ رَسُولُ ٱللهِ ﷺ.

CHAPTER 19. The *Ghazwa* (i.e. battle) of Banû Al-Musṭaliq, which belongs to the tribe of Khuzâ'a. (It is also called the *Ghazwa* of Al-Muraisî').

١٩ - باب: غَزْوَةِ بَنِي المُصْطَلِقِ مِنْ خُزَاعَةَ وَهِيَ غزوة المُرَيْسِيعِ

1634. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : "We went out with Allâh's Messenger صلى الله عليه وسلم for the *Ghazwa* of Banû Al-Musṭaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus without asking Allâh's Messenger صلى الله عليه وسلم while he is present among us?' We asked (him) about it and he said, 'It is better for you not to do so, there is no person that is destined to exist, but will come to existence till the Day of Resurrection.' " *[5:459-O.B]*

١٦٣٤ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، رَضِيَ ٱللهُ عَنْهُ قالَ: خَرَجْنَا مَعَ رَسُولِ ٱللهِ ﷺ فِي غَزْوَةِ بَنِي المُصْطَلِقِ، فَأَصَبْنَا سَبْيًا مِنْ سَبْيِ الْعَرَبِ، فَٱشْتَهَيْنَا النِّسَاءَ، وَٱشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ وَأَحْبَبْنَا الْعَزْلَ، فَأَرَدْنَا أَنْ نَعْزِلَ، وَقُلْنَا نَعْزِلُ وَرَسُولُ ٱللهِ ﷺ بَيْنَ أَظْهُرِنَا قَبْلَ أَنْ نَسْأَلَهُ، فَسَأَلْنَاهُ، عَنْ ذٰلِكَ، فَقَالَ: (مَا عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلاَّ وَهِيَ كَائِنَةٌ).

CHAPTER 20. The *Ghazwa* of Anmâr.

٢٠ - باب: غَزْوَةِ أَنْمَارٍ

1635. Narrated Jâbir bin 'Abdullâh Al-Anṣâri رضي الله عنهما : I saw the Prophet صلى الله عليه وسلم offering his *Nawâfil* prayer on his mount facing the east during the *Ghazwa* of Anmâr. *[5:461-O.B]*

١٦٣٥ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ الأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُمَا قالَ: رَأَيْتُ النَّبِيَّ ﷺ فِي غَزْوَةِ أَنْمَارٍ، يُصَلِّي عَلَى رَاحِلَتِهِ، مُتَوَجِّهًا قِبَلَ المَشْرِقِ مُتَطَوِّعًا.

CHAPTER 21. The *Ghazwa* of Al-Ḥudaibîya. And the Statement of Allâh تعالى :- "Indeed Allâh was pleased with the believers when they gave their *Bai'a* (pledge) to you (O Muḥammad صلى الله عليه وسلم) under the tree." (V.48:18)

٢١ - باب: غزوةِ الحُدَيْبِيةِ وقَوْلِ الله تَعالَى: ﴿لَقَدْ رَضِيَ الله عَنِ المُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحتَ الشَّجَرَةِ...﴾ الآية

1636. Narrated Al-Barâ' رضي الله عنه : Do you (people) consider the conquest of

١٦٣٦ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قالَ:

Makka, the Victory (referred to in the Qur'ân V.48:1)? Was the conquest of Makka a victory? We really consider that the actual victory was *Ar-Riḍwân* Pledge which we gave on the day of Al-Ḥudaibîya (to the Prophet صلى الله عليه وسلم). On the day of Al-Ḥudaibîya we were fourteen hundred men along with the Prophet صلى الله عليه وسلم. Al-Ḥudaibîya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet صلى الله عليه وسلم was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allâh), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals. *[5:471-O.B]*

تَعُدُّونَ أَنْتُمُ الْفَتْحَ فَتْحَ مَكَّةَ، وَقَدْ كَانَ فَتْحُ مَكَّةَ فَتْحًا، وَنَحْنُ نَعُدُّ الْفَتْحَ بَيْعَةَ الرِّضْوَانِ يَوْمَ الْحُدَيْبِيَةِ، كُنَّا مَعَ النَّبِيِّ ﷺ أَرْبَعَ عَشْرَةَ مِائَةً، وَالْحُدَيْبِيَةُ بِئْرٌ، فَنَزَحْنَاهَا فَلَمْ نَتْرُكْ فِيهَا قَطْرَةً، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَأَتَاهَا، فَجَلَسَ عَلَى شَفِيرِهَا، ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَتَوَضَّأَ، ثُمَّ مَضْمَضَ وَدَعَا ثُمَّ صَبَّهُ فِيهَا، فَتَرَكْنَاهَا غَيْرَ بَعِيدٍ، ثُمَّ إِنَّهَا أَصْدَرَتْنَا مَا شِئْنَا نَحْنُ وَرِكَابُنَا.

1637. Narrated Jâbir bin 'Abdullâh رضى الله عنه: On the day of Al-Ḥudaibîya, Allâh's Messenger صلى الله عليه وسلم said to us: "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the tree [beneath which the *Bai'a* (pledge) was given by us]." *[5:475-O.B]*

١٦٣٧ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ لَنَا رَسُولُ ٱللهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ: (أَنْتُمْ خَيْرُ أَهْلِ الأَرْضِ). وَكُنَّا أَلْفًا وَأَرْبَعَمِائَةٍ، وَلَوْ كُنْتُ أُبْصِرُ الْيَوْمَ لأَرَيْتُكُمْ مَكَانَ الشَّجَرَةِ.

1638. Narrated Suwaid bin An-Nu'mân who was one of those who witnessed [the *Bai'a* (pledge) beneath] the tree: Allâh's Messenger صلى الله عليه وسلم and his companions were given *Sawîq* and they chewed it. *[5:492-O.B]*

١٦٣٨ : عَنْ سُوَيْدِ بْنِ النُّعْمَانِ رَضِيَ ٱللهُ عَنْهُ، وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ قَالَ: كَانَ رَسُولُ ٱللهِ ﷺ وَأَصْحَابُهُ أُتُوا بِسَوِيقٍ، فَلَاكُوهُ.

1639. Narrated 'Umar bin Al-Khaṭṭâb رضى الله عنه that he was proceeding with the Prophet صلى الله عليه وسلم at night and he asked him (about something) but Allâh's Messenger صلى الله عليه وسلم did not answer him. 'Umar asked him again, but he did not answer him. He asked

١٦٣٩ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ ٱللهُ عَنْهُ:

أَنَّهُ كَانَ يَسِيرُ مَعَ النَّبِيِّ ﷺ لَيْلًا، فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ

him again (for the third time) but he did not answer him. On that 'Umar bin Al-Khattâb addressed himself saying, "May your mother be bereaved of you, O 'Umar, for you have asked Allâh's Messenger صلى الله عليه وسلم thrice, yet he has not answered you." 'Umar said, "Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said, 'I was afraid that something might have been revealed about me.' Then I came to Allâh's Messenger صلى الله عليه وسلم and greeted him. He (i.e. the Prophet صلى الله عليه وسلم) said, 'Tonight there has been revealed to me, a *Sûrah* which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily! We have given you (O Muhammad صلى الله عليه وسلم) a manifest victory.' " (V.48:1) *[5:494-O.B]*

يُجِبْهُ رَسُولُ اللهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، فَقَالَ عُمَرُ بْنُ الخَطَّابِ: ثَكِلَتْكَ أُمُّكَ يَا عُمَرُ، نَزَرْتَ رَسُولَ اللهِ ﷺ ثَلاثَ مَرَّاتٍ كُلُّ ذٰلِكَ لاَ يُجِيبُكَ، قَالَ: عُمَرُ: فَحَرَّكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمَامَ المُسْلِمِينَ، وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرْآنٌ، فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِي، فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ، وَجِئْتُ رَسُولَ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: (لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ، لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ. ثُمَّ قَرَأَ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾).

1640. Narrated Al-Miswar bin Makhrama رضى الله عنهما: The Prophet صلى الله عليه وسلم set out in the company of more than one thousand of his companions in the year of Al-Hudaibîya, and when he reached Dhul-Hulaifa, he garlanded his *Hady* (i.e. sacrificing animal), assumed the state of *Ihrâm* for *'Umra* from that place and sent a spy of his from Khuzâ'a (tribe). The Prophet صلى الله عليه وسلم proceeded on till he reached (a village called) Ghadîr-al-Ashtât. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you from entering the Ka'ba and prevent you." The Prophet صلى الله عليه وسلم said, "O people! Give me your opinion. Do you recommend that I should

١٦٤٠ : عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ عَامَ الحُدَيْبِيَةِ فِي بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصْحَابِهِ، فَلَمَّا أَتَى ذَا الحُلَيْفَةِ، قَلَّدَ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ مِنْهَا بِعُمْرَةٍ، وَبَعَثَ عَيْنًا لَهُ مِنْ خُزَاعَةَ، وَسَارَ النَّبِيُّ ﷺ حَتَّى كانَ بِغَدِيرِ الأَشْطَاطِ أَتَاهُ عَيْنُهُ، قَالَ: إِنَّ قُرَيْشًا جَمَعُوا لَكَ جُمُوعًا، وَقَدْ جَمَعُوا لَكَ الأَحَابِيشَ، وَهُمْ مُقَاتِلُوكَ، وَصَادُّوكَ عَنِ الْبَيْتِ، وَمَانِعُوكَ. فَقَالَ: (أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ، أَتَرَوْنَ أَنْ أَمِيلَ إِلَى عِيَالِهِمْ

destroy the families and offspring of those who want to stop us from the Ka'ba? If they should come to us (for peace) then Allâh عز و جل would destroy a spy from the pagans, or otherwise we will leave them in a miserable state." On that Abû Bakr said, "O Allâh's Messenger! You have come with the intention of visiting this House (i.e. Ka'ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him." On that the Prophet صلى الله عليه وسلم said, "Proceed on, in the Name of Allâh!" *[5:495-O.B]*

وَذَرَارِيِّ هٰؤُلاَءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونَا عَنِ الْبَيْتِ، فَإِنْ يَأْتُونَا كَانَ ٱللهُ عَزَّ وَجَلَّ قَدْ قَطَعَ عَيْنًا مِنَ الْمُشْرِكِينَ، وَإِلاَّ تَرَكْنَاهُمْ مَحْرُوبِينَ؟) قَالَ أَبُو بَكْرٍ: يَا رَسُولَ ٱللهِ، خَرَجْتَ عَامِدًا لِهٰذَا الْبَيْتِ، لاَ تُرِيدُ قَتْلَ أَحَدٍ، وَلاَ حَرْبَ أَحَدٍ، فَتَوَجَّهْ لَهُ، فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاهُ. قَالَ: (ٱمْضُوا عَلَى ٱسْمِ ٱللهِ).

1641. Narrated (Nâfi'): Ibn 'Umar's father ('Umar) رضي الله عنهما sent (him — i.e. 'Abdullâh) to bring his horse from an *Anṣâri* man. At that time the people were giving the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم near the tree, and 'Umar was not aware of that. So 'Abdullâh (bin 'Umar) gave the *Bai'a* (pledge) (to the Prophet صلى الله عليه وسلم) and went to take the horse and brought it to 'Umar. While 'Umar was putting on the armour to get ready for fighting, 'Abdullâh informed him that the people were giving the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم beneath the tree. So 'Umar set out and 'Abdullâh accompanied him till he gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم, and it was this event that made people say that Ibn 'Umar had embraced Islâm (or given the Ḥudaibîya Pledge) before 'Umar. *[5:500-O.B]*

١٦٤١ : عَنْ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا أَنَّ أَبَاهُ أَرْسَلَهُ يَوْمَ الْحُدَيْبِيَةِ لِيَأْتِيَهُ بِفَرَسٍ كَانَ عِنْدَ رَجُلٍ مِنَ الأَنْصَارِ فَوَجَدَ رَسُولَ ٱللهِ ﷺ يُبَايِعُ عِنْدَ الشَّجَرَةِ، وَعُمَرُ لاَ يَدْرِي بِذٰلِكَ، فَبَايَعَهُ عَبْدُ ٱللهِ ثُمَّ ذَهَبَ إِلَى الْفَرَسِ، فَجَاءَ بِهِ إِلَى عُمَرَ، وَعُمَرُ يَسْتَلْئِمُ لِلْقِتَالِ، فَأَخْبَرَهُ أَنَّ رَسُولَ ٱللهِ ﷺ يُبَايِعُ تَحْتَ الشَّجَرَةِ، قَالَ: فَٱنْطَلَقَ، فَذَهَبَ مَعَهُ حَتَّى بَايَعَ رَسُولَ ٱللهِ ﷺ، فَهِيَ الَّتِي يَتَحَدَّثُ النَّاسُ أَنَّ ٱبْنَ عُمَرَ أَسْلَمَ قَبْلَ أَبِيهِ.

1642. Narrated 'Abdullâh bin Abî 'Aufa رضي الله عنهما : We were in the company of the Prophet صلى الله عليه وسلم when he performed the *'Umra*. He performed the *Ṭawâf* and we did the same; he offered the *Ṣalât* (prayer) and we also offered the *Ṣalât* (prayer) with

١٦٤٢ : عَنْ عَبْدِ ٱللهِ بْنِ أَبِي أَوْفَى رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، حِينَ ٱعْتَمَرَ، فَطَافَ فَطُفْنَا مَعَهُ وَصَلَّى فَصَلَّيْنَا مَعَهُ، وَسَعَى بَيْنَ الصَّفَا

him. Then he performed the *Sa'i* between As-Safa and Al-Marwa and we were guarding him against the people of Makka so that nobody should harm him. *[5:501-O.B]*

وَالمَرْوَةِ، فَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ لاَ يُصِيبُهُ أَحَدٌ بِشَيْءٍ.

CHAPTER 22. *Ghazwa* Dhat-Qarad

٢٢ - باب: غَزْوَةِ ذَاتِ قَرَدٍ

1643. Narrated Salama bin Al-Akwa' رضي الله عنه : Once I went (from Al-Madîna) towards (Al-Ghâba) before the first *Adhân* of the *Fajr* Prayer. The she-camels of Allâh's Messenger صلى الله عليه وسلم used to graze at a place called Dhî-Qarad. A slave of 'Abdur-Rahmân bin 'Auf met me (on the way) and said, "The she-camels of Allâh's Messenger صلى الله عليه وسلم had been taken away by force." Then the *Hadîth* was mentioned in detail [see *Hadîth* No. 1300] and in the end it is mentioned, "Then we all came back and Allâh's Messenger صلى الله عليه وسلم seated me behind him on his she-camel till we entered Al-Madîna." *[5:507-O.B]*

١٦٤٣ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ:

خَرَجْتُ قَبْلَ أَنْ يُؤَذَّنَ بِالأُولَى، وَكَانَتْ لِقَاحُ رَسُولِ اللهِ ﷺ تَرْعَى بِذِي قَرَدٍ، قَالَ: فَلَقِيَنِي غُلامٌ لِعَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ فَقَالَ: أُخِذَتْ لِقَاحُ رَسُولِ اللهِ ﷺ، وَذَكَرَ الحَدِيثَ بِطُولِهِ، وقَدْ تَقَدَّم، وَقَالَ هُنا في آخِرِهِ قَالَ: ثُمَّ رَجَعْنَا وَيُرْدِفُنِي رَسُولُ اللهِ ﷺ عَلَى نَاقَتِهِ حَتَّى دَخَلْنَا المَدِينَةَ.

CHAPTER 23. *Ghazwa* (i.e. the battle of) Khaibar.

٢٣ - باب: غَزْوَةِ خَيْبَرَ

1644. Narrated Salama bin Al-Akwa' رضي الله عنه : We went out to Khaibar in the company of the Prophet صلى الله عليه وسلم. While we were proceeding at night, a man from the group said to 'Aamir, "O 'Aamir! Won't you let us hear your poetry?" 'Aamir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:-

"O Allâh! Without You we would not have been guided on the right path,

Neither would we have given *Sadaqa* (in charity), nor would we have prayed.

So please forgive us, what we have committed (i.e. our defects); let all of us be sacrificed for Your Cause.

١٦٤٤ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ:

خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ، فَسِرْنَا لَيْلاً، فَقَالَ رَجُلٌ مِنَ القَوْمِ لِعَامِرٍ رَضِيَ اللهُ عَنْهُ: يَا عَامِرُ أَلاَ تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ؟ وَكَانَ عَامِرٌ رَجُلاً شَاعِرًا حَدَّاءً، فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا

وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا

فَاغْفِرْ فِدَاءً لَكَ مَا أَبْقَيْنَا

وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا

And send *Sakîna* (i.e. tranquillity and calmness) upon us,

To make our feet firm when we meet our enemy,

And if they will call us towards an unjust thing, we will refuse.

The infidels have made a hue and cry to ask others' help against us."

The Prophet صلى الله عليه وسلم on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Aamir bin Al-Akwa'." Then the Prophet صلى الله عليه وسلم said, "May Allâh bestow His Mercy on him." A man amongst the people said, "O Allâh's Prophet! Has (martyrdom) been granted to him. Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allâh تعالى helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet صلى الله عليه وسلم said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet صلى الله عليه وسلم said, "Throw away the meat and break the pots!" Some man said, "O Allâh's Messenger! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Aamir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allâh's Messenger صلى الله عليه وسلم saw me (in a sad mood). He

وَأَلْـقِـيَـنْ سَـكِـيـنَـةً عَـلَـيْـنَـا

إِنَّـا إِذَا صِـيـحَ بِـنَـا أَبَـيْـنَـا

وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

فَقَالَ رَسُولُ ٱللهِ ﷺ: (مَنْ هٰذَا السَّائِقُ؟). قَالُوا: عَامِرُ بْنُ الأَكْوَعِ، قَالَ: (يَرْحَمُهُ ٱللهُ). قَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجَبَتْ يَا نَبِيَّ ٱللهِ، لَوْلاَ أَمْتَعْتَنَا بِهِ؟ فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَاهُمْ حَتَّى أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إِنَّ ٱللهَ تَعَالَى فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَانًا كَثِيرَةً، فَقَالَ النَّبِيُّ ﷺ: (مَا هٰذِهِ النِّيرَانُ؟ عَلَى أَيِّ شَيْءٍ تُوقِدُونَ؟). قَالُوا: عَلَى لَحْمٍ، قَالَ: (عَلَى أَيِّ لَحْمٍ؟). قالُوا: لَحْمُ حُمُرِ الإِنْسِيَّةِ، قَالَ النَّبِيُّ ﷺ: (أَهْرِيقُوهَا وَٱكْسِرُوهَا). قَالَ رَجُلٌ: يَا رَسُولَ ٱللهِ، أَوْ نُهْرِيقُهَا وَنَغْسِلُهَا؟ قَالَ: (أَوْ ذَاكَ). فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ قَصِيرًا، فَتَنَاوَلَ بِهِ سَاقَ يَهُودِيٍّ لِيَضْرِبَهُ، فَرَجَعَ ذُبَابُ سَيْفِهِ، فَأَصَابَ عَيْنَ رُكْبَةِ عَامِرٍ فَمَاتَ مِنْهُ، قَالَ: فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ: رَآنِي رَسُولُ ٱللهِ ﷺ وَهُوَ آخِذٌ بِيَدِي قَالَ: (مَا لَكَ؟) قُلْتُ لَهُ: فِدَاكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ؟ قَالَ النَّبِيُّ ﷺ: (كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ

took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Aamir are lost." The Prophet صلى الله عليه وسلم said, "Whoever says so, is mistaken, for 'Aamir has got a double reward." The Prophet صلى الله عليه وسلم raised two fingers and added, "He (i.e. 'Aamir) was a persevering struggler in the Cause of Allâh and there are few 'Arabs who achieved the like of (good deeds) 'Aamir had done," and in a like wise *Hadîth*, it is narrated "He struggled in the (Cause of Allâh)". *[5:509-O.B]*

لأَجْرَيْنِ - وَجَمَعَ بَيْنَ إِصْبَعَيْهِ - إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ مَشَى بِهَا مِثْلَهُ). وَفي روايةٍ: (نَشَأَ بِهَا).

1645. Narrated Anas رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم reached Khaibar at night. [See the *Hadîth* No. 243 in the Book of *Salât* (Prayers)]. It is added in this (quotation) that the (Prophet صلى الله عليه وسلم) had their warriors (of the enemy) killed and their woman and offspring taken as prisoners. *[5:510-O.B]*

١٦٤٥ : عَنْ أَنَسٍ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّ رَسُولَ ٱللَّهِ ﷺ أَتَى خَيْبَرَ لَيْلًا، وتَقَدَّمَ في الصَّلاة، وزَادَ هُنا: فَقَتَلَ النَّبِيُّ ﷺ الْمُقَاتِلَةَ وَسَبَى ٱلذُّرِّيَّةَ.

1646. Narrated Abû Mûsa Al-Ash'arî رضي الله عنه : When Allâh's Messenger صلى الله عليه وسلم fought the battle of Khaibar, (whenever) the people, (passed over a high place) overlooking a valley, they raised their voices saying, "*Allâhu-Akbar! Allâhu-Akbar*! (Allâh is the Most Great), *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)." On that Allâh's Messenger صلى الله عليه وسلم said (to them), "Lower your voices, for you are not calling a deaf and an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allâh's Messenger صلى الله عليه وسلم and he heard me saying. "*Lâ hawla wala quwata illâ billâh* (There is neither might, nor power but with Allâh)." On that he said to me, "O 'Abdullâh bin Qais!" I

١٦٤٦ : عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ ٱللَّهُ عَنْهُ قالَ:

لَمَّا غَزَا رَسُولُ ٱللَّهِ ﷺ خَيْبَرَ، أَشْرَفَ النَّاسُ عَلَى وَادٍ، فَرَفَعُوا أَصْوَاتَهُمْ بِالتَّكْبِيرِ: ٱللَّهُ أَكْبَرُ ٱللَّهُ أَكْبَرُ، لاَ إِلَهَ إِلاَّ ٱللَّهُ، فَقَالَ رَسُولُ ٱللَّهِ ﷺ: (ارْبَعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا، وَهُوَ مَعَكُمْ). وَأَنَا خَلْفَ دَابَّةِ رَسُولِ ٱللَّهِ ﷺ، فَسَمِعَنِي وَأَنَا أَقُولُ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللَّهِ، فَقَالَ لِي: (يَا عَبْدَ ٱللَّهِ بْنَ

قَيْسٍ). قُلْتُ: لَبَّيْكَ يَا رَسُولَ ٱللهِ، قَالَ: (أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزٍ مِنْ كُنُوزِ الجَنَّةِ؟) قُلْتُ: بَلَى يَا رَسُولَ ٱللهِ، فِدَاكَ أَبِي وَأُمِّي، قَالَ: (لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللهِ).

said, "*Labbaik*. O Allâh's Messenger!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise?" I said, "Yes, O Allâh's Messenger! Let my father and mother be sacrificed for your sake." He said, "It is: *Lâ ḥawla wala quwata illâ billâh* (There is neither might nor power but with Allâh)." *[5:516-O.B]*

١٦٤٧ : عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ ٱلْتَقَى هُوَ وَالمُشْرِكُونَ فَٱقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ ٱللهِ ﷺ إِلَى عَسْكَرِهِ وَمَالَ الآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ ٱللهِ ﷺ رَجُلٌ لاَ يَدَعُ لَهُمْ شَاذَّةً وَلاَ فَاذَّةً إِلاَّ ٱتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقِيلَ: مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلاَنٌ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ). فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ، قَالَ: فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ، قَالَ: فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَٱسْتَعْجَلَ المَوْتَ، فَوَضَعَ سَيْفَهُ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ ٱللهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ ٱللهِ، قَالَ: (وَمَا ذَاكَ؟) قَالَ الرَّجُلُ الَّذِي ذَكَرْتَ آنِفًا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذٰلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ، ثُمَّ جُرِحَ

1647. Narrated Sahl bin Sa'd As-Sâ'idî رضى الله عنه : During one of his Ghazawât, the Prophet صلى الله عليه وسلم encountered the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم), and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every single isolated pagan and strike him with his sword. It was said, "O Allâh's Messenger! None has fought so satisfactorily as so-and-so (namely, that brave Muslim)." The Prophet صلى الله عليه وسلم said, "He is from the dwellers of the Hell-fire." Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet صلى الله عليه وسلم and said, "I testify that you are the the Messenger of Allâh." The Prophet صلى الله عليه وسلم said, "What is this?" The man told him the whole story. The Prophet صلى الله عليه وسلم said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of

the Hell-fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-fire, but he is from the dwellers of Paradise." *[5:518-O.B]*

جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ فِي الأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: (إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الجَنَّةِ).

1648. In an another quotation (of the *Ḥadîth* No. 1647) the Prophet صلى الله عليه وسلم said, 'O so-and-so stand up and announce "None will enter Paradise but a Believer" Allâh may support the religion (Islâm) with a wicked (sinful) man.' *[5:515-O.B]*

١٦٤٨: وَفي رواية قال: فَقَالَ رَسُولُ اللهِ ﷺ: (قُمْ يَا فُلاَنُ، فَأَذِّنْ أَنَّهُ لاَ يَدْخُلُ الجَنَّةَ إِلاَّ مُؤْمِنٌ، إِنَّ اللهَ يُؤَيِّدُ الدِّينَ بِالرَّجُلِ الْفَاجِرِ).

1649. Narrated Salama bin Akwa' رضى الله عنه : I got inflicted with a wound on my leg on the day of Khaibar, I went to the Prophet صلى الله عليه وسلم and he blew with saliva (*Nafatha*) on it thrice. Since then I did not feel any pain till this hour. *[5:517-O.B]*

١٦٤٩ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ ضُرِبْتُ ضَرْبَةً فِي سَاقِي يَوْمَ خَيْبَرَ فَأَتَيْتُ النَّبِيَّ ﷺ فَنَفَثَ فِيهِ ثَلاَثَ نَفَثَاتٍ، فَمَا اشْتَكَيْتُهَا حَتَّى السَّاعَةِ.

1650. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم stayed for three nights between Khaibar and Al-Madîna and was married to Ṣafîya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet صلى الله عليه وسلم ordered Bilâl to spread the leather mats on which dates, dried yoghurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Ṣafîya) be one of the mothers of the believers (i.e. one of the wives of the Prophet صلى الله عليه وسلم) or just (a lady captive) of what his right-hand possesses?" Some of them said, "If the

١٦٥٠ : عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، قَالَ: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالمَدِينَةِ ثَلاَثَ لَيَالٍ يُبْنَى عَلَيْهِ بِصَفِيَّةَ، فَدَعَوْتُ المُسْلِمِينَ إِلَى وَلِيمَتِهِ، وَمَا كانَ فِيهَا مِنْ خُبْزٍ وَلاَ لَحمٍ، وَمَا كانَ فِيهَا إِلاَّ أَنْ أَمَرَ بِلاَلًا بِالأَنْطَاعِ فَبُسِطَتْ، فَأُلْقِيَ عَلَيْنَا التَّمْرُ وَالأَقِطُ وَالسَّمْنُ، فَقَالَ المُسْلِمُونَ: إِحْدَى أُمَّهَاتِ المُؤْمِنِينَ، أَوْ مَا مَلَكَتْ يَمِينُهُ؟ قَالُوا: إِنْ حَجَبَهَا

Prophet صلى الله عليه وسلم makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady-slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the veil. *[5:524-O.B]*

فَهِيَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وَطَّأَ لَهَا خَلْفَهُ، وَمَدَّ الْحِجَابَ.

1651. Narrated 'Alî bin Abî Ṭâlib رضى الله عنه: On the day of Khaibar, Allâh's Messenger صلى الله عليه وسلم forbade the *Mut'a* (i.e. temporary marriage) and the eating of donkey-meat. *[5:527-O.B]*

١٦٥١ : عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ الْحُمُرِ الإِنْسِيَّةِ.

1652. Narrated Ibn 'Umar رضى الله عنهما: On the day of Khaibar, Allâh's Messenger صلى الله عليه وسلم divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. *[5:537-O.B]*

١٦٥٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَسَمَ رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّاجِلِ سَهْمًا.

1653. Narrated Abû Mûsa رضى الله عنه: The news of the migration of the Prophet صلى الله عليه وسلم (from Makka to Al-Madîna) reached us while we were in Yemen. So we set out as *Muhâjirûn* (emigrants) towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abû Burda, and the other, Abû Ruhm, and our total number was 53. We got on board a boat and our boat took us to Najâshi (Negus) in Ethiopia. There we met Ja'far bin Abî Ṭalib and stayed with him. Then we all came (to Al-Madîna) and met the Prophet صلى الله عليه وسلم at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, "We have migrated before you." Asmâ' bint 'Umais who was one of those who had come with us, came as a visitor to Ḥafṣa, the wife of the Prophet صلى الله عليه وسلم. She had migrated along

١٦٥٣ : عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: بَلَغَنَا مَخْرَجُ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخَوَانِ لِي أَنَا أَصْغَرُهُمْ، أَحَدُهُمَا أَبُو بُرْدَةَ وَالآخَرُ أَبُو رُهْمٍ، فِي ثَلاَثَةٍ وَخَمْسِينَ مِنْ قَوْمِي، فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ، فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا، فَوَافَقْنَا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، وَكَانَ أُنَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا، يَعْنِي لِأَهْلِ السَّفِينَةِ: سَبَقْنَاكُمْ بِالْهِجْرَةِ. وَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ

with those other Muslims who migrated to Najâshi (Negus). 'Umar came to Ḥafṣa while Asmâ' bint 'Umais was with her. 'Umar, on seeing Asmâ', said, "Who is this?" She said, "Asmâ' bint 'Umais," 'Umar said, "Is she the Ethiopian? Is she the seafaring lady?" Asmâ' replied, 'Yes." 'Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allâh's Messenger صلى الله عليه وسلم." On that Asmâ' became angry and said, "No, by Allâh, while you were with Allâh's Messenger صلى الله عليه وسلم who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allâh and (then) for his Messenger صلى الله عليه وسلم. By Allâh, I will neither eat any food nor drink anything till I inform Allâh's Messenger صلى الله عليه وسلم of all that you have said. There we were harmed and frightened. I will mention this to the Prophet صلى الله عليه وسلم and will ask him (about it). By Allâh I will not tell a lie or curtail your saying or add something to it." So when the Prophet صلى الله عليه وسلم came, she said, "O Allâh's Prophet! 'Umar has said so-and-so." The Prophet صلى الله عليه وسلم said, "He (i.e. 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." *[5:539(A)-O.B]*

مِمَّنْ قَدِمَ مَعَنَا، عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً، وَقَدْ كانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ، فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ، وَأَسْماءُ عِندَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْماءَ: مَنْ هٰذِهِ؟ قالَتْ: أَسْماءُ بِنْتُ عُمَيْسٍ، قالَ عُمَرُ: آلحَبَشِيَّةُ هٰذِهِ، آلْبَحْرِيَّةُ هٰذِهِ؟ قَالَتْ أَسْماءُ: نَعَمْ، قَالَ: سَبَقْنَاكُمْ بِالْهِجْرَةِ، فَنَحْنُ أَحَقُّ بِرَسُولِ ٱللهِ ﷺ مِنْكُمْ، فَغَضِبَتْ وَقَالَتْ: كَلاَّ وَٱللهِ، كُنْتُمْ مَعَ رَسُولِ ٱللهِ ﷺ يُطْعِمُ جَائِعَكُمْ، وَيَعِظُ جَاهِلَكُمْ، وَكُنَّا فِي دَارِ - أَوْ فِي أَرْضِ - الْبُعَدَاءِ الْبُغَضَاءِ بِالحَبَشَةِ، وَذٰلِكَ فِي ٱللهِ وَفِي رَسُولِهِ ﷺ، وَآيْمُ ٱللهِ لاَ أَطْعَمُ طَعَامًا وَلاَ أَشْرَبُ شَرَابًا، حَتَّى أَذْكُرَ مَا قُلْتَ لِرَسُولِ ٱللهِ ﷺ، وَنَحْنُ كُنَّا نُؤْذَى وَنُخَافُ، وَسَأَذْكُرُ ذٰلِكَ لِلنَّبِيِّ ﷺ وَأَسْأَلُهُ، وَٱللهِ لاَ أَكْذِبُ وَلاَ أَزِيغُ وَلاَ أَزِيدُ عَلَيْهِ. فَلَمَّا جَاءَ النَّبِيُّ ﷺ قالَتْ: يَا نَبِيَّ ٱللهِ إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا؟ قالَ: (فَمَا قُلْتِ لَهُ). قالَتْ: قُلْتُ لَهُ: كَذَا وَكَذَا، قالَ: (لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَلأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ - أَهْلَ السَّفِينَةِ - هِجْرَتَانِ).

1654. Narrated (Abû Mûsa) رضى الله عنه: The Prophet صلى الله عليه وسلم said, "I recognize the voice of the group of Al-Ash'arîyûn, when they recite the

١٦٥٤ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قالَ: قَالَ النَّبِيُّ ﷺ: (إِنِّي لأَعْرِفُ أَصْوَاتَ

Qur'ân, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'ân at night although I have not seen their houses when they stayed during the daytime. Amongst them is Ḥakîm who, on meeting the cavalry (or said) the enemy, used to say to them (i.e. the enemy). 'My companions order you to wait for them.' " *[5:539(B)-O.B]*

رُفْقَةِ الأَشْعَرِيِّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ، إِذَا لَقِيَ الخَيْلَ، أَوْ قَالَ: الْعَدُوَّ، قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ).

1655. Narrated (Abû Mûsa) رضى الله عنه : We came upon the Prophet صلى الله عليه وسلم after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest. *[5:540-O.B]*

١٦٥٥ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَدِمْنَا عَلَى النَّبِيِّ ﷺ بَعْدَ أَنِ ٱفْتَتَحَ خَيْبَرَ فَقَسَمَ لَنَا، وَلَمْ يَقْسِمْ لِأَحَدٍ لَمْ يَشْهَدِ الْفَتْحَ غَيْرَنَا.

CHAPTER 24. The *'Umra Al-Qaḍâ'* (i.e. an *'Umra* performed in lieu of an abandoned or missed or being prevented *'Umra*).

٢٤ - باب: عُمْرَةُ القَضَاءِ

1656. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم married Maimûna (during the *'Umra Al-Qaḍâ'*) while he was in the state of *Iḥrâm* but he consummated that marriage after finishing that state. Maimûna died at Sarif (i.e. a place near Makka). *[5:559-O.B]*

١٦٥٦ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَبَنَى بِهَا وَهُوَ حَلاَلٌ، وَمَاتَتْ بِسَرِفَ.

CHAPTER 25. The *Ghazwa* of Mu'tah in the land of Shâm.

٢٥ - باب: غَزْوَةِ مُؤْتَةَ مِنْ أَرْضِ الشَّأْمِ

1657. Ibn 'Umar رضى الله عنهما said, "Allâh's Messenger صلى الله عليه وسلم appointed Zaid bin Ḥâritha as the commander of the army during the *Ghazwa* of Mû'tah and said, "If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullâh bin Rawâḥa should take over his position.'" 'Abdullâh bin 'Umar further said, "I was present amongst them in that battle and we searched for

١٦٥٧ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: أَمَّرَ رَسُولُ ٱللهِ ﷺ في غَزْوَةِ مُؤْتَةَ زَيْدَ بْنَ حَارِثَةَ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ، وَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ ٱللهِ بْنُ رَوَاحَةَ). قَالَ ٱبْنُ عُمَرَ: كُنْتُ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ،

Ja'far bin Abî Ṭâlib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows). *[5:560-O.B]*

فَالْتَمَسْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَوَجَدْنَاهُ فِي الْقَتْلَى، وَوَجَدْنَا مَا فِي جَسَدِهِ بِضْعًا وَتِسْعِينَ، مِنْ طَعْنَةٍ وَرَمْيَةٍ.

CHAPTER 26. The despatch of Usâma bin Zaid by the Prophet صلى الله عليه وسلم towards Al-Ḥuraqât, (a place of the tribe of Juhaina).

٢٦ - باب: بَعْثُ النَّبِيِّ ﷺ أُسَامَةَ بْنَ زَيْدٍ إِلَى الْحُرَقَاتِ

1658. Narrated Usâma bin Zaid رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم sent us towards Al-Ḥuraqa, and in the morning we attacked them and defeated them. I and an *Anṣâri* man followed a man from among them and when we took him over, he said, "*Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)." On hearing that, the *Anṣâri* man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet صلى الله عليه وسلم came to know about that and he said, "O Usâma! Did you kill him after he had said *'Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)?" I said, "But he said so only to save himself." The Prophet صلى الله عليه وسلم kept on repeating that so often that I wished I had not embraced Islâm before that day. *[5:568-O.B]*

١٦٥٨ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ ٱللَّهُ عَنْهُمَا قَالَ: بَعَثَنَا رَسُولُ ٱللَّهِ ﷺ إِلَى الْحُرَقَةِ، فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ، وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَالَ: لاَ إِلٰهَ إِلاَّ ٱللَّهُ، فَكَفَّ الأَنْصَارِيُّ، فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنَا بَلَغَ النَّبِيَّ ﷺ فَقَالَ: (يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ لاَ إِلٰهَ إِلاَّ ٱللَّهُ؟) قُلْتُ: كَانَ مُتَعَوِّذًا، فَمَا زَالَ يُكَرِّرُهَا، حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذٰلِكَ الْيَوْمِ.

1659. Narrated Salama bin Al-Akwa' رضى الله عنه : I fought in seven Ghazawât (i.e. battles) in the company of the Prophet صلى الله عليه وسلم and fought in nine battles, fought by armies despatched by the Prophet صلى الله عليه وسلم . Once Abû Bakr was our commander and at another time, Usâma was our commander. *[5:569-O.B]*

١٦٥٩ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ وَخَرَجْتُ فِيمَا يَبْعَثُ مِنَ الْبُعُوثِ تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ رَضِيَ ٱللَّهُ عَنْهُمَا.

CHAPTER 27. The *Ghazwa* of *Al-Fath* (was fought) during Ramadân.

٢٧ - باب: غَزْوَةِ الْفَتْحِ فِي رَمَضَانَ

1660. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم left Al-Madîna (for Makka) in the company of ten thousand (Muslim warriors) in (the month of) Ramadân, and that was eight and a half years after his migration to Al-Madîna. He and the Muslims who were with him, proceeded on their way to Makka. He was observing *Saum* (fast) and they were observing *Saum* (fast), but when they reached a place called Al-Kadîd which was a place of water between 'Usfân and Qudaid, he broke his *Saum* (fast) and so did they. *[5:574-O.B]*

١٦٦٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ وَمَعَهُ عَشَرَةُ آلَافٍ، وَذٰلِكَ عَلَى رَأْسِ ثَمَانِ سِنِينَ وَنِصْفٍ مِنْ مَقْدَمِهِ الْمَدِينَةَ، فَسَارَ هُوَ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ، يَصُومُ وَيَصُومُونَ، حَتَّى بَلَغَ الْكَدِيدَ، وَهُوَ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ، أَفْطَرَ وَأَفْطَرُوا.

1661. Narrated (Ibn 'Abbâs) رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم set out towards Hunain in the month of Ramadân and some of the people were observing *Saum* (fast) while some others were not observing *Saum* (fast), and when the Prophet صلى الله عليه وسلم mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on his she-camel and then the people looked at him; and those who were not observing *Saum* (fast) told those who were observing *Saum* (fast), to break their *Saum* (fast) (i.e. as the Prophet صلى الله عليه وسلم had done so). *[5:575-O.B]*

١٦٦١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي رَمَضَانَ إِلَى حُنَيْنٍ، وَالنَّاسُ مُخْتَلِفُونَ، فَصَائِمٌ وَمُفْطِرٌ، فَلَمَّا ٱسْتَوَى عَلَى رَاحِلَتِهِ، دَعَا بِإِنَاءٍ مِنْ لَبَنٍ أَوْ مَاءٍ، فَوَضَعَهُ عَلَى رَاحَتِهِ، أَوْ: عَلَى رَاحِلَتِهِ، ثُمَّ نَظَرَ إِلَى النَّاسِ، فَقَالَ الْمُفْطِرُونَ لِلصُّوَّامِ: أَفْطِرُوا.

CHAPTER 28. Where did the Prophet صلى الله عليه وسلم fix the flag on the day of the conquest of Makka?

٢٨ - باب: أَيْنَ رَكَزَ النَّبِيُّ ﷺ الرَّايَةَ يَوْمَ الْفَتْحِ

1662. Narrated 'Urwa bin Zubair رضى الله عنهما : When Allâh's Messenger صلى الله عليه وسلم set out (towards Makka) during the year of the Conquest (of Makka) and this news reached (the infidels of Quraish), Abû Sufyân, Hakîm bin Hizâm and Budail bin Warqâ' came out

١٦٦٢ : عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، رَضِيَ ٱللهُ عَنْهُمَا قَالَ: لَمَّا سَارَ رَسُولُ ٱللهِ ﷺ عَامَ الْفَتْحِ، فَبَلَغَ ذٰلِكَ قُرَيْشًا، خَرَجَ أَبُو سُفْيَانَ بْنُ

حَرْبٍ وَحَكِيمُ بْنُ حِزَامٍ وَبُدَيْلُ بْنُ وَرْقَاءَ يَلْتَمِسُونَ الْخَبَرَ عَنْ رَسُولِ ٱللهِ ﷺ، فَأَقْبَلُوا يَسِيرُونَ حَتَّى أَتَوْا مَرَّ الظَّهْرَانِ، فَإِذَا هُمْ بِنِيرَانٍ كَأَنَّهَا نِيرَانُ عَرَفَةَ، فَقَالَ أَبُو سُفْيَانَ: مَا هٰذِهِ، لَكَأَنَّهَا نِيرَانُ عَرَفَةَ؟ فَقَالَ بُدَيْلُ بْنُ وَرْقَاءَ: نِيرَانُ بَنِي عَمْرٍو، فَقَالَ أَبُو سُفْيَانَ: عَمْرٌو أَقَلُّ مِنْ ذٰلِكَ، فَرَآهُمْ نَاسٌ مِنْ حَرَسِ رَسُولِ ٱللهِ ﷺ فَأَدْرَكُوهُمْ فَأَخَذُوهُمْ، فَأَتَوْا بِهِمْ رَسُولَ ٱللهِ ﷺ فَأَسْلَمَ أَبُو سُفْيَانَ، فَلَمَّا سَارَ قَالَ لِلْعَبَّاسِ: (ٱحْبِسْ أَبَا سُفْيَانَ عِنْدَ حَطْمِ الْجَبَلِ، حَتَّى يَنْظُرَ إِلَى الْمُسْلِمِينَ). فَحَبَسَهُ الْعَبَّاسُ، فَجَعَلَتِ الْقَبَائِلُ تَمُرُّ مَعَ النَّبِيِّ ﷺ، كَتِيبَةً كَتِيبَةً عَلَى أَبِي سُفْيَانَ، فَمَرَّتْ كَتِيبَةٌ، قَالَ: يَا عَبَّاسُ مَنْ هٰذِهِ؟ قَالَ: هٰذِهِ غِفَارُ، قَالَ: مَا لِي وَلِغِفَارٍ، ثُمَّ مَرَّتْ جُهَيْنَةُ، قَالَ مِثْلَ ذٰلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُزَيْمٍ، فَقَالَ مِثْلَ ذٰلِكَ، وَمَرَّتْ سُلَيْمُ، فَقَالَ مِثْلَ ذٰلِكَ، حَتَّى أَقْبَلَتْ كَتِيبَةٌ لَمْ يَرَ مِثْلَهَا، قَالَ: مَنْ هٰذِهِ؟ قَالَ: هٰؤُلَاءِ الأَنْصَارُ، عَلَيْهِمْ سَعْدُ بْنُ عُبَادَةَ مَعَهُ الرَّايَةُ، فَقَالَ سَعْدُ بْنُ عُبَادَةَ: يَا أَبَا سُفْيَانَ، الْيَوْمَ يَوْمُ الْمَلْحَمَةِ، الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ. فَقَالَ أَبُو سُفْيَانَ: يَا عَبَّاسُ حَبَّذَا يَوْمُ ٱلذِّمَارِ. ثُمَّ جَاءَتْ كَتِيبَةٌ، وَهِيَ أَقَلُّ الْكَتَائِبِ،

to gather information about Allâh's Messenger صلى الله عليه وسلم. They proceeded on their way till they reached a place called Marr-az-Zahrân (which is near Makka). Behold! There they saw many fires as if they were the fires of 'Arafât. Abû Sufyân said, "What is this? It looked like the fires of 'Arafât." Budail bin Warqâ' said, "The fires of Banî 'Amr!" Abû Sufyân said, "Banû 'Amr are less in number than that." Some of the guards of Allâh's Messenger صلى الله عليه وسلم saw them and took them over, caught them and brought them to Allâh's Messenger صلى الله عليه وسلم. Abû Sufyân embraced Islâm. When the Prophet صلى الله عليه وسلم proceeded, he said to Al-'Abbâs, "Keep Abû Sufyân standing at the top of the mountain so that he would look at the Muslims. So Al-'Abbâs kept him standing (at that place) and the tribes with the Prophet صلى الله عليه وسلم started passing in front of Abû Sufyân in military batches. A batch passed and Abû Sufyân said, "O 'Abbâs! Who are these?" 'Abbâs said, "They are (Banû) Ghifâr." Abû Sufyân said, I have got nothing to do with Ghifâr." Then (a batch of the tribe of) Juhaina passed by and he said similarly as above. Then (a batch of the tribe of) Sa'd bin Huzaim passed by and he said similarly as above. Then (Banû) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abû Sufyân had not seen. He said, "Who are these?" "Abbâs said, "They are the *Anṣâr* headed by Sa'd bin 'Ubâda, the one holding the flag." Sa'd bin 'Ubâda said, "O Abû Sufyân! Today is the day of a great battle and today (what is prohibited in) the Ka'ba will be permissible." Abû Sufyân said, "O 'Abbâs! How excellent the day of destruction is!" Then came another

batch (of warriors) which was the smallest of all the batches, and in it there was Allâh's Messenger صلى الله عليه وسلم and his companions and the flag of the Prophet صلى الله عليه وسلم was carried by Az-Zubair bin Al-'Awwâm (رضى الله عنه). When Allâh's Messenger صلى الله عليه وسلم passed by Abû Sufyân, the latter said, (to the Prophet صلى الله عليه وسلم), "Do you know what Sa'd bin 'Ubâda said?" The Prophet صلى الله عليه وسلم said, "What did he say?" Abû Sufyân said, "He said so-and-so." The Prophet صلى الله عليه وسلم said, "Sa'd told a lie, but today Allâh will give superiority to the Ka'ba and today the Ka'ba will be covered with a (cloth) covering." Allâh's Messenger صلى الله عليه وسلم ordered that his flag be fixed at Al-Ḥajûn. Al-'Abbâs said, to Az-Zubair bin Al-'Awwâm, "O Abû 'Abdullâh! Did Allâh's Messenger صلى الله عليه وسلم order you to fix the flag here?" Allâh's Messenger صلى الله عليه وسلم ordered Khâlid bin Al-Walîd to enter Makka from its upper part from Kadâ' while the Prophet صلى الله عليه وسلم himself entered from Kuda. Two men from the cavalry of Khâlid bin Al-Walîd (رضى الله عنه) named Ḥubaish bin Al-Ash'ar and Kurz bin Jâbir Al-Fihrî were martyred on that day. *[5:577-O.B]*

فِيهِمْ رَسُولُ ٱللهِ ﷺ وَأَصْحَابُهُ، وَرَايَةُ النَّبِيِّ ﷺ مَعَ الزُّبَيْرِ بْنِ الْعَوَّامِ، فَلَمَّا مَرَّ رَسُولُ ٱللهِ ﷺ بِأَبِي سُفْيَانَ قَالَ: أَلَمْ تَعْلَمْ مَا قَالَ سَعْدُ بْنُ عُبَادَةَ؟ قَالَ: (مَا قَالَ؟). قَالَ: كَذَا وَكَذَا، فَقَالَ: (كَذَبَ سَعْدٌ، وَلٰكِنْ هٰذَا يَوْمٌ يُعَظِّمُ ٱللهُ فِيهِ الْكَعْبَةَ، وَيَوْمٌ تُكْسٰى فِيهِ الْكَعْبَةُ). قَالَ: وَأَمَرَ رَسُولُ ٱللهِ ﷺ أَنْ تُرْكَزَ رَايَتُهُ بِالْحَجُونِ.

فَقَالَ الْعَبَّاسُ لِلزُّبَيْرِ: يَا أَبَا عَبْدِ ٱللهِ، هَا هُنَا أَمَرَكَ رَسُولُ ٱللهِ ﷺ أَنْ تَرْكُزَ الرَّايَةَ؟

قَالَ: وَأَمَرَ رَسُولُ ٱللهِ ﷺ يَوْمَئِذٍ خَالِدَ ابْنَ الْوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ، وَدَخَلَ النَّبِيُّ ﷺ مِنْ كُدَا، فَقُتِلَ مِنْ خَيْلِ خَالِدِ بْنِ الْوَلِيدِ رَضِيَ ٱللهُ عَنْهُ يَوْمَئِذٍ رَجُلَانِ: حُبَيْشُ بْنُ الأَشْعَرِ، وَكُرْزُ بْنُ جَابِرٍ الْفِهْرِيُّ.

1663. Narrated 'Abdullâh bin Mughaffal رضى الله عنه: I saw Allâh's Messenger صلى الله عليه وسلم on the day of the conquest of Makka over his she-camel, reciting *Sûrat Al-Fatḥ* in a vibrant quivering tone. (The subnarrator, Mu'âwiya added) "Were I not (afraid) that the people may gather around me, I would recite in vibrant quivering tone." *[5:578-O.B]*

١٦٦٣ : عَنْ عَبْدِ ٱللهِ بْنِ مُغَفَّلٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ ٱللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ يُرَجِّعُ، وَقَالَ: لَوْلاَ أَنْ يَجْتَمِعَ النَّاسُ حَوْلِي لَرَجَّعْتُ كَمَا رَجَّعَ.

1664. Narrated 'Abdullâh رضى الله عنه: When the Prophet صلى الله عليه وسلم entered Makka on the day of the Conquest, there were 360 idols around the Ka'ba.

١٦٦٤ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ:

The Prophet صلى الله عليه وسلم started striking them with a stick he had in his hand and was saying, "*Al-Haq* (the Truth i.e. Islâmic Monotheism, or the Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood i.e. Satan or polytheism etc.) gone. Truth has come and *Bâtil* (falsehood i.e. Satan or polytheism etc.) will neither start nor will it reappear." *[5:583-O.B]*

دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ الْفَتْحِ، وَحَوْلَ الْبَيْتِ سِتُّونَ وَثَلاَثُمِائَةِ نُصُبٍ، فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ وَيَقُولُ: (﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ﴾. ﴿جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ﴾).

CHAPTER 29.

٢٩ - «باب»

1665. Narrated 'Amr bin Salama رضى الله عنه : We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?" They would say, "That man claims that Allâh has sent him (as a Messenger), that he has been inspired divinely, that Allâh has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest. And the Arabs (other than Quraish) delayed their conversion to Islâm till the Conquest (of Makka). They used to say, "Leave him (i.e. Muhammad صلى الله عليه وسلم) and his people Quraish: if he overpowers them then he is a true Prophet." So, when Makka was conquered, then every tribe rushed to embrace Islâm, and my father hurried to embrace Islâm before (the other members of) my tribe. When my father returned (from the Prophet صلى الله عليه وسلم) to his tribe, he said, "By Allâh, I have come to you from the Prophet صلى الله عليه وسلم for sure!" The Prophet صلى الله عليه وسلم afterwards said to them, "Offer such and such *Salât* (prayer) at such and such time, and when the time for the *Salât* (prayer) becomes due, then one of you should pronounce the *Adhân* [for the *Salât* (prayer)], and let

١٦٦٥ : عَنْ عَمْرِو بْنِ سَلَمَةَ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: كُنَّا بِمَا مَمَرِّ النَّاسِ، وَكَانَ يَمُرُّ بِنَا الرُّكْبَانُ فَنَسْأَلُهُمْ: مَا لِلنَّاسِ، مَا لِلنَّاسِ؟ مَا هٰذَا الرَّجُلُ؟ فَيَقُولُونَ: يَزْعَمُ أَنَّ ٱللهَ أَرْسَلَهُ، أَوْحَى إِلَيْهِ. أَوْ: أَوْحَى ٱللهُ بِكَذَا، فَكُنْتُ أَحْفَظُ ذٰلِكَ الْكَلاَمَ، وَكَأَنَّمَا يُقَرُّ فِي صَدْرِي، وَكَانَتِ الْعَرَبُ تَلَوَّمُ بِإِسْلاَمِهِمُ الْفَتْحَ، فَيَقُولُونَ: ٱتْرُكُوهُ وَقَوْمَهُ، فَإِنَّهُ إِنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبِيٌّ صَادِقٌ، فَلَمَّا كَانَتْ وَقْعَةُ أَهْلِ الْفَتْحِ، بَادَرَ كُلُّ قَوْمٍ بِإِسْلاَمِهِمْ، وَبَدَرَ أَبِي قَوْمِي بِإِسْلاَمِهِمْ، فَلَمَّا قَدِمَ قَالَ: جِئْتُكُمْ وَٱللهِ مِنْ عِنْدِ النَّبِيِّ ﷺ حَقًّا، فَقَالَ: صَلُّوا صَلاَةَ كَذَا فِي حِينِ كَذَا، وَصَلُّوا صَلاَةَ كَذَا فِي حِينِ كَذَا، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآنًا، فَنَظَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآنًا مِنِّي، لِمَا كُنْتُ أَتَلَقَّى مِنَ الرُّكْبَانِ، فَقَدَّمُونِي بَيْنَ أَيْدِيهِمْ، وَأَنَا ٱبْنُ

the one amongst you who knows Qur'ân most, lead the *Ṣalât* (prayer)." So they looked for such a person and found none who knew more Qur'ân than I because of the Qurânic material which I used to learn from the caravans. They therefore made me their *Imâm* [to lead the *Ṣalât* (prayer)] and at that time I was a boy of six or seven years, wearing a *Burda* (i.e. a black square garment) proved to be very short for me (and my body became partly naked). A lady from the tribe said, "Won't you cover the buttocks of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt. *[5:595-O.B]*

سِتٍّ أَوْ سَبْعِ سِنِينَ، وَكَانَتْ عَلَيَّ بُرْدَةٌ، كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّي، فَقَالَتِ امْرَأَةٌ مِنَ الْحَيِّ: أَلاَ تُغَطُّونَ عَنَّا اسْتَ قَارِئِكُمْ؟ فَاشْتَرَوْا فَقَطَعُوا لِي قَمِيصًا، فَمَا فَرِحْتُ بِشَيْءٍ فَرَحِي بِذٰلِكَ الْقَمِيصِ.

CHAPTER 30. The Statement of Allâh تعالى : "Truly Allâh has given you victory on many battlefields and on the day of Ḥunain (battle) when you rejoiced at your great number ... (till) ... Allâh is Oft-Forgiving, Most Merciful." [V.9: 25-27]

٣٠ - باب: قول الله: ﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ...﴾ إِلَى قَوْلِهِ: ﴿غَفُورٌ رَحِيمٌ﴾

1666. Narrated 'Abdullâh bin Abî 'Aufa رضي الله عنهما that in his hand was a hit (blow) which he received in the battle of Ḥunain in the company of the Prophet صلى الله عليه وسلم. *[5:604-O.B]*

١٦٦٦ : عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا أَنَّهُ كَانَ بِيَدِهِ ضَرْبَةٌ، قَالَ: ضُرِبْتُهَا مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَيْنٍ.

CHAPTER 31. The *Ghazwa* of Auṭâs.

٣١ - باب: غَزْوَةِ أَوْطَاسٍ

1667. Narrated Abû Mûsa رضي الله عنه : When the Prophet صلى الله عليه وسلم had finished from the battle of Ḥunain, he sent Abû 'Aamir as the head of an army to Auṭâs to fix them. He (i.e. Abû 'Aamir) met (in a combat against) Duraid bin Aṣ-Ṣimma and Duraid was killed, and Allâh defeated his companions. The Prophet صلى الله عليه وسلم sent me with Abû 'Aamir. Abû 'Aamir was shot at his knee with an arrow

١٦٦٧ : عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أَوْطَاسٍ فَانْتَهَى إِلَيْهِمْ، فَلَقِيَ دُرَيْدَ بْنَ الصِّمَّةِ، فَقُتِلَ دُرَيْدٌ وَهَزَمَ اللهُ أَصْحَابَهُ، قَالَ أَبُو مُوسَى: وَبَعَثَنِي مَعَ أَبِي عَامِرٍ، فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ،

which a man from Jusham had shot and fixed into his knee. I went to him and said, "O uncle! Who shot you?" He pointed me out (his killer) saying, "That is my killer who shot me (with an arrow)." So I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped and we exchanged two hits with the swords and I killed him. Then I said to Abû 'Aamir. "Allâh has killed your killer." He said, "Take out this arrow." So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet صلى الله عليه وسلم and request him to ask Allâh's Forgiveness for me." Abû 'Aamir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet صلى الله عليه وسلم at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet صلى الله عليه وسلم about our and Abû 'Aamir's news and he (Abû 'Aamir) had said, "Tell him (the Prophet صلى الله عليه وسلم) to ask for Allâh's Forgiveness for me (Abû 'Aamir)." The Prophet صلى الله عليه وسلم asked for water, performed ablution and then raised hands, saying, "O Allâh! Forgive 'Ubaid, Abû 'Aamir." At that time I saw the whiteness of the Prophet's armpits. The Prophet صلى الله عليه وسلم then said, "O Allâh, make him (i.e. Abû 'Aamir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allâh's Forgiveness for me?" (On that)

رَمَاهُ جُشَمِيٌّ بِسَهْمٍ فَأَثْبَتَهُ فِي رُكْبَتِهِ، فَٱنْتَهَيْتُ إِلَيْهِ فَقُلْتُ: يَا عَمِّ مَنْ رَمَاكَ؟ فَأَشَارَ إِلَى أَبِي مُوسَى فَقَالَ: ذَاكَ قَاتِلِي الَّذِي رَمَانِي، فَقَصَدْتُ لَهُ فَلَحِقْتُهُ، فَلَمَّا رَآنِي وَلَّى، فَٱتَّبَعْتُهُ وَجَعَلْتُ أَقُولُ لَهُ: أَلاَ تَسْتَحِي، أَلاَ تَثْبُتُ، فَكَفَّ، فَٱخْتَلَفْنَا ضَرْبَتَيْنِ بِالسَّيْفِ فَقَتَلْتُهُ، ثُمَّ قُلْتُ لِأَبِي عَامِرٍ: قَتَلَ ٱللهُ صَاحِبَكَ، قَالَ: فَٱنْزِعْ هٰذَا السَّهْمَ، فَنَزَعْتُهُ فَنَزَا مِنْهُ المَاءُ، قَالَ يَا ٱبْنَ أَخِي: أَقْرِىءِ النَّبِيَّ ﷺ السَّلاَمَ، وَقُلْ لَهُ: ٱسْتَغْفِرْ لِي. وَٱسْتَخْلَفَنِي أَبُو عَامِرٍ عَلَى النَّاسِ، فَمَكَثَ يَسِيرًا ثُمَّ مَاتَ، فَرَجَعْتُ فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ فِي بَيْتِهِ عَلَى سَرِيرٍ مُرْمَلٍ وَعَلَيْهِ فِرَاشٌ، قَدْ أَثَّرَ رِمَالُ السَّرِيرِ بِظَهْرِهِ وَجَنْبَيْهِ، فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرِ أَبِي عَامِرٍ، وَقَالَ: قُلْ لَهُ ٱسْتَغْفِرْ لِي، فَدَعَا بِمَاءٍ فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: (اللَّهُمَّ ٱغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ). وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ، ثُمَّ قَالَ: (اللَّهُمَّ ٱجْعَلْهُ يَوْمَ القِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ). فَقُلْتُ: وَلِي فَٱسْتَغْفِرْ، فَقَالَ: (اللَّهُمَّ ٱغْفِرْ لِعَبْدِ ٱللهِ ٱبْنِ قَيْسٍ ذَنْبَهُ، وَأَدْخِلْهُ يَوْمَ القِيَامَةِ مُدْخَلًا كَرِيمًا).

the Prophet صلى الله عليه وسلم said, "O Allâh, forgive the sins of 'Abdullâh bin Qais (the name of Abû Mûsa Al-Ash'arî) and admit him to a nice entrance (i.e. Paradise) on the Day of Resurrection." *[5:612-O.B]*

CHAPTER 32. The *Ghazwa* of At-Tâ'if in the month of Shawwâl, 8 A.H.

٣٢ ـ باب: غَزْوَةِ الطَّائِفِ فِي شَوَّال سَنَةَ ثَمَانٍ

1668. Narrated Umm Salama رضى الله عنها : The Prophet صلى الله عليه وسلم came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to 'Abdullâh bin Abî Umaiya, "O 'Abdullâh! See if Allâh should make you conquer Tâ'if tomorrow, then take the daughter of Ghailân (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back."[1] The Prophet صلى الله عليه وسلم then said, "These (effeminate men) should never enter upon you (O women!)." *[6:613-O.B]*

١٦٦٨ : عَنْ أُمِّ سَلَمَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي مُخَنَّثٌ، فَسَمِعَهُ يَقُولُ لِعَبْدِ ٱللهِ بْنِ أُمَيَّةَ: يَا عَبْدَ ٱللهِ، أَرَأَيْتَ إِنْ فَتَحَ ٱللهُ عَلَيْكُمُ الطَّائِفَ غَدًا، فَعَلَيْكَ بِٱبْنَةِ غَيْلاَنَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. وَقَالَ النَّبِيُّ ﷺ: (لاَ يَدْخُلَنَّ هٰؤُلاَءِ عَلَيْكُنَّ).

1669. Narrated 'Abdullâh bin 'Umar رضى الله عنهما: When Allâh's Messenger صلى الله عليه وسلم besieged Tâ'if and could not conquer its people, he said, "We will return (to Al-Madîna) if Allâh will." That distressed the companions (of the Prophet صلى الله عليه وسلم) and they said, "Shall we go away without conquering it (i.e. the fort of Tâ'if)?" Once the Prophet صلى الله عليه وسلم said, "Let us return." Then the Prophet صلى الله عليه وسلم said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet صلى الله عليه وسلم said, "We will return (to Al-Madîna) tomorrow if

١٦٦٩ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: لَمَّا حَاصَرَ رَسُولُ ٱللهِ ﷺ الطَّائِفَ، فَلَمْ يَنَلْ مِنْهُمْ شَيْئًا، قَالَ: (إِنَّا قَافِلُونَ إِنْ شَاءَ ٱللهُ). فَثَقُلَ عَلَيْهِمْ، وَقَالُوا: نَذْهَبُ وَلاَ نَفْتَحُهُ وَقَالَ مَرَّةً: (نَقْفُلُ). فَقَالَ: (ٱغْدُوا عَلَى الْقِتَالِ). فَغَدَوْا فَأَصَابَهُمْ جِرَاحٌ، فَقَالَ: (إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ ٱللهُ). فَأَعْجَبَهُمْ، فَضَحِكَ النَّبِيُّ ﷺ.

[1] When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.

Allâh will." That delighted them, whereupon the Prophet صلى الله عليه وسلم smiled. *[5:615-O.B]*

1670. Narrated Sa'd and Abû Bakrah رضي الله عنهما : They said: We heard the Prophet صلى الله عليه وسلم saying, "If somebody claims to be the son of somebody other than his father knowingly, he will be forbidden (to enter) Paradise (i.e. Paradise will be illegal for him i.e. he will not enter Paradise)." *[5:616(A)-O.B]*

١٦٧٠ : عَنْ سَعْدٍ وَأَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُمَا قَالاَ : سَمِعْنَا النَّبِيَّ ﷺ يَقُولُ : (مَنِ ٱدَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ).

1671. In another quotation, one of the two (Sa'd or Abû Bakrah) is the first one who threw an arrow in Allâh's Cause and the other who jumped over the wall of Ṭâ'if Fort with a few persons, came to the Prophet صلى الله عليه وسلم. And in another quotation, came to the Prophet صلى الله عليه وسلم (in a) group as the third of the twenty-three persons from Ṭâ'if. *[5:616(B)-O.B]*

١٦٧١ : وفي رواية : أَمَّا أَحَدُهُما فَأَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ ٱللهِ، وَأَمَّا الآخَرُ فَكانَ تَسَوَّرَ حِصْنَ الطَّائِفِ فِي أُناسٍ فَجَاءَ إِلَى النَّبِيِّ ﷺ، وَفِي رِوايَةٍ : فَنَزَلَ إِلَى النَّبِيِّ ﷺ ثَالِثَ ثَلاَثَةٍ وَعِشْرِينَ مِنَ الطَّائِفِ.

1672. Narrated Abû Mûsa رضي الله عنه : "I was with the Prophet صلى الله عليه وسلم when he was encamping at Al-Ji'râna (a place) between Makka and Al-Madîna and Bilâl was with him. A bedouin came to the Prophet صلى الله عليه وسلم and said, "Won't you fulfil what you have promised me?" The Prophet صلى الله عليه وسلم said, "Rejoice (at what I will do for you)." The bedouin said, "(You have said to me)' 'Rejoice' too often." Then the Prophet صلى الله عليه وسلم turned to me (i.e. Abû Mûsa) and Bilâl in an angry mood and said, "The bedouin has refused the good tidings, so you both accept them." Bilâl and I said, "We accept them." Then the Prophet صلى الله عليه وسلم asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink

١٦٧٢ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ : كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَهُوَ نَازِلٌ بِٱلْجِعْرَانَةِ بَيْنَ مَكَّةَ وَالمَدِينَةِ، وَمَعَهُ بِلاَلٌ، فَأَتَى النَّبِيَّ ﷺ أَعْرَابِيٌّ فَقَالَ : أَلاَ تُنْجِزُ لِي مَا وَعَدْتَنِي؟ فَقَالَ لَهُ : (أَبْشِرْ). فَقَالَ : قَدْ أَكْثَرْتَ عَلَيَّ مِنْ أَبْشِرْ، فَأَقْبَلَ عَلَى أَبِي مُوسَى وَبِلاَلٍ كَهَيْئَةِ الْغَضْبَانِ، فَقَالَ : (رَدَّ الْبُشْرَى، فَٱقْبَلاَ أَنْتُمَا). قَالاَ : قَبِلْنَا، ثُمَّ دَعَا بِقَدَحٍ فِيهِ مَاءٌ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ وَمَجَّ فِيهِ، ثُمَّ قَالَ : (ٱشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَى وُجُوهِكُمَا وَنُحُورِكُمَا وَأَبْشِرَا). فَأَخَذَا

(some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, "Keep something (of the water) for your mother." So they left some of it for her. *[5:617-O.B]*

الْقَدَحَ فَفَعَلاَ، فَنَادَتْ أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّتْرِ: أَنْ أَفْضِلاَ لأُمِّكُمَا، فَأَفْضَلاَ لَهَا مِنْهُ طَائِفَةً.

1673. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم gathered some people of *Anṣâr* and said, "The people of Quraish are still close to their period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things and you take Allâh's Messenger (صلى الله عليه وسلم) with you to your homes?" They said, "Yes, (i.e. we are pleased with this distribution)." The Prophet صلى الله عليه وسلم said, "If the people took their way through a valley and the *Anṣâr* took their way through a mountain path, then I would take the *Anṣâr's* valley or the *Anṣâr's* mountain path." *[5:623-O.B]*

١٦٧٣ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ:

جَمَعَ النَّبِيُّ ﷺ نَاسًا مِنَ الأَنْصَارِ، رَضِيَ ٱللهُ عَنْهُمْ، فَقَالَ: (إِنَّ قُرَيْشًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِٱلدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ ٱللهِ ﷺ إِلَى بُيُوتِكُمْ؟) قَالُوا: بَلَى، قَالَ: (لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَتِ الأَنْصَارُ شِعْبًا، لَسَلَكْتُ وَادِيَ الأَنْصَارِ، أَوْ شِعْبَ الأَنْصَارِ).

CHAPTER 33. The Prophet صلى الله عليه وسلم sent Khâlid bin Al-Walîd (رضى الله عنه) (to fight) with Banû Jadhîma.

٣٣ - باب: بَعْثِ النَّبِيِّ ﷺ خَالِدَ بْنَ الوَلِيدِ إِلَى بَنِي جَذِيمَةَ

1674. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم sent Khâlid bin Al-Walîd to the tribe of Jadhîma and Khâlid invited them to Islâm but they could not express themselves by saying, "*Aslamna* (i.e. we have embraced Islâm)," but they started saying "*Ṣaba'na! Ṣaba'na!* (i.e. we have come out of one religion to another)." Khâlid kept on killing (some of) them and taking (some of) them as

١٦٧٤ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ، فَدَعَاهُمْ إِلَى الإِسْلاَمِ، فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنَا، فَجَعَلُوا يَقُولُونَ: صَبَأْنَا صَبَأْنَا، فَجَعَلَ خَالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِنَّا

captives and gave everyone of us his captive till the day when Khâlid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allâh, I will not kill my captive, and none of my companions will kill his captive," When we reached the Prophet صلى الله عليه وسلم, we mentioned to him the whole story. On that, the Prophet صلى الله عليه وسلم raised both his hands and said twice, "O Allâh! I am free from what Khâlid has done." *[5:628-O.B]*

أَسِيرَهُ، حَتَّى إِذَا كَانَ يَوْمٌ أَمَرَ خَالِدٌ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ، فَقُلْتُ: وَٱللهِ لاَ أَقْتُلُ أَسِيرِي، وَلاَ يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أَسِيرَهُ، حَتَّى قَدِمْنَا عَلَى النَّبِيِّ ﷺ فَذَكَرْنَاهُ، فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ فَقَالَ: (اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ). مَرَّتَيْنِ.

CHAPTER 34. The *Sarîya* of 'Abdullâh bin Hudhâfa As-Sahmî and 'Alqama bin Majazziz Al-Mudlijî, and it is said that it was called the *Sarîya* of the *Ansâr*.

٣٤ - باب: سَرِيَّةُ عَبْدِالله بْنِ حُذَافَةَ السَّهْمِيِّ. وَعَلْقَمَةَ بْنِ مُجَزِّزٍ المُدْلِجِيِّ وَيُقَالُ إِنَّهَا سَرِيَّةُ الأَنْصَارِيِّ

1675. Narrated 'Alî رضى الله عنه : The Prophet صلى الله عليه وسلم sent a *Sarîya* under the command of a man from the *Ansâr* and ordered the soldiers to obey him. He (i.e. the commander) became angry and said, "Didn't the Prophet صلى الله عليه وسلم order you to obey me!" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e. the fire)." So they intended to do that and started holding each other and saying," We have run towards (i.e. taken refuge with) the Prophet صلى الله عليه وسلم (in order to save ourselves) from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet صلى الله عليه وسلم he said, "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is *Al-Ma'rûf* (Islâmic Monotheism and all what Islâm orders one to do)." *[5:629-O.B]*

١٦٧٥ : عَنْ عَلِيٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً فَٱسْتَعْمَلَ عَلَيْهَا رَجُلًا مِنَ الأَنْصَارِ، وَأَمَرَهُمْ أَنْ يُطِيعُوهُ، فَغَضِبَ، فَقَالَ: أَلَيْسَ أَمَرَكُمُ النَّبِيُّ أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى، قَالَ: فَٱجْمَعُوا لِي حَطَبًا، فَجَمَعُوا، فَقَالَ: أَوْقِدُوا نَارًا، فَأَوْقَدُوهَا، فَقَالَ: ٱدْخُلُوهَا، فَهَمُّوا وَجَعَلَ بَعْضُهُمْ يُمْسِكُ بَعْضًا، وَيَقُولُونَ: فَرَرْنَا إِلَى النَّبِيِّ ﷺ مِنَ النَّارِ، فَمَا زَالُوا حَتَّى خَمَدَتِ النَّارُ، فَسَكَنَ غَضَبُهُ، فَبَلَغَ النَّبِيَّ ﷺ، فَقَالَ: (لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ، الطَّاعَةُ فِي المَعْرُوفِ).

CHAPTER 35. The sending of Abû Mûsa and Mu'âdh (رضى الله عنهما) to Yemen before the *Hajjat-al-Wadâ'*.

1676. Narrated Abû Mûsa رضى الله عنه: "That the Prophet صلى الله عليه وسلم sent Abû Mûsa and Mu'âdh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet صلى الله عليه وسلم said (to them). "Facilitate things for the people and do not make things difficult for them. Be kind and lenient (both of you) with the people, and do not be hard on them and give the people good tidings and do not repulse them." So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu'âdh toured that part of his state which was near (the border of the province of) his companion Abû Mûsa. Mu'âdh came riding his mule till he reached Abû Mûsa and saw him sitting, and the people had gathered around him. Behold! There was a man tied with his hands behind his neck. Mu'âdh said to Abû Mûsa, "O 'Abdullâh bin Qais! What is this?" Abû Mûsa replied, "This man has turned renegate to disbelief after embracing Islâm." Mu'âdh said, "I will not dismount till he is killed." Abû Mûsa replied, "He has been brought for this purpose, so come down." Mu'âdh said, "I will not dismount till he is killed." So Abû Mûsa ordered that he be killed, and he was killed. Then Mu'âdh dismounted and said, "O 'Abdullâh (bin Qais)! How do you recite the Qur'ân?" Abû Mûsa said, "I recite the Qur'ân regularly at intervals and piecemeal. How do you recite it O Mu'âdh?" Mu'âdh said, "I

٣٥ - باب: بَعْثُ أَبِي مُوسَىٰ وَمُعَاذٍ إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ

١٦٧٦ : عَنْ أَبِي مُوسَىٰ رَضِيَ ٱللهُ عَنْهُ:

أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، قالَ: وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مِخْلاَفٍ، قالَ: وَالْيَمَنُ مِخْلاَفانِ، ثُمَّ قَالَ: (يَسِّرَا وَلاَ تُعَسِّرَا، وَبَشِّرَا وَلاَ تُنَفِّرَا). فَٱنْطَلَقَ كُلُّ وَاحِدٍ مِنْهُمَا إِلى عَمَلِهِ قَالَ: وَكانَ كُلُّ وَاحِدٍ مِنْهُمَا إِذَا سَارَ فِي أَرْضِهِ وَكانَ قَرِيبًا مِنْ صَاحِبِهِ أَحْدَثَ بِهِ عَهْدًا فَسَلَّمَ عَلَيْهِ، فَسَارَ مُعَاذٌ فِي أَرْضِهِ قَرِيبًا مِنْ صَاحِبِهِ أَبِي مُوسَىٰ، فَجَاءَ يَسِيرُ عَلَى بَغْلَتِهِ حَتَّى ٱنْتَهَى إِلَيْهِ، وَإِذَا هُوَ جالِسٌ، وَقَدِ ٱجْتَمَعَ إِلَيْهِ النَّاسُ وَإِذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاهُ إِلَى عُنُقِهِ، فَقَالَ لَهُ مُعَاذٌ: يَا عَبْدَ ٱللهِ بْنَ قَيْسٍ أَيَّمَ هٰذَا؟ قالَ: هٰذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلاَمِهِ، قالَ: لاَ أَنْزِلُ حَتَّى يُقْتَلَ، قالَ: إِنَّمَا جِيءَ بِهِ لِذٰلِكَ فَٱنْزِلْ، قَالَ: مَا أَنْزِلُ حَتَّى يُقْتَلَ، فَأَمَرَ بِهِ فَقُتِلَ، ثُمَّ نَزَلَ فَقَالَ: يَا عَبْدَ ٱللهِ، كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قالَ أَتَفَوَّقُهُ تَفَوُّقًا، قالَ: فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعَاذُ؟ قالَ: أَنَامُ أَوَّلَ اللَّيْلِ، فَأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ، فَأَقْرَأُ مَا كَتَبَ ٱللهُ لِي، فَأَحْتَسِبُ نَوْمَتِي كَمَا أَحْتَسِبُ قَوْمَتِي.

sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allâh has written for me. So I seek Allâh's Reward for both my sleep as well as my prayer (at night)."[1] *[5:630-O.B]*

1677. Narrated Abû Mûsa Al-Ash'arî رضي الله عنه that the Prophet صلى الله عليه وسلم had sent him to Yemen and he asked the Prophet صلى الله عليه وسلم about certain (alcoholic) drinks which used to be prepared there. The Prophet صلى الله عليه وسلم said, "What are they?" Abû Mûsa said, "*Al-Bit'* and *Al-Mizr*". (He said, "*Al-Bit'* is an alcoholic drink made from honey; and *Al-Mizr* is an alcoholic drink made from barley."). The Prophet صلى الله عليه وسلم said, "All intoxicants are prohibited." *[5:631-O.B]*

١٦٧٧ : عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلَى الْيَمَنِ، فَسَأَلَهُ عَنْ أَشْرِبَةٍ تُصْنَعُ بِهَا، فَقَالَ: (وَمَا هِيَ؟) قالَ: الْبِتْعُ وَالْمِزْرُ، فَقَالَ: (كُلُّ مُسْكِرٍ حَرَامٌ).

CHAPTER 36. The sending of Alî bin Abî Ṭâlib and Khâlid bin Al-Walîd (رضي الله عنهما) to Yemen before *Ḥajjat-al-Wadâ'*

٣٦ - باب: بَعْثُ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَخَالِدِ بْنِ الْوَلِيدِ إِلَى الْيَمَنِ

1678. Narrated Al-Barâ' رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم sent us to Yemen along with Khâlid bin Al-Walîd. Later on he sent 'Alî bin Abî Ṭalîb in his place. The Prophet صلى الله عليه وسلم said to 'Alî, "Give Khâlid's companions the choice of either staying with you (in Yemen) or returning to Al-Madîna." I was one of those who stayed with him (i.e. 'Alî) and got several *Awâq* (of gold) from the war booty. *[5:636-O.B]*

١٦٧٨ : عَنِ الْبَرَاءِ رَضِيَ ٱللهُ عَنْهُ قالَ: بَعَثَنَا رَسُولُ ٱللهِ ﷺ مَعَ خَالِدِ بْنِ الْوَلِيدِ إِلَى الْيَمَنِ، قالَ: ثُمَّ بَعَثَ عَلِيًّا بَعْدَ ذٰلِكَ مَكانَهُ، فَقَالَ ﷺ: (مُرْ أَصْحَابَ خَالِدٍ، مَنْ شَاءَ مِنْهُمْ أَنْ يُعَقِّبَ مَعَكَ فَلْيُعَقِّبْ، وَمَنْ شَاءَ فَلْيُقْبِلْ). فَكُنْتُ فِيمَنْ عَقَّبَ مَعَهُ، قَالَ: فَغَنِمْتُ أَوَاقِيَّ ذَوَاتِ عَدَدٍ.

1679. Narrated Buraida رضي الله عنه : The Prophet صلى الله عليه وسلم sent 'Alî to Khâlid to bring the *Khumus* (of the booty) and I hated 'Alî, and 'Alî had taken a bath

١٦٧٩ : عَنْ بُرَيْدَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ عَلِيًّا إِلَى خَالِدٍ لِيَقْبِضَ الْخُمُسَ، وَكُنْتُ أُبْغِضُ عَلِيًّا، وَقَدِ

[1] Mu'âdh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allâh.

(after a sexual act with a slave-girl from the *Khumus*). I said to Khâlid, "Don't you see this (i.e. 'Alî)?" When we reached the Prophet صلى الله عليه وسلم, I mentioned that to him. He said, "O Buraida! Do you hate 'Alî?" I said, "Yes." He said, "Do not hate him, for he deserves more than that from the *Khumus*." *[5:637-O.B]*

اغْتَسَلَ، فَقُلْتُ لِخَالِدٍ: أَلاَ تَرَى إِلَى هٰذَا، فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ ﷺ ذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: (يَا بُرَيْدَةُ أَتُبْغِضُ عَلِيًّا؟) فَقُلْتُ: نَعَمْ، قَالَ: (لاَ تُبْغِضْهُ، فَإِنَّ لَهُ فِي الْخُمُسِ أَكْثَرَ مِنْ ذٰلِكَ).

1680. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: 'Alî bin Abî Ṭâlib رضى الله عنه sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allâh's Messenger صلى الله عليه وسلم. Allâh's Messenger صلى الله عليه وسلم distributed that amongst four persons: 'Uyaina bin Badr, Aqra' bin Ḥâbis, Zaid Al-Khail and the fourth was either 'Alqama or 'Aamir bin Aṭ-Ṭufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet صلى الله عليه وسلم, he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist-sheet that was tucked up and he said, "O Allâh's Messenger! Be afraid of Allâh." The Prophet صلى الله عليه وسلم said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allâh?" Then that man went away. Khâlid bin Al-Walîd said, "O Allâh's Messenger! Shall I chop his neck off?" The Prophet صلى الله عليه وسلم said, "No may be, he offers *Ṣalât* (prayers)." Khâlid said, "Numerous are those who offer *Ṣalât* (prayers) and say by their tongues (i.e. mouths) what is not in their hearts." Allâh's Messenger صلى الله عليه وسلم

١٦٨٠ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ ٱللهُ عَنْهُ إِلَى رَسُولِ ٱللهِ ﷺ مِنَ الْيَمَنِ بِذُهَيْبَةٍ فِي أَدِيمٍ مَقْرُوظٍ، لَمْ تُحَصَّلْ مِنْ تُرَابِهَا، قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ، وَأَقْرَعَ بْنِ حَابِسٍ، وَزَيْدِ الْخَيْلِ، وَالرَّابِعُ: إِمَّا عَلْقَمَةُ، وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقَّ بِهٰذَا مِنْ هٰؤُلاَءِ، قَالَ: فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: (أَلاَ تَأْمَنُونَنِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً). قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمِّرُ الإِزَارِ، فَقَالَ: يَا رَسُولَ ٱللهِ ٱتَّقِ ٱللهَ، قَالَ: (وَيْلَكَ، أَوَ لَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ ٱللهَ). قَالَ: ثُمَّ وَلَّى الرَّجُلُ. قَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ ٱللهِ، أَلاَ أَضْرِبُ عُنُقَهُ؟ قَالَ: (لاَ، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي). فَقَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ

said, "I have not been ordered (by Allâh) to search the hearts of the people or cut open their bellies." Then the Prophet صلى الله عليه وسلم looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'ân continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islâm) as an arrow goes through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamûd were killed." *[5:638-O.B]*

يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ، قالَ رَسُولُ ٱللهِ ﷺ: (إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ قُلوبَ النَّاسِ وَلاَ أَشُقَّ بُطُونَهُمْ). قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ، فَقَالَ: (إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هٰذَا قَوْمٌ يَتْلُونَ كِتَابَ ٱللهِ رَطْبًا، لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ ٱلدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ - وَأَظُنُّهُ قَالَ - لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ).

CHAPTER 37. *Ghazwa* Dhul-Khalasa.

٣٧ - باب: غَزْوَةُ ذِي الخَلَصةِ

1681. Narrated (Qais): Jarîr رضي الله عنه said to me. "The Prophet صلى الله عليه وسلم said to me, 'Won't you relieve me from Dhul-Khalasa?' " It is narrated in this *Hadîth*, "Jarîr said that Dhul-Khalasa was a house (in Yemen belonging to the tribe of) Khath'am and Bajîla and in it there were idols which were worshipped." When Jarîr reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, "The messenger of Allâh's Messenger صلى الله عليه وسلم is present here and if he should get hold of you, he would chop off your neck." One day while he was using them (i.e. arrows of divination), Jarîr stopped there and said to him, "Break them (i.e. the arrows) and testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh), or else I will chop off your neck." So the man broke those arrows and testified *Lâ ilâha ill-Allâh* (that none has the right to be worshipped but Allâh). *[5:642,643-O.B]*

١٦٨١ : تَقَدَّمَ حَديث جَرِيرٍ في ذٰلِكَ، وَقَوْل ٱلنَّبِيِّ ﷺ لَهُ: (ألا تُرِيحُني مِنْ ذِي الخَلَصَةِ؟) وَذَكَرَ في هٰذِهِ الرِوايَةِ، قالَ جَرِيرٌ: وَكانَ ذُو الخَلَصَةِ بَيْتًا بِالْيَمَنِ لِخَثْعَمَ وَبَجِيلَةَ، فِيهِ نُصُبٌ تُعْبَدُ.

قالَ: وَلَمَّا قَدِمَ جَرِيرٌ الْيَمَنَ، كانَ بِهَا رَجُلٌ يَسْتَقْسِمُ بِالأَزْلاَمِ، فَقِيلَ لَهُ: إِنَّ رَسُولَ ٱللهِ ﷺ هَا هُنَا، فَإِنْ قَدَرَ عَلَيْكَ ضَرَبَ عُنُقَكَ، قالَ: فَبَيْنَما هُوَ يَضْرِبُ بِهَا إِذْ وَقَفَ عَلَيْهِ جَرِيرٌ، فَقَالَ: لَتَكْسِرَنَّهَا وَلَتَشْهَدَنَّ: أَنْ لاَ إِلٰهَ إِلاَّ ٱللهُ، أَوْ لأَضْرِبَنَّ عُنُقَكَ؟ قالَ: فَكَسَرَهَا وَشَهِدَ.

CHAPTER 38. The departure of Jarîr to Yemen.

٣٨ - باب: ذَهَابُ جَرِيرٍ إِلَى الْيَمَنِ

1682. Narrated Jarîr رضي الله عنه; While I was at Yemen, I met two men from Yemen called Dhû-Kala‘ and Dhû-‘Amr, and I started telling them about Allâh's Messenger صلى الله عليه وسلم. Dhû-‘Amr said to me, "If what you are saying about your friend (i.e. the Prophet صلى الله عليه وسلم) is true, then he has died three days ago." Then both of them accompanied me to Al-Madîna, and when we had covered some distance on the way to Al-Madîna, we saw some riders coming from Al-Madîna. We asked them and they said, "Allâh's Messenger صلى الله عليه وسلم has died and Abû Bakr has been appointed as the caliph and the people are in a good state." Then they said, "Tell your friend (Abû Bakr) that we (intended to visit him), and if Allâh will, we will come again." So they both returned to Yemen. *[5:645-O.B]*

١٦٨٢ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنْتُ بِالْيَمَنِ، فَلَقِيتُ رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ: ذَا كَلَاعٍ وَذَا عَمْرٍو، فَجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ ٱللهِ ﷺ، فَقَالَ لِي ذُو عَمْرٍو: لَئِنْ كانَ الَّذِي تَذْكُرُ مِنْ أَمْرِ صَاحِبِكَ، لَقَدْ مَرَّ عَلَى أَجَلِهِ مُنْذُ ثَلَاثٍ. وَأَقْبَلَا مَعِي حَتَّى إِذَا كُنَّا فِي بَعْضِ الطَّرِيقِ، رُفِعَ لَنَا رَكْبٌ مِنْ قِبَلِ الْمَدِينَةِ فَسَأَلْنَاهُمْ، فَقَالُوا: قُبِضَ رَسُولُ ٱللهِ ﷺ، وَٱسْتُخْلِفَ أَبُو بَكْرٍ، وَالنَّاسُ صَالِحُونَ. فَقَالَا: أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَلَعَلَّنَا سَنَعُودُ إِنْ شَاءَ ٱللهُ، وَرَجَعَا إِلَى الْيَمَنِ.

CHAPTER 39. The *Ghazwa* of the sea-coast.

٣٩ - باب: غَزْوَةِ سِيفِ الْبَحْرِ

1683. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما that Allâh's Messenger صلى الله عليه وسلم sent troops to the sea-coast and appointed Abû ‘Ubaida bin Al-Jarrâḥ as their commander, and they were 300 (men). Jâbir added, "We set out, and we had covered some distance on the way, and our journey food ran short. So Abû ‘Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abû ‘Ubaida kept on giving us our daily ration from it little by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jâbir), "How could one date

١٦٨٣ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قالَ: لَمَّا بَعَثَ رَسُولُ ٱللهِ ﷺ بَعْثًا قِبَلَ السَّاحِلِ، وَأَمَّرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الجَرَّاحِ، وَهُمْ ثَلَاثُمِائَةٍ، فَخَرَجْنَا وَكُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادُ، فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ الجَيْشِ فَجُمِعَ، فَكَانَ مِزْوَدَيْ تَمْرٍ، فَكَانَ يُقَوِّتُنَا كُلَّ يَوْمٍ قَلِيلًا قَلِيلًا حَتَّى فَنِيَ، فَلَمْ يَكُنْ يُصِيبُنَا إِلَّا تَمْرَةٌ تَمْرَةٌ، فَقُلْتُ: مَا تُغْنِي عَنْكُم تَمْرَةٌ؟

benefit you?" He said, "We came to know its value when even that finished." (Jâbir) added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e. troops) ate of it for 18 nights (i.e. days). Then Abû 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them." *[5:646-O.B]*

فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَنِيَتْ، ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِينِ فَإِذَا حُوتٌ مِثْلُ الظَّرِبِ، فَأَكَلَ مِنْهُ الْقَوْمُ ثَمَانَ عَشْرَةَ لَيْلَةً، ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضِلْعَيْنِ مِنْ أَضْلاَعِهِ فَنُصِبَا، ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرُحِلَتْ ثُمَّ مُرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُمَا.

1684. Narrated (Jâbir bin 'Abdullâh) رضي الله عنهما in another quotation: The sea threw out an animal (i.e. a fish) called *Al-'Anbar* and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). In another *Hadîth* Abû 'Ubaida said "Eat (of that fish)." When we arrived at Al-Madîna, we informed the Prophet صلى الله عليه وسلم about that, and he said eat, for it is a provision (food) Allâh has brought out for you, and feed us if you have some of it. So some of them gave him (of that fish) and he ate it. *[6:647-O.B]*

١٦٨٤ :وَعَنْهُ رَضِيَ اللهُ عَنْهُ، فِي رِوَايَةٍ، أَنَّهُ قَالَ: فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا الْعَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ، وَادَّهَنَّا مِنْ وَدَكِهِ، حَتَّى ثَابَتْ إِلَيْنَا أَجْسَامُنَا.

وَعَنْهُ فِي رِوَايَةٍ أُخْرَى: قَالَ أَبُو عُبَيْدَةَ: كُلُوا، فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَكَرْنَا ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: (كُلُوا، رِزْقًا أَخْرَجَهُ اللهُ، أَطْعِمُونَا إِنْ كَانَ مَعَكُمْ). فَأَتَاهُ بَعْضُهُمْ بِعُضْوٍ فَأَكَلَهُ.

CHAPTER 40. The *Ghazwa* of 'Uyaina bin Hisn.

٤٠ - باب: غزوة عيينة بن حصن

1685. Narrated 'Abdullâh bin Az-Zubair رضي الله عنهما that a group of riders belonging to Banû Tamîm came to the Prophet صلى الله عليه وسلم. Abû Bakr said (to the Prophet صلى الله عليه وسلم), "Appoint Al-Qa'qâ' bin Ma'bad bin Zurâra as (their) ruler." 'Umar said (to the Prophet صلى الله عليه وسلم), "No! But appoint Al-Aqra' bin Hâbis." Thereupon Abû Bakr said (to 'Umar), "You just wanted to oppose me." 'Umar replied, "I did not want to oppose you." So both of them argued so much that their voices became

١٦٨٥ : عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ، فَقَالَ أَبُو بَكْرٍ: أَمِّرِ الْقَعْقَاعَ بْنَ مَعْبَدِ بْنِ زُرَارَةَ، قَالَ عُمَرُ: بَلْ أَمِّرِ الأَقْرَعَ بْنَ حَابِسٍ، قَالَ أَبُو بَكْرٍ: مَا أَرَدْتَ إِلاَّ خِلاَفِي، قَالَ عُمَرُ: مَا أَرَدْتُ خِلاَفَكَ، فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَنَزَلَ فِي ذٰلِكَ: ﴿يَا أَيُّهَا

louder, and then the following Divine Verses were revealed in that connection: "O you who believe! Do not be forward [i.e. hasten not to decide (in matters of war or religion before Allâh and His Messenger صلى الله عليه وسلم that you may decide the contrary to what Allâh and His Messenger صلى الله عليه وسلم may decide)] in the presence of Allâh and His Messenger .... (till the end of the Verse)...(V.49:1) *[5:653-O.B]*

الَّذِينَ آمَنُوا لاَ تُقَدِّمُوا﴾. حَتَّى انْقَضَتْ.

CHAPTER 41. The delegation of Banû Hanîfa and the narration of Thumâma bin Uthâl.

٤١ - باب: وَفْدِ بَنِي حَنِيفَةَ وَحَدِيثِ ثُمَامَةَ بْنِ أُثَالٍ

1686. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم sent some cavalry towards Najd and they brought a man from the tribe of Banû Hanîfa who was called Thumâma bin Uthâl. They fastened him to one of the pillars of the mosque. The Prophet صلى الله عليه وسلم went to him and said, "What have you got, O Thumâma?"[1] He replied, "I have got a good thought, O Muhammad![2] If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet صلى الله عليه وسلم said to him, "What have you got, O Thumâma?" He said, "What I told you, i.e. if you set me free, you would do a favour to one who is grateful." The Prophet صلى الله عليه وسلم left him till the day after, when he

١٦٨٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ:

بَعَثَ النَّبِيُّ ﷺ خَيْلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: (مَا عِنْدَكَ يَا ثُمَامَةُ؟) فَقَالَ: عِنْدِي خَيْرٌ يَا مُحَمَّدُ، إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ، إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ، فَسَلْ مِنْهُ مَا شِئْتَ، فَتُرِكَ حَتَّى كانَ الْغَدُ، ثُمَّ قَالَ لَهُ: (مَا عِنْدَكَ يَا ثُمَامَةُ؟) قَالَ: مَا قُلْتُ لَكَ: إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، فَتَرَكَهُ حَتَّى كانَ بَعْدَ الْغَدِ، فَقَالَ: (مَا عِنْدَكَ يَا ثُمَامَةُ؟)

[1] This means: What do you think I am going to do to you?

[2] Thumâma had a good idea about the Prophet صلى الله عليه وسلم for he knew that he would not oppress people, but forgive and help them.

صلى الله عليه وسلم said, "What have you got, O Thumâma?" He said, "I have got what I told you." On that the Prophet صلى الله عليه وسلم said, "Release Thumâma." So he (i.e. Thumâma) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, "I testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh), and also testify that Muhammad is His Messenger! By Allâh, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allâh, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allâh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the *'Umra*. And now what do you think?" Allâh's Messenger صلى الله عليه وسلم gave him good tidings (congratulated him) and ordered him to perform the *'Umra*. So when he came to Makka someone said to him, "You have become a *Sâbi*? (Have you changed your religion?)" Thumâma replied, "No, by Allâh! I have embraced Islâm with Muhammad, the Messenger of Allâh. No, by Allâh! Not a single grain of wheat will come to you from Yamâma unless the Prophet صلى الله عليه وسلم gives his permission." *[5:658-O.B]*

فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ، فَقَالَ: (أَطْلِقُوا ثُمَامَةَ). فَٱنْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَٱغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ، فَقَالَ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ ٱللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ ٱللهِ، يَا مُحَمَّدُ، وَٱللهِ مَا كانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ إِلَيَّ، وَٱللهِ مَا كانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ ٱلدِّينِ إِلَيَّ، وَٱللهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلاَدِ إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذَتْنِي، وَأَنَا أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ ٱللهِ ﷺ وَأَمَرَهُ أَنْ يَعْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ: صَبَوْتَ، قَالَ: لاَ وَٱللهِ، وَلٰكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ ٱللهِ ﷺ، وَلاَ وَٱللهِ، لاَ يَأْتِيكُمْ مِنَ الْيَمامَةِ حَبَّةُ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

1687. Narrated Ibn 'Abbâs رضي الله عنهما : Musailimah Al-Kadhdhâb came during the lifetime of the Prophet صلى الله عليه وسلم and started saying, "If Muhammad gives me the rule after him, I will follow him." And he came to Al-Madîna with a great number of the

١٦٨٧ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ، فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ،

people of his tribe. Allâh's Messenger صلى الله عليه وسلم went to him in the company of Thâbit bin Qais bin Shammâs, and at that time, Allâh's Messenger صلى الله عليه وسلم had a stick of a date-palm tree in his hand. When he (i.e. the Prophet صلى الله عليه وسلم) stopped near Musailimah while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allâh's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islâm), then Allâh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thâbit bin Qais who will answer your questions on my behalf." Then the Prophet صلى الله عليه وسلم went away from him. I asked about the statement of Allâh's Messenger صلى الله عليه وسلم: "You seem to be the same person who was shown to me in my dream," and Abû Huraira informed me that Allâh's Messenger صلى الله عليه وسلم said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. And then I was inspired divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-'Ansî and the other, Musailimah." *[5:659-O.B]*

وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ ٱللهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسِ ٱبْنِ شَمَّاسٍ، وَفِي يَدِ رَسُولِ ٱللهِ ﷺ قِطْعَةُ جَرِيدٍ، حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ، فَقَالَ: (لَوْ سَأَلْتَنِي هٰذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ تَعْدُوَ أَمْرَ ٱللهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ ٱللهُ، وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ، وَهٰذَا ثَابِتُ بْن قَيْسٍ يُجِيبُكَ عَنِّي). ثُمَّ ٱنْصَرَفَ عَنْهُ، قَالَ ٱبْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ ٱللهِ ﷺ: (إِنَّكَ أَرَى الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ). فَأَخْبَرَنِي أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ: أَنِ ٱنْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي). أَحَدُهُمَا الْعَنْسِيُّ، وَالآخَرُ مُسَيْلِمَةُ.

1688. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the inspiration that I should blow on them, and I did so, and both of them

١٦٨٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

قَالَ رَسُولُ ٱللهِ ﷺ: (بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِخَزَائِنِ الأَرْضِ، فَوُضِعَ فِي كَفِّي سِوَارَانِ مِنْ ذَهَبٍ، فَكَبُرَا عَلَيَّ، فَأُوحِيَ

vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Ṣan‘â’and the ruler of Yamâma." *[5:660-O.B]*

إِلَيَّ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَذَهَبَا، فَأَوَّلْتُهُمَا الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا: صَاحِبَ صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةِ).

CHAPTER 42. The story of the people of Najrân (i.e. Christians).

٤٢ - باب: قِصَّةِ أَهْلِ نَجْرَانَ

1689. Narrated Ḥudhaifa رضي الله عنه : Al-‘Āqib and Saiyid, the rulers of Najrân, came to Allâh's Messenger صلى الله عليه وسلم with the intention of doing *Li‘ân*[1], one of them said to the other, "Do not do (this *Li‘ân*) for, by Allâh, if he is a Prophet and we do this *Li‘ân,* neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet صلى الله عليه وسلم), "We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet صلى الله عليه وسلم said, "I will send an honest man who is really trustworthy." Then everyone of the companions of Allâh's Messenger wished to be that one. Then the Prophet صلى الله عليه وسلم said, "Get up, O Abû ‘Ubaida bin Al-Jarrâh." When he got up, Allâh's Messenger صلى الله عليه وسلم said, "This is the trustworthy man of this (Muslim) nation." *[5:663-O.B]*

١٦٨٩ : عَنْ حُذَيْفَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ، صَاحِبَا نَجْرَانَ، إِلَى رَسُولِ اللهِ ﷺ يُرِيدَانِ أَنْ يُلاَعِنَاهُ، قَالَ: فَقَالَ أَحَدُهُما لِصَاحِبِهِ: لاَ تَفْعَلْ، فَوَاللهِ لَئِنْ كانَ نَبِيًّا فَلاَعَنَّا لاَ نُفْلِحُ نَحْنُ وَلاَ عَقِبُنَا مِنْ بَعْدِنَا. قَالاَ: إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا، وَابْعَثْ مَعَنَا رَجُلاً أَمِينًا، وَلاَ تَبْعَثْ مَعَنَا إِلاَّ أَمِينًا. فَقَالَ: (لأَبْعَثَنَّ مَعَكُمْ رَجُلاً أَمِينًا حَقَّ أَمِينٍ). فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللهِ ﷺ، فَقَالَ: (قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ). فَلَمَّا قَامَ، قَالَ رَسُولُ اللهِ ﷺ: (هٰذَا أَمِينُ هٰذِهِ الأُمَّةِ).

1690. In another quotation Anas رضي الله عنه said: The Prophet صلى الله عليه وسلم said, "Every nation has an *Amîn* (i.e. the most trustworthy, honest man), and the *Amîn* of this nation is Abû ‘Ubaida bin Al-Jarrâḥ." *[5:665-O.B]*

١٦٩٠: وَفي رِوايةٍ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هٰذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الجَرَّاحِ).

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[1] Two groups of people who have differences take their families in a far off place in order to invoke Allâh to send His Curse or Punishment on the one who is a liar. This event happened and the first 80 Verses of *Sûrat Āl-Imrân* were revealed to the Prophet صلى الله عليه وسلم in this connection. [See *Fatḥ Al-Bâri*, Vol. 9, Pages 156-158].

CHAPTER 43. The arrival of Al-Ash'ariyûn and the people of Yemen.

٤٣ ـ باب: قُدُومِ الأَشْعَرِيِّينَ وأَهْلِ اليَمَنِ

1691. Narrated Abû Mûsa رضى الله عنه: We, a group of Al-Ash'ariyûn people went to the Prophet صلى الله عليه وسلم and asked him to give us something to ride, but the Prophet صلى الله عليه وسلم refused. Then we asked him for the second time to give us something to ride, but the Prophet صلى الله عليه وسلم took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet صلى الله عليه وسلم and he ordered that five camels be given to us. When we took those camels, we said, "We have made the Prophet صلى الله عليه وسلم forget his oath, so we will never be successful after this." So I went to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! You took an oath that you would not give us anything to ride, but you have given us." He said, "Yes, for if I take an oath and later I see a better solution than that, I act on the later (and gave the expiation of that oath)." In another quotation it is said that the (Prophet صلى الله عليه وسلم) expiated it (that oath). *[5:668-O.B]*

١٦٩١ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قالَ:

أَتَيْنَا النَّبِيَّ ﷺ نَفَرٌ مِنَ الأَشْعَرِيِّينَ فَٱسْتَحْمَلْنَاهُ، فَأَبَى أَنْ يَحْمِلَنَا، فَٱسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لاَ يَحْمِلَنَا، ثُمَّ لَمْ يَلْبَثِ النَّبِيُّ ﷺ أَنْ أُتِيَ بِنَهْبِ إِبِلٍ، فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ، فَلَمَّا قَبَضْنَاهَا قُلْنَا: تَغَفَّلْنَا النَّبِيَّ ﷺ يَمِينَهُ، لاَ نُفْلِحُ بَعْدَهَا أَبَدًا، فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ ٱللهِ، إِنَّكَ حَلَفْتَ أَنْ لاَ تَحْمِلَنَا وَقَدْ حَمَلْتَنَا؟ قالَ: (أَجَلْ، وَلٰكِنْ لاَ أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلاَّ أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا وَتَحَلَّلْتُهَا).

1692. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e. bedouins). Calmness and solemnity are the characters of the owners of sheep." *[5:671-O.B]*

١٦٩٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَرَقُّ أَفْئِدَةً وَأَلْيَنُ قُلُوبًا، الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ، وَالْفَخْرُ وَالْخُيَلاَءُ فِي أَهْلِ الإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ الْغَنَمِ).

CHAPTER 44. *Hajjat-al-Wadâ'*.

٤٤ ـ باب: حَجَّةِ الْوَدَاعِ

1693. The narration of Ibn 'Umar رضى الله عنهما about the *Salât* (prayer) of Prophet صلى الله عليه وسلم inside the Ka'ba

١٦٩٣ : حَدِيثُ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا عَنْ صَلاةِ النَّبِيِّ ﷺ فِي الكَعْبَةِ قَدْ

(see *Ḥadîth* No. 296). In this quotation it is narrated that he (prayed) near a place which (was) fixed with a piece of red marble. *[5:683-O.B]*

تَقَدَّمَ، وذَكَرَ في هٰذِهِ الرِّوايَةِ قالَ: وَعِنْدَ المَكانِ الَّذي صَلَّى فِيهِ مَرْمَرَةٌ حَمْراءُ.

1694. Narrated Zaid bin Arqam رضى الله عنه : The Prophet صلى الله عليه وسلم fought nineteen *Ghazawât* (holy battles) and performed only one *Ḥajj* after he migrated (to Al-Madîna), and did not perform another *Ḥajj* after it, and that was *Ḥajjat-al-Wadâ'*. *[5:686-O.B]*

١٦٩٤ : عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ ٱللهُ عَنْهُ قالَ: أَنَّ النَّبِيَّ ﷺ غَزا تِسْعَ عَشْرَةَ غَزْوَةً، وَأَنَّهُ حَجَّ بَعْدَ ما هاجَرَ حَجَّةً واحِدَةً لَمْ يَحُجَّ بَعْدَها، حَجَّةَ الْوَداعِ.

1695. Narrated Abû Bakra رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Time has taken its original shape which it had when Allâh created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qa'da, Dhul-Ḥijja and Al-Muḥarram, and the fourth is Rajab which is named after the Muḍar tribe, between (the month of) Jumâda (Ath-Thânîya) and Sha'bân." Then the Prophet صلى الله عليه وسلم asked, "Which month is this?" We said, "Allâh and His Messenger صلى الله عليه وسلم know better." On that the Prophet صلى الله عليه وسلم kept quiet so long that we thought that he might name it with another name. Then the Prophet صلى الله عليه وسلم said, "Isn't it the month of Dhul-Ḥijja?" We replied, "Yes." Then he said, "Which town is this?" "We replied, "Allâh and His Messenger صلى الله عليه وسلم know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Makka?" We replied, "Yes," Then he said, "Which day is today?" We replied, "Allâh and His Messenger صلى الله عليه وسلم know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of

١٦٩٥ : عَنْ أَبي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (الزَّمانُ قَدِ ٱسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ ٱللهُ السَّماواتِ وَالأَرْضَ، السَّنَةُ ٱثْنا عَشَرَ شَهْرًا مِنْها أَرْبَعَةٌ حُرُمٌ: ثَلاثَةٌ مُتَوالِياتٌ: ذُو الْقَعْدَةِ وَذُو ٱلْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ، الَّذي بَيْنَ جُمادَى وَشَعْبانَ. أَيُّ شَهْرٍ هٰذا؟). قُلْنا: ٱللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ ٱسْمِهِ، قالَ: (أَلَيْسَ ذا ٱلْحِجَّةِ؟). قُلْنا: بَلَى، قالَ: (فَأَيُّ بَلَدٍ هٰذا؟). قُلْنا: ٱللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ ٱسْمِهِ، قالَ: (أَلَيْسَ الْبَلْدَةَ؟). قُلْنا: بَلَى، قالَ: (فَأَيُّ يَوْمٍ هٰذا؟). قُلْنا: ٱللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ ٱسْمِهِ، قالَ: (أَلَيْسَ يَوْمَ النَّحْرِ؟). قُلْنا: بَلَى، قالَ: (فَإِنَّ دِماءَكُمْ وَأَمْوالَكُمْ - قالَ الراوي: وَأَحْسِبُهُ قالَ -

An-Nahr (i.e. sacrifice)?" We replied, "Yes." He said, "So your blood, your properties and your honour are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as infidels) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience. He (i.e. the Prophet صلى الله عليه وسلم) then added twice," No doubt! Haven't I conveyed (Allâh's Message) to you?" *[5:688-O.B]*

وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، وَسَتَلْقَوْنَ رَبَّكُمْ، فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ، أَلاَ هَلْ بَلَّغْتُ). مَرَّتَيْنِ.

1696. Narrated Ibn 'Umar رضي الله عنهما : During *Hajjat-al-Wadâ'*, the Prophet صلى الله عليه وسلم and some of his companions got their heads shaved while some of his companions got their head-hair cut short. *[5:695-O.B]*

١٦٩٦ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ، وَأُنَاسٌ مِنْ أَصْحَابِهِ، وَقَصَّرَ بَعْضُهُمْ.

CHAPTER 45. The *Ghazwa* (battle) of Tabûk which is also called *Ghazwa Al-'Usrah* (i.e. the battle of hardship)

٤٥ - باب: غَزْوَةُ تَبُوكَ وَهِيَ غَزْوَةُ الْعُسْرَةِ

1697. Narrated Abû Mûsa رضي الله عنه : My companions sent me to Allâh's Messenger صلى الله عليه وسلم to ask him for some animals to ride on as they were accompanying him in the army of *Al-'Usrah*, and that was the *Ghazwa* (battle) of Tabûk, I said, "O Allâh's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allâh! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood

١٦٩٧ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ: أَرْسَلَنِي أَصْحَابِي إِلَى رَسُولِ ٱللهِ ﷺ أَسْأَلُهُ الْحُمْلاَنَ لَهُمْ، إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ، وَهِيَ غَزْوَةُ تَبُوكَ، فَقُلْتُ: يَا نَبِيَّ ٱللهِ، إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ، فَقَالَ: (وَٱللهِ لاَ أَحْمِلُكُمْ عَلَى شَيْءٍ). وَوَافَقْتُهُ وَهُوَ غَضْبَانُ وَلاَ أَشْعُرُ، وَرَجَعْتُ حَزِينًا مِنْ

because of the refusal of the Prophet صلى الله عليه وسلم and for the fear that the Prophet صلى الله عليه وسلم might have become angry with me. So I returned to my companions and informed them of what the Prophet صلى الله عليه وسلم had said. Only a short while had passed when I heard Bilâl calling, "O 'Abdullâh bin Qais!" I replied to his call. Bilâl said, "Respond to Allâh's Messenger صلى الله عليه وسلم who is calling you." When I went to him (i.e. the Prophet صلى الله عليه وسلم), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had brought them from Sa'd at that time. The Prophet صلى الله عليه وسلم added, "Take them to your companions and say, 'Allâh (or Allâh's Messenger صلى الله عليه وسلم) allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet صلى الله عليه وسلم allows you to ride on these (camels) but by Allâh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allâh's Messenger صلى الله عليه وسلم. Do not think that I narrate to you a thing which Allâh's Messenger صلى الله عليه وسلم has not said." They said to me, "We consider you truthful, and we will do what you like." So Abû Mûsa proceeded along with some of them till they came to those who have heard the statement of Allâh's Messenger صلى الله عليه وسلم wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abû Mûsa had told them. *[5:699-O.B]*

مَنْعِ النَّبِيِّ ﷺ، وَمِنْ مَخَافَةِ أَنْ يَكُونَ النَّبِيُّ ﷺ وَجَدَ فِي نَفْسِهِ عَلَيَّ، فَرَجَعْتُ إِلَى أَصْحَابِي، فَأَخْبَرْتُهُمُ الَّذِي قَالَ النَّبِيُّ ﷺ، فَلَمْ أَلْبَثْ إِلاَّ سُوَيْعَةً إِذْ سَمِعْتُ بِلاَلًا يُنَادِي: أَيْ عَبْدَ ٱللهِ بْنَ قَيْسٍ، فَأَجَبْتُهُ، فَقَالَ: أَجِبْ رَسُولَ ٱللهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ قَالَ: (خُذْ هٰذَيْنِ الْقَرِينَيْنِ، وَهٰذَيْنِ الْقَرِينَيْنِ - لِسِتَّةِ أَبْعِرَةٍ أَبْتَاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ - فَٱنْطَلِقْ بِهِنَّ إِلَى أَصْحَابِكَ، فَقُلْ: إِنَّ ٱللهَ، أَوْ قَالَ: إِنَّ رَسُولَ ٱللهِ ﷺ يَحْمِلُكُمْ عَلَى هٰؤُلاَءِ فَٱرْكَبُوهُنَّ). فَٱنْطَلَقْتُ إِلَيْهِمْ بِهِنَّ، فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ يَحْمِلُكُمْ عَلَى هٰؤُلاَءِ، وَلٰكِنِّي وَٱللهِ لاَ أَدَعُكُمْ حَتَّى يَنْطَلِقَ مَعِي بَعْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالَةَ رَسُولِ ٱللهِ ﷺ، لاَ تَظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئًا لَمْ يَقُلْهُ رَسُولُ ٱللهِ ﷺ، فَقَالُوا لِي: وَٱللهِ إِنَّكَ عِنْدَنَا لَمُصَدَّقٌ، وَلَنَفْعَلَنَّ مَا أَحْبَبْتَ، فَٱنْطَلَقَ أَبُو مُوسَى بِنَفَرٍ مِنْهُمْ، حَتَّى أَتَوْا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ ٱللهِ ﷺ مَنْعَهُ إِيَّاهُمْ، ثُمَّ إِعْطَاءَهُمْ بَعْدُ، فَحَدَّثُوهُمْ بِمِثْلِ مَا حَدَّثَهُمْ بِهِ أَبُو مُوسَى.

1698. Narrated Sa'd bin Abî Waqqâṣ رضى الله عنه Allâh's Messenger صلى الله عليه وسلم set out for Tabûk appointing 'Alî as his deputy (in Al-Madîna). 'Alî said, "Do

١٦٩٨ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ خَرَجَ

you want to leave me with the children and women?" The Prophet صلى الله عليه وسلم said, "Will you not be pleased that you will be to me like Hârûn (Aaron) to Mûsa (Moses)? But there will be no Prophet after me." *[5:700-O.B]*

إِلَى تَبُوكَ، وَٱسْتَخْلَفَ عَلِيًّا، فَقَالَ: أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ؟ قَالَ: (أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ إِلاَّ أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي).

CHAPTER 46. The narration of Ka'b bin Mâlik رضي الله عنه, and the Statement of Allâh عز و جل :- "And (He did forgive also) the three [who did not join the Tabûk expedition (whom the Prophet صلى الله عليه وسلم)] left (i.e. he did not give his judgement in their case and their case was suspended for Allâh's Decision) ... " (V.9: 118).

٤٦ - باب: حَدِيثُ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ وقَولُ اللهِ عَزَّ وَجَلَّ: ﴿وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا﴾

1699. Narrated Ka'b bin Mâlik رضي الله عنه : I did not remain behind Allâh's Messenger صلى الله عليه وسلم in any *Ghazwa* that he fought except the *Ghazwa* of Tabûk, and I failed to take part in the *Ghazwa* of Badr, but Allâh did not admonish anyone who had not participated in it, for in fact, Allâh's Messenger صلى الله عليه وسلم had gone out in search of the caravan of Quraish till Allâh made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of *Al-'Aqaba* (pledge) with Allâh's Messenger صلى الله عليه وسلم when we pledged for Islâm, and I would not exchange it for the Badr Battle although the Badr Battle is more popular amongst the people than it (i.e. *Al-'Aqaba* Pledge). As for my news (in this battle of Tabûk), I had never been stronger or wealthier than I was when I remained behind the Prophet صلى الله عليه وسلم in that *Ghazwa*. By Allâh, never had I two she-camels before, but I had then at the time of this *Ghazwa*. Whenever Allâh's Messenger صلى الله عليه وسلم wanted to make a *Ghazwa*, he used to hide his intention by apparently referring to different

١٦٩٩ : عَنْ كَعْبِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قالَ:

لَمْ أَتَخَلَّفْ عَنْ رَسُولِ ٱللهِ ﷺ في غَزْوَةٍ غَزَاهَا إِلاَّ غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ في غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهَا، إِنَّمَا خَرَجَ رَسُولُ ٱللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ، حَتَّى جَمَعَ ٱللهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ، وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ ٱللهِ ﷺ لَيْلَةَ الْعَقَبَةِ، حِينَ تَوَاثَقْنَا عَلَى الإِسْلاَمِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا، كانَ مِنْ خَبَرِي: أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ في تِلْكَ الْغَزَاةِ، وَٱللهِ مَا ٱجْتَمَعَتْ عِنْدِي قَبْلَهُ رَاحِلَتَانِ قَطُّ، حَتَّى جَمَعْتُهُمَا في تِلْكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رَسُولُ ٱللهِ ﷺ يُرِيدُ غَزْوَةً إِلاَّ

Ghazwa till it was the time of that *Ghazwa* (of Tabûk) which Allâh's Messenger صلى الله عليه وسلم fought in severe heat, facing a long journey, desert, and the great number of enemy. So the Prophet صلى الله عليه وسلم announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwa*. So he informed them clearly of the destination he was going to. Allâh's Messenger صلى الله عليه وسلم was accompanied by a large number of Muslims who could not be listed in a book namely, a register. Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allâh revealed it through Divine Revelation. So Allâh's Messenger صلى الله عليه وسلم fought that *Ghazwa* at the time when the fruits had ripened and the shade looked pleasant. Allâh's Messenger صلى الله عليه وسلم and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allâh's Messenger صلى الله عليه وسلم and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of

وَرَّى بِغَيْرِهَا، حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ، غَزَاهَا رَسُولُ ٱللهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَٱسْتَقْبَلَ سَفَرًا بَعِيدًا، وَمَفَازًا وَعَدُوًّا كَثِيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ ٱللهِ ﷺ كَثِيرٌ، وَلاَ يَجْمَعُهُمْ كِتَابٌ حَافِظٌ، قَالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلاَّ ظَنَّ أَنْ سَيَخْفَى لَهُ، مَا لَمْ يَنْزِلْ فِيهِ وَحْيُ ٱللهِ، وَغَزَا رَسُولُ ٱللهِ ﷺ تِلْكَ الْغَزْوَةِ حِينَ طَابَتِ الثِّمارُ وَالظِّلاَلُ، وَتَجَهَّزَ رَسُولُ ٱللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، فَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ، فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، فَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَيْهِ، فَلَمْ يَزَلْ يَتَمادَى بِي حَتَّى ٱشْتَدَّ بِالنَّاسِ ٱلْجِدُّ، فَأَصْبَحَ رَسُولُ ٱللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جِهَازِي شَيْئًا، فَقُلْتُ أَتَجَهَّزُ بَعْدَهُ بِيَوْمٍ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقُهُمْ، فَغَدَوْتُ بَعْدَ أَنْ فَصَلُوا لِأَتَجَهَّزَ، فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، ثُمَّ غَدَوْتُ، ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ، وَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، وَلَيْتَنِي فَعَلْتُ، فَلَمْ يُقَدَّرْ لِي ذٰلِكَ، فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رَسُولِ ٱللهِ ﷺ فَطُفْتُ فِيهِمْ، أَحْزَنَنِي أَنِّي

Allâh's Messenger صلى الله عليه وسلم , whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allâh had excused. Allâh's Messenger صلى الله عليه وسلم did not remember me till he reached Tabûk. So while he was sitting amongst the people in Tabûk, he said, 'What did Ka'b do?' A man from Banû Salima said, 'O Allâh's Messenger! He has been stopped by his two *Burda* (i.e. garments) and his looking at his own flanks with pride.' Then Mu'âdh bin Jabal said, 'What a bad thing you have said! By Allâh! O Allâh's Messenger! We know nothing about him but good.' Allâh's Messenger صلى الله عليه وسلم kept silent." Ka'b bin Mâlik added, "When I heard that he (i.e. the Prophet صلى الله عليه وسلم) was on his way back to Al-Madîna. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise member of my family in this matter. When it was said that Allâh's Messenger صلى الله عليه وسلم had approached (Al-Madîna) all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allâh's Messenger صلى الله عليه وسلم arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer a two-*Rak'at* prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabûk) came and started offering (false) excuses and taking oaths before him. They were

لَا أَرَى إِلَّا رَجُلًا مَغْمُوصًا عَلَيْهِ النِّفَاقُ، أَوْ رَجُلاً مِمَّنْ عَذَرَ ٱللهُ مِنَ الضُّعَفَاءِ وَلَمْ يَذْكُرْنِي رَسُولُ ٱللهِ ﷺ حَتَّى بَلَغَ تَبُوكَ، فَقَالَ، وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: (مَا فَعَلَ كَعْبٌ؟) فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ ٱللهِ، حَبَسَهُ بُرْدَاهُ، وَنَظَرُهُ فِي عِطْفَيْهِ. فَقَالَ مُعَاذُ بْنُ جَبَلٍ: بِئْسَ مَا قُلْتَ، وَٱللهِ يَا رَسُولَ ٱللهِ مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا. فَسَكَتَ رَسُولُ ٱللهِ ﷺ. قالَ كَعْبُ بْنُ مالِكٍ: فَلَمَّا بَلَغَنِي أَنَّهُ تَوَجَّهَ قَافِلًا حَضَرَنِي هَمِّي، وَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ: بِمَاذَا أَخْرُجُ مِنْ سَخَطِهِ غَدًا، وَٱسْتَعَنْتُ عَلَى ذٰلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ: إِنَّ رَسُولَ ٱللهِ ﷺ قَدْ أَظَلَّ قَادِمًا زَاحَ عَنِّي الْبَاطِلُ، وَعَرَفْتُ أَنِّي لَنْ أَخْرُجَ مِنْهُ أَبَدًا بِشَيْءٍ فِيهِ كَذِبٌ، فَأَجْمَعْتُ صِدْقَهُ، وَأَصْبَحَ رَسُولُ ٱللهِ ﷺ قَادِمًا، وَكانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ، فَيَرْكَعُ فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذٰلِكَ جَاءَهُ الْمُخَلَّفُونَ، فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضْعَةً وَثَمَانِينَ رَجُلًا، فَقَبِلَ مِنْهُمْ رَسُولُ ٱللهِ ﷺ عَلَانِيَتَهُمْ، وَبَايَعَهُمْ وَٱسْتَغْفَرَ لَهُمْ، وَوَكَلَ سَرَائِرَهُمْ إِلَى ٱللهِ، فَجِئْتُهُ، فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ، ثُمَّ

something over eighty men; Allâh's Messenger صلى الله عليه وسلم accepted the excuses they had expressed, took their *Bai'a* (pledge) asked for Allâh's Forgiveness for them, and left the secrets of their hearts for Allâh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allâh's Messenger! But by Allâh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allâh, I have been bestowed with the power of speaking fluently and eloquently, but by Allâh, I knew well that if today I tell you a lie to seek your favour, Allâh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allâh's Forgiveness, really, by Allâh, there was no excuse for me. By Allâh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allâh's Messenger صلى الله عليه وسلم said, 'As regards this man, he has surely told the truth. So get up till Allâh decides your case.' I got up, and many men of Banû Salima followed me and said to me. 'By Allâh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allâh's Messenger صلى الله عليه وسلم as the others who did not join him, have offered. The invocation of Allâh's Messenger صلى الله عليه وسلم to Allâh to forgive you would have been sufficient for you.' By Allâh, they continued blaming me so much that I intended to return (to the Prophet صلى الله عليه وسلم) and accuse

قَالَ: (تَعَالَ). فَجِئْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: (مَا خَلَّفَكَ، أَلَمْ تَكُنْ قَدِ ٱبْتَعْتَ ظَهْرَكَ؟) فَقُلْتُ: بَلَى، إِنِّي وَٱللهِ - يَا رَسُولَ ٱللهِ ﷺ - لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ ٱلدُّنْيَا، لَرَأَيْتُ أَنْ سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَلَقَدْ أُعْطِيتُ جَدَلًا، وَلٰكِنِّي وَٱللهِ، لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ ٱلْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي، لَيُوشِكَنَّ ٱللهُ أَنْ يُسْخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لَأَرْجُو فِيهِ عَفْوَ ٱللهِ، لَا وَٱللهِ ، مَا كَانَ لِي مِنْ عُذْرٍ، وَٱللهِ مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ. فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَمَّا هٰذَا فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقْضِيَ ٱللهُ فِيكَ). فَقُمْتُ، وَثَارَ رِجَالٌ مِنْ بَنِي سَلِمَةَ فَٱتَّبَعُونِي، فَقَالُوا لِي: وَٱللهِ مَا عَلِمْنَاكَ كُنْتَ أَذْنَبْتَ ذَنْبًا قَبْلَ هٰذَا، وَلَقَدْ عَجَزْتَ أَنْ لَا تَكُونَ ٱعْتَذَرْتَ إِلَى رَسُولِ ٱللهِ ﷺ بِمَا ٱعْتَذَرَ إِلَيْهِ ٱلْمُتَخَلِّفُونَ، قَدْ كَانَ كَافِيَكَ ذَنْبَكَ ٱسْتِغْفَارُ رَسُولِ ٱللهِ ﷺ لَكَ. فَوَٱللهِ مَا زَالُوا يُؤَنِّبُونَنِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأُكَذِّبَ نَفْسِي، ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هٰذَا مَعِي أَحَدٌ؟ قَالُوا: نَعَمْ، رَجُلَانِ قَالَا مِثْلَ مَا قُلْتَ، فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ

myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, 'Murâra bin Ar-Rabî' Al-'Amrî and Hilâl bin Umaiya Al-Wâqifî.' By that they mentioned to me two pious men who had attended the *Ghazwa* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allâh's Messenger صلى الله عليه وسلم forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwa*. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the *Ṣalât* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allâh's Messenger صلى الله عليه وسلم and greet him while he was sitting in his gathering after the *Ṣalât* (prayer), and I would wonder whether the Prophet صلى الله عليه وسلم did move his lips in return to my greetings or not. Then I would offer my *Ṣalât* (prayer) near to him and look at him stealthily. When I was busy with my *Ṣalât* (prayer), he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I

لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ وَهِلاَلُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ، فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ، قَدْ شَهِدَا بَدْرًا، فِيهِمَا أُسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي، وَنَهَى رَسُولُ ٱللهِ ﷺ الْمُسْلِمِينَ عَنْ كَلاَمِنَا أَيُّهَا الثَّلاَثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ، فَٱجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنَا، حَتَّى تَنَكَّرَتْ فِي نَفْسِي الأَرْضُ فَمَا هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذٰلِكَ خَمْسِينَ لَيْلَةً، فَأَمَّا صَاحِبَايَ فَٱسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاَةَ مَعَ الْمُسْلِمِينَ، وَأَطُوفُ فِي الأَسْوَاقِ وَلاَ يُكَلِّمُنِي أَحَدٌ، وَآتِي رَسُولَ ٱللهِ ﷺ فَأُسَلِّمُ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلاَةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلاَمِ عَلَيَّ أَمْ لاَ؟ ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ، فَأُسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلاَتِي أَقْبَلَ إِلَيَّ، وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ عَلَيَّ ذٰلِكَ مِنْ جَفْوَةِ النَّاسِ، مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ٱبْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ، فَوَٱللهِ مَا رَدَّ عَلَيَّ السَّلاَمَ، فَقُلْتُ: يَا أَبَا قَتَادَةَ، أَنْشُدُكَ بِٱللهِ هَلْ تَعْلَمُنِي أُحِبُّ ٱللهَ وَرَسُولَهُ؟ فَسَكَتَ، فَعُدْتُ لَهُ

walked till I scaled the wall of the garden of Abû Qatâda who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings. I said, 'O Abû Qatâda! I beseech you by Allâh! Do you know that I love Allâh and His Messenger صلى الله عليه وسلم?' He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said, "Allâh and His Messenger صلى الله عليه وسلم know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Al-Madîna, suddenly I saw a *Nabaṭî* (i.e. a Christian farmer) from the *Anbâṭ* (plural of *Nabaṭî*) of Shâm who came to sell his grains in Al-Madîna, saying, 'Who will lead me to Ka'b bin Mâlik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassân in which the following was written: 'To proceed, I have been informed that your friend (i.e. the Prophet صلى الله عليه وسلم) has treated you harshly. Anyhow, Allâh does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allâh's Messenger صلى الله عليه وسلم and said, 'Allâh's Messenger صلى الله عليه وسلم orders you to keep away from your wife,' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet صلى الله عليه وسلم sent the same message to my two fellows. Then I said

فَنَشَدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَقَالَ: ٱللهُ وَرَسُولُهُ أَعْلَمُ، فَفَاضَتْ عَيْنَايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ ٱلْجِدَارَ.

قَالَ: فَبَيْنَا أَنَا أَمْشِي بِسُوقِ المَدِينَةِ، إِذَا نَبَطِيٌّ مِنْ أَنْبَاطِ أَهْلِ الشَّأْمِ، مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالمَدِينَةِ، يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ، فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ، حَتَّى إِذَا جَاءَنِي دَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، فَإِذَا فِيهِ: أَمَّا بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ ٱللهُ بِدَارِ هَوَانٍ، وَلاَ مَضْيَعَةٍ، فَالْحَقْ بِنَا نُوَاسِكَ. فَقُلْتُ لَمَّا قَرَأْتُهَا: وَهٰذَا أَيْضًا مِنَ الْبَلاَءِ، فَتَيَمَّمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهُ بِهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الخَمْسِينَ، إِذَا رَسُولُ رَسُولِ ٱللهِ ﷺ يَأْتِينِي فَقَالَ: إِنَّ رَسُولَ ٱللهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ ٱمْرَأَتَكَ، فَقُلْتُ: أُطَلِّقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لاَ، بَلِ ٱعْتَزِلْهَا وَلاَ تَقْرَبْهَا. وَأَرْسَلَ إِلَى صَاحِبَيَّ مِثْلَ ذٰلِكَ، فَقُلْتُ لاِمْرَأَتِي: ٱلْحَقِي بِأَهْلِكِ، فَتَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ ٱللهُ فِي هٰذَا الأَمْرِ.

قَالَ كَعْبٌ: فَجَاءَتِ ٱمْرَأَةُ هِلاَلِ بْنِ أُمَيَّةَ رَسُولَ ٱللهِ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللهِ، إِنَّ هِلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ:

to my wife. 'Go to your parents and remain with them till Allâh gives His Verdict in this matter.' " Ka'b added, "The wife of Hilâl bin Umaiya came to Allâh's Messenger صلى الله عليه وسلم and said, 'O Allâh's Messenger! Hilâl bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allâh, he has no desire for anything. By Allâh, he has never ceased weeping till his case began till this day of his.' On that, some of my family members said to me, 'Will you also ask Allâh's Messenger صلى الله عليه وسلم to permit your wife (to serve you) as he has permitted the wife of Hilâl bin Umaiya to serve him? ' I said, 'By Allâh, I will not ask the permission of Allâh's Messenger صلى الله عليه وسلم regarding her, for I do not know what Allâh's Messenger صلى الله عليه وسلم would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allâh's Messenger صلى الله عليه وسلم prohibited the people from talking to us. When I had offered the *Fajr* prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allâh described (in the Qur'ân) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mâlik! Be happy (by receiving good tidings).' I fell down in prostration before Allâh, realizing that relief has come. Allâh's Messenger صلى الله عليه وسلم had announced the

(لاَ، وَلٰكِنْ لاَ يَقْرَبْكِ). قالَتْ: إِنَّهُ وَٱللهِ مَا بِهِ حَرَكَةٌ إِلَى شَيْءٍ، وَٱللهِ مَا زَالَ يَبْكِي مُنْذُ كانَ مِنْ أَمْرِهِ مَا كانَ إِلَى يَوْمِهِ هٰذَا. فَقَالَ لِي بَعْضُ أَهْلِي: لَوِ ٱسْتَأْذَنْتَ رَسُولَ ٱللهِ ﷺ فِي ٱمْرَأَتِكَ، كَمَا أَذِنَ لِامْرَأَةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ؟ فَقُلْتُ: وَٱللهِ لاَ أَسْتَأْذِنُ فِيهَا رَسُولَ ٱللهِ ﷺ، وَمَا يُدْرِينِي مَا يَقُولُ رَسُولُ ٱللهِ ﷺ إِذَا ٱسْتَأْذَنْتُهُ فِيهَا، وَأَنَا رَجُلٌ شَابٌّ؟ فَلَبِثْتُ بَعْدَ ذٰلِكَ عَشْرَ لَيَالٍ، حَتَّى كَمَلَتْ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نَهَى رَسُولُ ٱللهِ ﷺ عَنْ كَلاَمِنَا، فَلَمَّا صَلَّيْتُ صَلاَةَ الْفَجْرِ صُبْحَ خَمْسِينَ لَيْلَةً، وَأَنَا عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الحَالِ الَّتِي ذَكَرَ ٱللهُ تَعالىٰ، قَدْ ضَاقَتْ عَلَيَّ نَفْسِي، وَضَاقَتْ عَلَيَّ الأَرْضُ بِمَا رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ، أَوْفَى عَلَى جَبَلِ سَلْعٍ، بِأَعْلَى صَوْتِهِ: يَا كَعْبُ بْنَ مَالِكٍ أَبْشِرْ، قالَ: فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنْ قَدْ جَاءَ فَرَجٌ، وَآذَنَ رَسُولُ ٱللهِ ﷺ بِتَوْبَةِ ٱللهِ عَلَيْنَا حِينَ صَلَّى صَلاَةَ الْفَجْرِ، فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، وَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا، وَسَعَى سَاعٍ مِنْ أَسْلَمَ، فَأَوْفَى عَلَى الجَبَلِ، وَكانَ الصَّوْتُ أَسْرَعَ مِنَ

acceptance of our repentance by Allâh when he had offered the *Fajr* prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banû Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allâh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allâh's Messenger صلى الله عليه وسلم . The people started receiving me in batches, congratulating me on Allâh's Acceptance of my repentance, saying, 'We congratulate you on Allâh's Acceptance of your repentance.' " Ka'b further said, "When I entered the mosque, I saw Allâh's Messenger صلى الله عليه وسلم sitting with the people around him. Talha bin 'Ubaidullâh swiftly came to me, shook hands with me and congratulated me. By Allâh, none of the *Muhâjirîn* (i.e. emigrants) got up for me except him (i.e. Ṭalḥa), and I will never forget this for Ṭalḥa." Ka'b added, "When I greeted Allâh's Messenger صلى الله عليه وسلم he, his face being bright with joy, said, 'Be happy with the best day that you have got ever since your mother delivered you.'" Ka'b added, "I said to the Prophet صلى الله عليه وسلم 'Is this forgiveness from you or from Allâh?' He said, 'No, it is from Allâh.' Whenever Allâh's Messenger صلى الله عليه وسلم became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allâh's Messenger! Because of the acceptance of my

الْفَرَسِ، فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَيَّ، فَكَسَوْتُهُ إِيَّاهُما بِبُشْرَاهُ، وَٱللهِ مَا أَمْلِكُ غَيْرَهُما يَوْمَئِذٍ، وَٱسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا، وَٱنْطَلَقْتُ إِلَى رَسُولِ ٱللهِ ﷺ، فَيَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا، يُهَنُّونَنِي بِالتَّوْبَةِ يَقُولُونَ: لِتَهْنِكَ تَوْبَةُ ٱللهِ عَلَيْكَ، قالَ كَعْبٌ: حَتَّى دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ ٱللهِ ﷺ جَالِسٌ حَوْلَهُ النَّاسُ، فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ ٱللهِ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّانِي، وَٱللهِ مَا قَامَ إِلَيَّ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ، وَلاَ أَنْسَاهَا لِطَلْحَةَ، قالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ ٱللهِ ﷺ، قالَ رَسُولُ ٱللهِ ﷺ، وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ: (أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ). قالَ: قُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ ٱللهِ، أَمْ مِنْ عِنْدِ ٱللهِ؟ قالَ: (لاَ، بَلْ مِنْ عِنْدِ ٱللهِ). وَكانَ رَسُولُ ٱللهِ ﷺ إِذَا سُرَّ ٱسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذٰلِكَ مِنْهُ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ ٱللهِ، إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى ٱللهِ وَإِلَى رَسُولِ ٱللهِ، قالَ رَسُولُ ٱللهِ ﷺ: (أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ). قُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ،

repentance I will give up all my wealth as alms for the sake of Allâh and His Messenger صلى الله عليه وسلم . Allâh's Messenger صلى الله عليه وسلم said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allâh's Messenger! Allâh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allâh, I do not know anyone of the Muslims whom Allâh has helped for telling the truth more than me, since I have mentioned that truth to Allâh's Messenger صلى الله عليه وسلم , I have never intended to tell a lie eversince (I said that to Allâh's Messenger صلى الله عليه وسلم) till today. I hope that Allâh will also save me (from telling lies) the rest of my life. So Allâh revealed to His Messenger صلى الله عليه وسلم the Verse:- 'Allâh has forgiven the Prophet, the *Muhâjirîn* (emigrants) and the *Anṣâr* (supporters) .... and be with those who are true (in words and deeds).' (V.9:117-119). By Allâh, Allâh has never bestowed upon me, apart from His guiding me to Islâm, a greater blessing than the fact that I did not tell a lie to Allâh's Messenger صلى الله عليه وسلم which would have caused me to perish as those who have told a lie perished, for Allâh described those who told lies with the worst description He ever attributed to anybody else. Allâh عز و جل said:- 'They (i.e. the hypocrites) will swear by Allâh to you (Muslims) when you return to them-------(up to His Saying)---- Certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh)'" (V.9:95-96). Ka'b added, "We, the three persons, differed altogether from those whose excuses Allâh's Messenger صلى الله عليه وسلم

فَقُلْتُ: يَا رَسُولَ ٱللهِ، إِنَّ ٱللهَ إِنَّمَا نَجَّانِي بِالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لاَ أُحَدِّثَ إِلاَّ صِدْقًا مَا لَقِيتُ. فَوَٱللهِ مَا أَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلاَهُ ٱللهُ فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذٰلِكَ لِرَسُولِ ٱللهِ ﷺ أَحْسَنَ مِمَّا أَبْلاَنِي، مَا تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذٰلِكَ لِرَسُولِ ٱللهِ ﷺ إِلَى يَوْمِي هٰذَا كَذِبًا، وَإِنِّي لأَرْجُو أَنْ يَحْفَظَنِي ٱللهُ فِيمَا بَقِيتُ. وَأَنْزَلَ ٱللهُ عَلَى رَسُولِهِ ﷺ: **﴿لَقَدْ تَابَ ٱللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنْصَارِ..﴾** إِلَى قَوْلِهِ: **﴿..وَكُونُوا مَعَ الصَّادِقِينَ﴾**. فَوَٱللهِ مَا أَنْعَمَ ٱللهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ، بَعْدَ أَنْ هَدَانِي ٱللهُ لِلإِسْلاَمِ، أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي لِرَسُولِ ٱللهِ ﷺ، أَنْ لاَ أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ ٱللهَ قَالَ لِلَّذِينَ كَذَبُوا - حِينَ أَنْزَلَ الْوَحْيَ - شَرَّ مَا قَالَ لأَحَدٍ، فَقَالَ تَبَارَكَ وَتَعَالَى: **﴿سَيَحْلِفُونَ بِٱللهِ لَكُمْ إِذَا ٱنْقَلَبْتُمْ..﴾** إِلَى قَوْلِهِ: **﴿..فَإِنَّ ٱللهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ﴾**.

قَالَ كَعْبٌ: وَكُنَّا تَخَلَّفْنَا أَيُّهَا الثَّلاَثَةُ عَنْ أَمْرِ أُولٰئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ ٱللهِ ﷺ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُمْ وَٱسْتَغْفَرَ لَهُمْ، وَأَرْجَأَ رَسُولُ ٱللهِ ﷺ أَمْرَنَا حَتَّى قَضَى ٱللهُ فِيهِ، فَبِذٰلِكَ قَالَ

accepted when they swore to him. He took their *Bai'a* (pledge) and asked Allâh to forgive them, but Allâh's Messenger left our case pending till Allâh gave His Judgment about it. As for that Allâh said:- 'And (He did forgive also) the three who remained behind.' (V.9:118). What Allâh said (in this Verse) does not indicate our failure to take part in the *Ghazwa*, but it refers to the deferment of making a decision by the Prophet صلى الله عليه وسلم about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses." *[5:702-O.B]*

اللهُ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا﴾. وَلَيْسَ الَّذِي ذَكَرَ اللهُ مِمَّا خُلِّفْنَا عَنِ الْغَزْوِ، إِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا، وَإِرْجَاؤُهُ أَمْرَنَا، عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ.

CHAPTER 47. The letter of the Prophet صلى الله عليه وسلم to Kisra (Khosrau) and Qaiser (Caesar).

٤٧ ـ باب: كِتَابُ النَّبِيِّ ﷺ إِلَى كِسْرَى وَقَيْصَرَ

1700. Narrated Abû Bakra رضي الله عنه: During the days (of the battle) of *Al-Jamal*, Allâh benefited me with a word I had heard from Allâh's Messenger صلى الله عليه وسلم after I had been about to join the companions of *Al-Jamal* (i.e. the camel) and fight along with them. When Allâh's Messenger صلى الله عليه وسلم was informed that the Persians had crowned the daughter of Kisra (Khosrau) as their ruler, he said, "Such people as ruled by a lady will never be successful."[1] *[5:709-O.B]*

١٧٠٠ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: لَقَدْ نَفَعَنِي اللهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللهِ ﷺ أَيَّامَ الْجَمَلِ، بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأُقَاتِلَ مَعَهُمْ، قَالَ: لَمَّا بَلَغَ رَسُولَ اللهِ ﷺ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَّكُوا عَلَيْهِمْ بِنْتَ كِسْرَى، قَالَ: (لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً).

CHAPTER 48. The sickness of the Prophet صلى الله عليه وسلم and his death.

٤٨ ـ باب: مَرَضُ النَّبِيِّ ﷺ وَوَفَاتُهُ

1701. Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم called Fâtima رضي الله عنها during his fatal illness and told her something secretly and she wept.

١٧٠١ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَعَا النَّبِيُّ ﷺ فَاطِمَةَ عَلَيْهَا السَّلَامُ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ،

[1] Abû Bakra did not fight on that side because the army was led by a woman i.e. 'Âisha رضي الله عنها.

Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet صلى الله عليه وسلم first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)." *[5:718-O.B]*

فَسَارَّهَا بِشَيْءٍ فبكَتْ، ثُمَّ دَعَاهَا فَسَارَّهَا بِشَيْءٍ فَضَحِكَتْ، فَسَأَلْنَاهَا عَنْ ذٰلِكَ، فَقَالَتْ سَارَّنِي النَّبِيُّ ﷺ: أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَبَكَيْتُ، ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ يَتْبَعُهُ، فَضَحِكْتُ.

1702. Narrated ('Āisha) رضى الله عنها : I used to hear (from the Prophet صلى الله عليه وسلم) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet صلى الله عليه وسلم in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom Allâh has bestowed His Grace.... (to the end of the Verse)." (V.4:69) Thereupon I thought that the Prophet صلى الله عليه وسلم had been given the option. *[5:719-O.B]*

١٧٠٢ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لاَ يَمُوتُ نَبِيٌّ حَتَّى يُخَيَّرَ بَيْنَ ٱلدُّنْيَا وَالآخِرَةِ، فَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، وَأَخَذَتْهُ بُحَّةٌ، يَقُولُ: (﴿مَعَ الَّذِينَ أَنْعَمَ ٱللهُ عَلَيْهِمْ﴾). الآيَةَ، فَظَنَنْتُ أَنَّهُ خُيِّرَ.

1703. Narrated ('Āisha) رضى الله عنها : When Allâh's Messenger صلى الله عليه وسلم was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet صلى الله عليه وسلم became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allâh! (Please let me be) with the highest companions." Thereupon I said, "So he is not going to stay with us!" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health. *[5:721-O.B]*

١٧٠٣: وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كانَ رَسُولُ ٱللهِ ﷺ وَهُوَ صَحِيحٌ يَقُولُ: (إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الجَنَّةِ، ثُمَّ يُحَيَّا، أَوْ يُخَيَّرَ). فَلَمَّا ٱشْتَكَىٰ وَحَضَرَهُ الْقَبْضُ، وَرَأْسُهُ عَلَى فَخِذِي غُشِيَ عَلَيْهِ، فَلَمَّا أَفَاقَ شَخَصَ بَصَرُهُ نَحْوَ سَقْفِ الْبَيْتِ ثُمَّ قالَ: (اللَّهُمَّ فِي الرَّفِيقِ الأَعْلَى). فَقُلْتُ: إِذًا لا يَخْتارُنَا، فَعَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذِي كانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ.

1704. Narrated ('Āisha) رضى الله عنها : Whenever Allâh's Messenger صلى الله عليه وسلم became ill, he used to recite the *Mu'awwidhât* (*Sûrah* No. 113, 114) and blow his breath over himself (after their recitation) and rubbed his hands over his body. So when he was afflicted with his fatal illness, I started reciting the *Mu'awwidhât* and blowing my breath over him as he used to blow and made the hand of the Prophet صلى الله عليه وسلم pass over his body. *[5:723-O.B]*

١٧٠٤ : وعَنْها رَضِيَ ٱللهُ عَنْهَا: أَنَّ رَسُولَ ٱللهِ ﷺ كانَ إِذَا ٱشْتَكىٰ نَفَثَ عَلَى نَفْسِهِ بِالمعَوِّذاتِ، وَمَسَحَ عَنْهُ بِيَدِهِ، فَلَمَّا ٱشْتَكى وَجَعَهُ الَّذِي تُوُفِّيَ فِيهِ، طَفِقْتُ أَنْفِثُ عَلَيهِ بِالْمُعَوِّذَاتِ الَّتِي كانَ يَنْفُثُ، وَأَمْسَحُ بِيَدِ النَّبيِّ ﷺ عَنْهُ.

1705. Narrated ('Āisha) رضى الله عنها : I listened to the Prophet صلى الله عليه وسلم before his death while he was leaning his back on me and saying, "O Allâh! Forgive me, and bestow Your Mercy on me, and let me meet the companion." *[5:724-O.B]*

١٧٠٥ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا: قَالَت أَصْغَيْتُ إِلى النَّبيِّ ﷺ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَيَّ ظَهْرَهُ فَسَمِعْتُهُ يَقُولُ: (اللَّهُمَّ ٱغْفِرْ لِي وَٱرْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَى).

1706. Narrated ('Āisha) رضى الله عنها : The Prophet صلى الله عليه وسلم died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet صلى الله عليه وسلم . *[5:726-O.B]*

١٧٠٦: وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا في رواية قالَتْ: مَاتَ النَّبِيُّ ﷺ وَإِنَّهُ لَبَيْنَ حَاقِنَتِي وَذَاقِنَتِي، فَلاَ أَكْرَهُ شِدَّةَ المَوْتِ لِأَحَدٍ أَبَدًا بَعْدَ النَّبيِّ ﷺ.

1707. Narrated 'Abdullâh bin 'Abbâs رضى الله عنهما : Alî bin Abû Ṭâlib رضى الله عنه came out of the house of Allâh's Messenger صلى الله عليه وسلم during his fatal illness. The people asked, "O Abû Ḥasan (i.e. 'Alî)! How is the health of Allâh's Messenger صلى الله عليه وسلم this morning?" 'Alî replied, "He has recovered with the Grace of Allâh." 'Abbâs bin 'Abdul Muṭṭalib held him by the hand and said to him, "In three days you, by Allâh, will be ruled (by somebody else),[1] And by Allâh, I feel that Allâh's Messenger صلى الله عليه وسلم will

١٧٠٧ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ ٱللهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ ٱللهِ ﷺ في وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا الحَسَنِ، كَيْفَ أَصْبَحَ رَسُولُ ٱللهِ ﷺ؟ فَقَالَ: أَصْبَحَ بِحَمْدِ ٱللهِ بَارِئًا، فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ المُطَّلِبِ فَقَالَ لَهُ: أَنْتَ وَٱللهِ بَعْدَ ثَلاَثٍ عَبْدُ الْعَصَا،

[1] He means that the Prophet صلى الله عليه وسلم wili die and you will be under the authority of a new ruler.

die from this ailment of his, for I know how the faces of the offspring of 'Abdul Muttalib look at the time of their death. So let us go to Allâh's Messenger صلى الله عليه وسلم and ask him who will take over the caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." 'Alî said, "By Allâh, if we asked Allâh's Messenger صلى الله عليه وسلم for it (i.e. the caliphate) and he refused to give it to us, the people will never give it to us after that. And by Allâh, I will not ask Allâh's Messenger صلى الله عليه وسلم for it." *[5:728-O.B]*

وَإِنِّي وَٱللهِ لأَرَى رَسُولَ ٱللهِ ﷺ سَوْفَ يُتَوَفَّى مِنْ وَجَعِهِ هٰذَا، إِنِّي لأَعْرِفُ وُجُوهَ بَنِي عَبْدِ المطَّلِبِ عِنْدَ المَوْتِ، ٱذْهَبْ بِنَا إِلَى رَسُولِ ٱللهِ ﷺ فَلْنَسْأَلْهُ فِيمَنْ هٰذَا الأَمْرُ، إِنْ كَانَ فِينَا عَلِمْنَا ذٰلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا عَلِمْنَاهُ، فَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ: إِنَّا وَٱللهِ لَئِنْ سَأَلْنَاهَا رَسُولَ ٱللهِ ﷺ فَمَنَعَنَاهَا لاَ يُعْطِينَاهَا النَّاسُ بَعْدَهُ، وَإِنِّي وَٱللهِ لاَ أَسْأَلُهَا رَسُولَ ٱللهِ ﷺ.

1708. Narrated 'Āisha رضى الله عنها : It was one of the favours of Allâh bestowed upon me that Allâh's Messenger صلى الله عليه وسلم expired in my house on the day of my turn while he was leaning against my chest and Allâh made my saliva mix with his saliva at his death. 'Abdur-Rahmân entered upon me with a *Siwâk* in his hand and I was supporting (the back of) Allâh's Messenger صلى الله عليه وسلم (against my chest). I saw the Prophet صلى الله عليه وسلم looking at it (i.e. *Siwâk*) and I knew that he loved the *Siwâk*, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The subnarrator, 'Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, *"Lâ ilâha ill-Allâh"* (none has the right to be worshipped but Allâh). Death has its agonies." He then lifted his hands

١٧٠٨ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا أَنَّهَا كَانَتْ تَقُولُ:

إِنَّ مِنْ نِعَمِ ٱللهِ عَلَيَّ: أَنَّ رَسُولَ ٱللهِ ﷺ تُوُفِّيَ فِي بَيْتِي، وَفِي يَوْمِي، وَبَيْنَ سَحْرِي وَنَحْرِي، وَأَنَّ ٱللهَ جَمَعَ بَيْنَ رِيقِي وَرِيقِهِ عِنْدَ مَوْتِهِ: دَخَلَ عَلَيَّ عَبْدُ الرَّحْمٰنِ، وَبِيَدِهِ السِّوَاكُ، وَأَنَا مُسْنِدَةٌ رَسُولَ ٱللهِ ﷺ، فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ، وَعَرَفْتُ أَنَّهُ يُحِبُّ السِّوَاكَ، فَقُلْتُ: آخُذُهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ: (أَنْ نَعَمْ). فَتَنَاوَلْتُهُ، فَٱشْتَدَّ عَلَيْهِ، وَقُلْتُ: أُلَيِّنُهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ: (أَنْ نَعَمْ). فَلَيَّنْتُهُ، فَأَمَرَّهُ، وَبَيْنَ يَدَيْهِ رَكْوَةٌ أَوْ عُلْبَةٌ فِيهَا مَاءٌ، فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي المَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهُ، يَقُولُ: (لاَ إِلٰهَ إِلاَّ ٱللهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ). ثُمَّ نَصَبَ

(towards the sky) and started saying, "With the highest companion," till he expired and his hand dropped down. *[5:730-O.B]*

يَدَهُ، فَجَعَلَ يَقُولُ: (فِي الرَّفِيقِ الأَعْلَى). حَتَّى قُبِضَ وَمَالَتْ يَدُهُ.

1709. Narrated ('Āisha) رضى الله عنها : We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "(We thought it was because of) the dislike, patients have for medicines." He said, "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except 'Abbâs as he has not witnessed you (doing the same to me)." *[5:735-O.B]*

١٧٠٩ : وَعَنْهَا رَضِيَ ٱللهُ عَنْهَا قَالَتْ: لَدَدْنَا النَّبِيَّ ﷺ فِي مَرَضِهِ، فَجَعَلَ يُشِيرُ إِلَيْنَا: أَنْ لاَ تَلُدُّونِي، فَقُلْنَا: كَرَاهِيَةُ المَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: (أَلَمْ أَنْهَكُمْ أَنْ تَلُدُّونِي). قُلْنَا: كَرَاهِيَةُ المَرِيضِ لِلدَّوَاءِ، فَقَالَ: (لاَ يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلاَّ لُدَّ وَأَنَا أَنْظُرُ إِلاَّ الْعَبَّاسُ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ).

1710. Narrated Anas رضى الله عنه : When the ailment of the Prophet صلى الله عليه وسلم got aggravated, he became unconscious whereupon Fâṭima (رضى الله عنها) said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." *[5:739-O.B]*

١٧١٠ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ: فَاطِمَةُ: وَاكَرْبَ أَبَاهُ، فَقَالَ لَهَا: (لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ هٰذَا الْيَوْمِ).

CHAPTER 49. The death of the Prophet صلى الله عليه وسلم ....

٤٩ - باب: وَفَاةِ النَّبِيِّ ﷺ

1711. Narrated 'Aisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم died when he was sixty- three years of age. *[5:742-O.B]*

١٧١١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ رَسُولَ ٱللهِ ﷺ تُوُفِّيَ وَهُوَ ٱبْنُ ثَلاَثٍ وَسِتِّينَ.

58. THE BOOK OF COMMENTARY (Interpretation of the Noble Qur'ân)

٥٨ ـ كتابُ التفسير

SŪRAT AL-FĀTIḤA (1) (The Opening)

سُورَةُ الفاتِحَة

CHAPTER 1. What has been said about *Fâtiḥa-tul-Kitâb*[1] (i.e. The Opening of the Book).

١ ـ باب: مَا جَاءَ فِي فاتِحَةِ الكِتَاب

1712. Narrated Abû Sa'îd bin Al-Mu'alla رضي الله عنه : While I was offering *Ṣalât* (prayer) in the mosque, Allâh's Messenger صلى الله عليه وسلم called me but I did not respond to him. Later I said, "O Allâh's Messenger! I was offering *Ṣalât* (prayer)." He said, "Didn't Allâh say - 'Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you.' " (V. 8:24) He then said to me, "Before you leave the mosque, I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Did't you say to me, 'I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân?' " He said, "*Al-ḥamdu-lillâhi Rabbil-'âlamîn* [i.e. all the praises and thanks be to Allâh, the Lord of the *'Ālamîn* (mankind, jinns and all that exists)] (*Sûrat Al-Fâtiḥa*): which is *Al-Sab'a Al-Mathânî* (i.e. seven repeatedly recited Verses) and the Grand Qur'ân which has been given to me." *[6:1-O.B]*

١٧١٢ : عَنْ أَبِي سَعِيدِ بْنِ المعَلَّى رَضِيَ ٱللهُ عَنْهُ قَالَ: كُنْتُ أُصَلِّي فِي المَسْجِدِ، فَدَعَانِي رَسُولُ ٱللهِ ﷺ فَلَمْ أُجِبْهُ، فَقُلْتُ: يَا رَسُولَ ٱللهِ، إِنِّي كُنْتُ أُصَلِّي، فَقَالَ: (أَلَمْ يَقُلِ ٱللهُ: **﴿ٱسْتَجِيبُوا للهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾**؟). ثُمَّ قَالَ لِي: (لأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ السُّوَرِ فِي الْقُرْآنِ، قَبْلَ أَنْ تَخْرُجَ مِنَ المَسْجِدِ). ثُمَّ أَخَذَ بِيَدِي، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ، قُلْتُ لَهُ: أَلَمْ تَقُلْ: (لأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ سُورَةٍ فِي الْقُرْآنِ؟) قَالَ: (**﴿الحَمْدُ للهِ رَبِّ الْعَالَمِينَ﴾**: هِيَ السَّبْعُ المَثَانِي، وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ).

[1] *Fâtiḥa-tul-Kitâb:* (i.e. the opening of the Book). It is also called *Umm-ul-Kitâb* (i.e. the Mother of the Book), because it is the first *Sûrah* that has been written in the copies of the Qur'ân, and it is also the first *Sûrah* to be recited in *Ṣalât* (prayer).

SŪRAT AL-BAQARAH (2) (The Cow)

سُورَة البَقَرَة

CHAPTER 2. The Statement of Allâh عز و جل : "Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped)." (V.2:22)

٢ - باب: قَوْلُـهُ عَزَّ وَجَـلَّ: ﴿فَـلَا تَجعَلُوا لله أَنْدَاداً وَأَنْتُمْ تَعْلَمُونَ﴾

1713. Narrated 'Abdullâh رضى الله عنه : I asked the Prophet صلى الله عليه وسلم , "What is the greatest sin with Allâh?" He said, "That you set up a rival unto Allâh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said "To commit illegal sexual intercourse with the wife of your neighbour." *[6:4-O.B]*

١٧١٣ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ ٱللهِ؟ قالَ: (أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ). قُلْتُ: إِنَّ ذٰلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: (وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ). قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: (أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ).

CHAPTER 3. The Statement of Allâh عز و جل : "And We caused the clouds to overshadow you and sent down on you *Al-Manna* and the quails, ..." (V.2:57)

٣ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَظَلَّلْنَا عَلَيْكُمُ الغَمَامَ وَأَنْزَلْنَا عَلَيكُمُ المَنَّ والسَّلْوى﴾

[Mujâhid said, *Al-Manna* is a kind of sweet gum].

1714. Narrated Sa'îd bin Zaid رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said: "The *Kam'a* (i.e. a kind of edible fungus) is like the *Al-Manna* (in that it is obtained without effort) and its water is a (medicinal) cure for eye troubles." *[6:5-O.B]*

١٧١٤ : عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (الْكَمْأَةُ مِنَ المَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ).

CHAPTER 4. The Statement of Allâh عز و جل : "And (remember) when We said: Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish." (V2:58)

٤ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَإِذْ قُلْنَا ادْخُلُوا هٰذِهِ الْقَرْيَةَ﴾

1715. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "It was said to the Children of Israel, 'Enter the gate (of the town), prostrate (bowing

١٧١٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (قِيلَ لِبَنِي

with humility) and say : *"Ḥiṭṭatun"* (i.e. repentance) i.e. O Allâh! Forgive our sins.' But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, *"Ḥinṭatun,* a grain in a spike."[1] *[6:6-O.B]*

إِسْرَائِيلَ: ﴿ٱدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ﴾. فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ، فَبَدَّلُوا، وَقَالُوا: حِنْطَةٌ، حَبَّةٌ فِي شَعَرَةٍ).

CHAPTER 5. The Statement of Allâh عز وجل : "Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it......."(V.2:106)

٥ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مثلها﴾

1716. Narrated Ibn 'Abbâs رضي الله عنهما: 'Umar رضي الله عنه said, "Our best Qur'ân reciter is Ubaî and our best judge is 'Alî; and inspite of this, we leave some of the statements of Ubaî because Ubaî says, 'I do not leave anything that I have heard from Allâh's Messenger صلى الله عليه وسلم' while Allâh عز وجل said:- 'Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar, to it.' " (V.2:106) *[6:8-O.B]*

١٧١٦ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ عُمَرُ رَضِيَ ٱللهُ عَنْهُ: أَقْرَؤُنَا أُبَيٌّ، وَأَقْضَانَا عَلِيٌّ، وَإِنَّا لَنَدَعُ مِنْ قَوْلِ أُبَيٍّ، وَذَاكَ أَنَّ أُبَيًّا يَقُولُ: لاَ أَدَعُ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ ٱللهِ ﷺ، وَقَدْ قَالَ ٱللهُ تَعَالَى: ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا﴾.

CHAPTER 6. The Statement of Allâh عز وجل : "And they (Jews, Christians, and pagans) say : Allâh has begotten a son (children or offspring). Glory be to Him .... " (V.2:116)

٦ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَقَالُوا اتَّخَذَ اللهُ وَلَداً سُبْحَانَهُ﴾

1717. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "Allâh said, 'The son of Ādam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I

١٧١٧ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (قَالَ ٱللهُ: كَذَّبَنِي ٱبْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذٰلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذٰلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَزَعَمَ أَنِّي لاَ أَقْدِرُ أَنْ أُعِيدَهُ كَمَا

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[1] They said so just to ridicule Allâh's Order as they were disobedient to Him. So Allâh punished them severely by sending on them punishment most probably in the form of an epidemic of plague (disease). (See *Tafsîr Aṭ-Ṭabarî*, Vol. 1, Page 305). Also see *Ḥadîth* No. 1451).

cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have a son (children or offspring etc.). No! Glorified be Me! I am far from taking a wife or a son (children or offspring etc.).' " *[6:9-O.B]*

كانَ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدٌ، فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا).

CHAPTER 7. The Statement of Allâh عز و جل : "And take you (people) the *Maqâm* (place) of Ibrâhîm (Abraham) (or the stone on which Ibrâhîm (Abraham) عليه السلام stood while he was building the Ka'ba] as a place of *Ṣalât* (prayer) [for some of your *Ṣalât* (prayers), e.g. two *Rak'at* after the *Ṭawâf* of Ka'ba]. (V.2:125)

٧ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

1718. Narrated Anas رضي الله عنه: 'Umar رضي الله عنه said, "I agreed with Allâh in three things," or said; "My Lord agreed with me (accepted my invocation) in three things". I said, "O Allâh's Messenger! Would that you took the *Maqâm* (place) of Ibrâhîm (Abraham) as a place of *Ṣalât* (prayer)." I also said, "O Allâh's Messenger! Good and bad persons visit you! Would that you ordered the mothers of the believers to cover themselves with veils." So the Divine Verse of *Al-Ḥijâb* (i.e. veiling of the women) were revealed. I came to know that the Prophet صلى الله عليه وسلم had blamed some of his wives so I entered upon them and said, "You should either stop (troubling the Prophet صلى الله عليه وسلم) or else Allâh will give His Messenger صلى الله عليه وسلم better wives than you." When I came to one of his wives, she said to me, "O 'Umar! Does Allâh's Messenger صلى الله عليه وسلم haven't what he could advise his wives with, that you try to advise them?" Thereupon Allâh revealed:- "It may be, if he divorced you (all) that his Lord will give him instead of you, wives better than you —

١٧١٨ : عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: وَافَقْتُ اللهَ فِي ثَلاثٍ، أَوْ وَافَقَنِي رَبِّي فِي ثَلاثٍ، قُلْتُ: يَا رَسُولَ اللهِ، لَوِ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى، وَقُلْتُ: يَا رَسُولَ اللهِ، يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ، فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللهُ آيَةَ الْحِجَابِ، قَالَ: وَبَلَغَنِي مُعَاتَبَةُ النَّبِيِّ ﷺ بَعْضَ نِسَائِهِ، فَدَخَلْتُ عَلَيْهِنَّ، قُلْتُ: إِنِ انْتَهَيْتُنَّ أَوْ لَيُبْدِلَنَّ اللهُ رَسُولَهُ ﷺ خَيْرًا مِنْكُنَّ، حَتَّى أَتَيْتُ إِحْدَى نِسَائِهِ، قَالَتْ: يَا عُمَرُ، أَمَا فِي رَسُولِ اللهِ ﷺ مَا يَعِظُ نِسَاءَهُ، حَتَّى تَعِظَهُنَّ أَنْتَ؟ فَأَنْزَلَ اللهُ: ﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ﴾. الآيَةَ.

Muslims (who submit to Allâh)........" (V.66:5) *[6:10-O.B]*

CHAPTER 8. The Statement of Allâh: عز و جل "Say (O Muslims): We believe in Allâh and that which has been sent down to us...... " (V.2:136)

٨ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿قُولُوا آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا﴾

1719. Narrated Abû Huraira رضى الله عنه: The people of the Scripture (Jews) used to recite the Taurât (Torah) in 'Ibrâni (Hebrew) and they used to explain it in Arabic to the Muslims. On that Allâh's Messenger صلى الله عليه وسلم said. "Do not believe the people of the Scripture or disbelieve them, but say:- 'We believe in Allâh and that which has been sent down to us.' " (V.2:136) *[6:12-O.B]*

١٧١٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَقْرَؤُونَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لأَهْلِ الإِسْلَامِ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ، وَقُولُوا: ﴿آمَنَّا بِٱللهِ وَمَا أُنْزِلَ إِلَيْنَا﴾ الآيَةَ).

CHAPTER 9. The Statement of Allâh عز و جل : "Thus We have made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunna* (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muhammad صلى الله عليه وسلم) be a witness over you." (V.2:143)

٩ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

1720. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Nûh (Noah) will be called on the Day of Resurrection and he will say, *'Labbaik* and *Sa'daik,* O my Lord!' Allâh will say 'Did you convey Our Message (of Islâmic Monotheism)?' Nûh (Noah) will say, 'Yes'. His nation will then be asked, 'Did he convey Our Message (of Islâmic Monotheism) to you?' They will say, 'No warner came to us.' Then Allâh will say [to Nûh (Noah)], 'Who will bear witness in your favour?' He will say, 'Muhammad (صلى الله عليه وسلم) and his followers'. So they (i.e.

١٧٢٠ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ:

قَالَ رَسُولُ ٱللهِ ﷺ: (يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ. فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ يَا رَبِّ، فَيَقُولُ: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُقَالُ لأُمَّتِهِ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: مَا أَتَانَا مِنْ نَذِيرٍ، فَيَقُولُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَيَشْهَدُونَ أَنَّهُ قَدْ بَلَّغَ: ﴿وَيَكُونَ الرَّسُولُ

Muslims) will testify that he conveyed the Message. And the Messenger (Muḥammad صلى الله عليه وسلم) will be a witness over yourselves, and that is what is meant by the Statement of Allâh تعالى : 'Thus We have made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muḥammad صلى الله عليه وسلم and his *Sunna* (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muḥammad صلى الله عليه وسلم) be a witness over you.' " (V.2:143) *[6:14-O.B]*

عَلَيْكُمْ شَهِيدًا﴾. فَذٰلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَكَذٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾).

CHAPTER 10. The Statement of Allâh عز و جل : "Then depart from the place whence all the people depart (and ask Allâh for His Forgiveness .....)" (V.2:199)

١٠ - باب: قَولُهُ عَزَّ وَجَلَّ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾

1721. Narrated 'Āisha رضى الله عنها : The Quraish people and those embraced their religion, used to stay at Muzdalifa and used to call themselves *Al-Ḥums,* while the rest of the Arabs used to stay at 'Arafât. When Islâm came, Allâh ordered His Prophet صلى الله عليه وسلم to go to 'Arafât and stay at it, and then pass on from there. (and that is what is meant by the Statement of Allâh عز و جل : "Then depart from the place whence all the people depart"). (V.2:199) *[6:45-O.B]*

١٧٢١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: كانَتْ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ، وَكانُوا يُسَمَّوْنَ الْحُمْسَ، وَكانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَاتٍ، فَلَمَّا جاءَ الإِسْلَامُ، أَمَرَ ٱللهُ نَبِيَّهُ ﷺ أَنْ يَأْتِيَ عَرَفَاتٍ، ثُمَّ يَقِفَ بِهَا، ثُمَّ يُفِيضَ مِنْهَا،

CHAPTER 11. The Statement of Allâh تعالى : "And of them is he who says: Our Lord! Give us in this world that which is good". (V.2: 201)

١١ - باب: قَوْلُهُ تَعَالَى: ﴿وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً﴾ الآية

1722. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم used to say, "O Allâh! Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire." (V.2:201) *[6:47-O.B]*

١٧٢٢ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قالَ: كانَ النَّبِيُّ ﷺ يَقُولُ: (اللَّهُمَّ رَبَّنَا آتِنَا فِي ٱلدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ).

CHAPTER 12. The Statement of Allâh عز و جل : "They do not beg of people at all." (V.2:273)

١٢ - باب: قولُهُ عزَّ وجلَّ: ﴿لا يَسْأَلُونَ النَّاسَ إِلْحَافاً﴾

1723. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The poor person is not the one for whom a date or two or a morsel or two (of food) is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allâh's Statement):- 'They do not beg of people at all.' " (V.2:273) *[6:63-O.B]*

١٧٢٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ:

قالَ النَّبِيُّ ﷺ: (لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلاَ اللُّقْمَةُ وَلاَ اللُّقْمَتَانِ، إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ. وَٱقْرَؤُوا إِنْ شِئْتُمْ). يَعْنِي قَوْلَهُ: ﴿لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا﴾.

SŪRAT ĀL-'IMRĀN (3) (The Family of 'Imrân)

سُورَةُ آلِ عِمْرَانَ

CHAPTER 13. The Statement of Allâh عز و جل : "In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear." (V.3: 7)

١٣ - باب: قولُهُ عزَّ وجلَّ: ﴿مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الكِتَابِ وأُخَرُ مُتَشَابِهَاتٌ﴾ الآية

1724. Narrated 'Āisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم recited the Verse:- "It is He Who has sent down to you (Muḥammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book, [and those are the Verses of *Al-Aḥkâm* (commandments etc.), *Al-Farâ'iḍ* (obligatory duties) and *Al-Ḥudûd* (legal laws for the punishment of thieves, adulterers etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials etc.) and seeking for its hidden meanings; but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear Verses)

١٧٢٤ : عَنْ عَائِشَةَ - رَضِيَ ٱللهُ عَنْهَا - قَالَتْ: تَلاَ رَسُولُ ٱللهِ ﷺ هٰذِهِ الآيَةَ: ﴿هُوَ الذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ٱبْتِغَاءَ الْفِتْنَةِ وَٱبْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ ٱللهُ وَالرَّاسِخُونَ فِي العِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلاَّ أُولُوا الأَلْبَابِ﴾. قالَتْ: قالَ رَسُولُ ٱللهِ ﷺ: (فَإِذَا رَأَيْتِ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولٰئِكَ الَّذِينَ سَمَّى ٱللهُ، فَٱحْذَرُوهُمْ).

are from our Lord.' And none receive admonition except men of understanding," (V.3:7) 'Āisha added: "Then Allâh's Messenger صلى الله عليه وسلم said, 'If you see those who follow thereof that is not entirely clear then they are those whom Allâh has named [as having deviation (from the Truth)]. So beware of them'." *[6:70-O.B]*

CHAPTER 14. The Statement of Allâh عز و جل : "Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, [they shall have no portion in the Hereafter..... and they shall have a painful torment]." (V.3: 77)

١٤ ـ باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ الله وَأَيْمَانِهِمْ ثَمَناً قَلِيلاً﴾

1725. Narrated Ibn 'Abbâs رضى الله عنهما: Two women who were stitching shoes in a house fought each other. One of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn 'Abbâs. Ibn Abbâs said, "Allâh's Messenger صلى الله عليه وسلم said, 'If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.' Will you remind her (i.e. the defendant), of Allâh and recite before her:- 'Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths....' " (V.3:77). So they reminded her and she confessed. Ibn 'Abbâs then said, "The Prophet صلى الله عليه وسلم said, 'The oath is to be taken by the defendant (in the absence of any proof against him).' " *[6:74-O.B]*

١٧٢٥ : عَنِ ٱبْنِ عَبَّاس رَضِيَ ٱللهُ عَنْهُما أَنَّهُ ٱخْتَصَمَ إِلَيْهِ ٱمْرَأَتانِ كانَتَا تَخْرِزَانِ فِي بَيْتٍ، أَوْ فِي الحُجْرَةِ، فَخَرَجَتْ إِحْدَاهُمَا وَقَدْ أُنفِذَ بِإِشْفىً فِي كَفِّهَا، فَٱدَّعَتْ عَلَى الأُخْرَى، فَرُفِعَ أَمْرُهُمَا إِلَى ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، فَقَالَ ٱبْنُ عَبَّاسٍ: قالَ رَسُولُ ٱللهِ ﷺ: (لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَذَهَبَ دِمَاءُ قَوْمٍ وَأَمْوَالُهُمْ). ذَكِّرُوهَا بِٱللهِ، وَٱقْرَؤُوا عَلَيْهَا: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾. فَذَكَّرُوهَا فَٱعْتَرَفَتْ، فَقَالَ ٱبْنُ عَبَّاسٍ: قالَ النَّبِيُّ ﷺ: (الْيَمِينُ عَلَى المُدَّعٰى عَلَيْهِ).

CHAPTER 15. The Statement of Allâh عز و جل : "Those (i.e. believers) unto whom the people (hypocrites) said: 'Verily, the people (pagans) have gathered against you (a great

١٥ ـ باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ﴾ الآية

army), (therefore, fear them).' " (V.3:173)

1726. Narrated Ibn 'Abbâs رضي الله عنهما: "Allâh (Alone) is sufficient for us, and He is the Best Disposer of affairs," was said by Ibrâhim (Abraham) when he was thrown into the fire; and it was said by Muhammad صلى الله عليه وسلم when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army) therefore, fear them." But it (only) increased them in faith and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." *[6:86-O.B]*

١٧٢٦ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: ﴿حَسْبُنَا ٱللهُ وَنِعْمَ ٱلْوَكِيلُ﴾. قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ ﷺ حِينَ قَالُوا: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيماناً وَقَالُوا حَسْبُنَا ٱللهُ وَنِعْمَ ٱلْوَكِيلُ﴾.

CHAPTER 16. The Statement of Allâh عز و جل: "And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah ......" (V.3:186)

١٦ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذىً كَثِيراً﴾

1727. Narrated Usâma bin Zaid رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم rode a donkey, equipped with a thick cloth-covering made in Fadak and I was riding behind him. He was going to pay a visit to Sa'd bin 'Ubâda in Banû Al-Hârith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet صلى الله عليه وسلم passed by a gathering in which 'Abdullâh bin Ubaî bin Salûl was present, and that was before 'Abdullâh bin Ubaî embraced Islâm. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering 'Abdullâh bin Rawâha was also present. When a cloud of dust raised by the donkey reached that gathering, 'Abdullâh bin Ubaî covered his nose with his garment and then said,

١٧٢٧ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ رَكِبَ عَلَى حِمَارٍ، عَلَى قَطِيفَةٍ فَدَكِيَّةٍ، وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَرَاءَهُ، يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، قَبْلَ وَقْعَةِ بَدْرٍ. حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ ٱللهِ ابْنُ أُبَيٍّ بْنُ سَلُولَ، وَذٰلِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ ٱللهِ بْنُ أُبَيٍّ، فَإِذَا فِي الْمَجْلِسِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ، وَالْيَهُودِ وَالْمُسْلِمِينَ، وَفِي الْمَجْلِسِ عَبْدُ ٱللهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ ٱلدَّابَّةِ، خَمَّرَ

"Do not cover us with dust." Then Allâh's Messenger صلى الله عليه وسلم greeted them and stopped and dismounted and invited them to Allâh (i.e. to embrace Islâm) and recited to them the Noble Qur'ân. On that, 'Abdullâh bin Ubaî bin Salûl said, "O man! There is nothing better than that what you say, if it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, recite (your tales) to him." On that 'Abdullah bin Rawâḥa said, "Yes, O Allâh's Messenger! Bring it (i.e. what you want to say) to us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet صلى الله عليه وسلم kept on quietening them till they became quiet, whereupon the Prophet صلى الله عليه وسلم rode his animal (mount) and proceeded till he entered upon Sa'd bin 'Ubâda. The Prophet صلى الله عليه وسلم said to Sa'd, "Did you not hear what Abû Ḥubâb said?" He meant 'Abdullâh bin Ubaî. "He said so-and-so". On that Sa'd bin 'Ubâda said, "O Allâh's Messenger! Excuse and forgive him, for by Him Who revealed the Book to you, Allâh brought the Truth which was sent to you at the time when the people of this town (i.e. Al-Madîna) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allâh opposed that (decision) through the Truth which Allâh gave to you, he (i.e. 'Abdullâh bin Ubaî) was grieved with jealousy, and that caused him to do what you have seen." So Allâh's Messenger صلى الله عليه وسلم excused him, for Allâh's Messenger صلى الله عليه وسلم and his companions used to forgive the pagans and the people of Scripture as Allâh

عَبْدُ ٱللهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ: لاَ تُغَبِّرُوا عَلَيْنَا، فَسَلَّمَ رَسُولُ ٱللهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ، فَنَزَلَ فَدَعَاهُمْ إِلَى ٱللهِ، وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ ٱللهِ بْنُ أُبَيٍّ ٱبْنُ سَلُولَ: أَيُّهَا الْمَرْءُ، إِنَّهُ لاَ أَحْسَنَ مِمَّا تَقُولُ إِنْ كَانَ حَقًّا، فَلاَ تُؤْذِنَا بِهِ فِي مَجَالِسِنَا، ٱرْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فَٱقْصُصْ عَلَيْهِ. فَقَالَ عَبْدُ ٱللهِ بْنُ رَوَاحَةَ: بَلَى يَا رَسُولَ ٱللهِ، فَٱغْشَنَا بِهِ فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذٰلِكَ. فَٱسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَثَاوَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَنُوا، ثُمَّ رَكِبَ النَّبِيُّ ﷺ دَابَّتَهُ، فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: (يَا سَعْدُ، أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ - يُرِيدُ عَبْدَ ٱللهِ بْنَ أُبَيٍّ - قَالَ: كَذَا وَكَذَا). قَالَ سَعْدُ بْنُ عُبَادَةَ: يَا رَسُولَ ٱللهِ ﷺ، ٱعْفُ عَنْهُ، وَٱصْفَحْ عَنْهُ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ، لَقَدْ جَاءَ ٱللهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ وَلَقَدِ ٱصْطَلَحَ أَهْلُ هٰذِهِ الْبُحَيْرَةِ عَلَى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بِالْعِصَابَةِ، فَلَمَّا أَبَى ٱللهُ ذٰلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ ٱللهُ شَرِقَ بِذٰلِكَ، فَذٰلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا عَنْهُ رَسُولُ ٱللهِ ﷺ، وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ يَعْفُونَ عَنِ

had ordered them, and they used to put up with their mischief with patience. So the Prophet صلى الله عليه وسلم used to stick to the principle of forgiveness for them as long as Allâh ordered him to do so till Allâh permitted fighting them. So, when Allâh's Messenger صلى الله عليه وسلم fought the battle of Badr and Allâh killed the nobles of Quraish infidels through him, Ibn Ubaî bin Salûl and the pagans and idolaters who were with him, said, "This matter (i.e. Islâm) has appeared (i.e. became victorious)." So they gave the *Bai'a* (pledge) (for embracing Islâm) to Allâh's Messenger صلى الله عليه وسلم and became Muslims. *[6:89-O.B]*

الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللهُ، وَيَصْبِرُونَ عَلَى الأَذَى، حَتَّى أَذِنَ اللهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللهِ ﷺ بَدْرًا، فَقَتَلَ اللهُ بِهِ صَنَادِيدَ كُفَّارِ قُرَيْشٍ، قَالَ ابْنُ أُبَيٍّ بْنُ سَلُولَ وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ وَعَبَدَةِ الأَوْثَانِ: هٰذَا أَمْرٌ قَدْ تَوَجَّهَ، فَبَايَعُوا الرَّسُولَ ﷺ عَلَى الإِسْلامِ فَأَسْلَمُوا.

CHAPTER 17. The Statement of Allâh عز و جل : "Think not that those who rejoice in what they have done (or brought about), ..." (V.3: 188)

١٧ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا﴾

1728. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : During the lifetime of Allâh's Messenger صلى الله عليه وسلم some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a *Ghazwa* and they would be pleased to stay at home behind Allâh's Messenger صلى الله عليه وسلم. When Allâh's Messenger صلى الله عليه وسلم returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:- "Think not that those who rejoice in what they have done, and love to be praised for what they have not done......" (V.3:188) *[6:90-O.B]*

١٧٢٨ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللهُ عَنْهُ: أَنَّ رِجَالًا مِنَ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، كَانَ إِذَا خَرَجَ رَسُولُ اللهِ ﷺ إِلَى الْغَزْوِ تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللهِ ﷺ، فَإِذَا قَدِمَ رَسُولُ اللهِ ﷺ اعْتَذَرُوا إِلَيْهِ وَحَلَفُوا، وَأَحَبُّوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَنَزَلَتْ هٰذِهِ الآيَةُ فِيهِم: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾. الآيَةَ.

1729. Narrated Ibn 'Abbâs رضى الله عنهما that it was said to him, " If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us

١٧٢٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا وقد قيل له: لَئِنْ كَانَ كُلُّ امْرِئٍ فَرِحَ بِمَا أُوتِيَ، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ

will be punished." Ibn 'Abbâs said, "What connection have you with this case?[1] It was only that the Prophet صلى الله عليه وسلم called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed." *[6:91-O.B]*

يَفْعَلْ، مُعَذَّبًا لَنُعَذَّبَنَّ أَجْمَعُونَ. فَقَالَ ٱبْنُ عَبَّاسٍ: وَمَا لَكُمْ وَلِهَٰذِهِ، إِنَّمَا دَعَا النَّبِيُّ ﷺ يَهُودَ فَسَأَلَهُمْ عَنْ شَيْءٍ، فَكَتَمُوهُ إِيَّاهُ، وَأَخْبَرُوهُ بِغَيْرِهِ، فَأَرَوْهُ أَنْ قَدِ ٱسْتُحْمِدُوا إِلَيْهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا سَأَلَهُمْ، وَفَرِحُوا بِمَا أُوتُوا مِنْ كِتْمَانِهِمْ.

SŪRAT AN-NISĀ'(4) (The Women)

سُورَةُ النِّسَاءِ

CHAPTER 18. The Statement of Allâh تعالى : "And if you fear that you shall not be able to deal justly with the orphan girls....." (V.4:3)

١٨ - باب: قَوله تَعالَى: ﴿وَإِنْ خِفْتُمْ أَنْ لا تُقْسِطُوا فِي اليَتامى﴾

1730. Narrated 'Āisha رضى الله عنها that she was asked by 'Urwa, regarding the Statement of Allâh عز و جل : "And if you fear that you shall not be able to deal justly with the orphan girls....." (V.4:3) She said, "O son of my sister! An orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just *Mahr,* i.e. the same *Mahr* as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest *Mahr* their peers might get. They were ordered (by Allâh) to marry women of their choice other than those orphan girls." 'Āisha added, "The people asked Allâh's Messenger's instructions after the revelation of this Divine Verse

١٧٣٠ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا أَنَّهَا سَأَلَهَا عُرْوَةُ عَنْ قَوْلِ ٱللَّهِ تَعَالَى: **﴿وَإِنْ خِفْتُمْ أَنْ لاَ تُقْسِطُوا فِي الْيَتَامَى﴾**. فَقَالَتْ: يَا ٱبْنَ أُخْتِي، هٰذِهِ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا، تَشْرَكُهُ فِي مَالِهِ، وَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَنُهُوا عَنْ أَنْ يَنْكِحُوهُنَّ إِلاَّ أَنْ يُقْسِطُوا لَهُنَّ وَيَبْلُغُوا لَهُنَّ أَعْلَى سُنَّتِهِنَّ فِي الصَّدَاقِ، فَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ. قَالَتْ عَائِشَةُ: وَإِنَّ النَّاسَ ٱسْتَفْتَوْا رَسُولَ ٱللَّهِ ﷺ بَعْدَ

[1] According to the knowledge of understanding the meaning of the Qur'ân and *Hadîth,* we must consider the general meaning of the Verse and not only the cause for which the Verse was revealed.

whereupon Allâh revealed:- 'They ask your legal instruction concerning women.' " (V.4:127) 'Aisha further said, "And the Statement of Allâh عز و جل: 'And yet whom you desire to marry' (V.4:127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." 'Āisha added , "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty." *[6:98-O.B]*

هٰذِهِ الآيَةِ، فَأَنْزَلَ ٱللهُ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾. قالَتْ عَائِشَةُ: وَقَوْلُ ٱللهِ تَعَالَى فِي آيَةٍ أُخْرَى: ﴿وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾. رَغْبَةَ أَحَدِكُمْ عَنْ يَتِيمَتِهِ، حِينَ تَكُونُ قَلِيلَةَ المَالِ وَالجَمَالِ، قالَتْ: فَنُهُوا - أَنْ يَنْكِحُوا - عَمَّنْ رَغِبُوا فِي مَالِهِ وَجَمَالِهِ مِنْ يَتَامَى النِّساءِ إلاَّ بِالْقِسْطِ، مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ إِذَا كُنَّ قَلِيلاَتِ المَالِ وَالجَمَالِ.

CHAPTER 19. The Statement of Allâh عز و جل : "Allâh commands you as regards your children's (inheritance)." (V.4: 11)

١٩ - باب: قوله عَزَّ وَجَلَّ: ﴿يُوصِيكُمُ الله فِي أَوْلاَدِكُمْ﴾

1731. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم and Abû Bakr رضى الله عنه came on foot to pay me a visit (during my illness) at Banû Salima's (dwellings). The Prophet صلى الله عليه وسلم found me unconscious, so he asked for water and performed the ablution from it and sprinkled some water over me. I came to my senses and said "O Allâh's Messenger! What do you order me to do as regards my wealth?" So there was revealed: "Allâh commands you as regards your children's (inheritance)" (V.4:11) *[6:101-O.B]*

١٧٣١: عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قالَ: عَادَنِي النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي بَنِي سَلِمَةَ مَاشِيَيْنِ، فَوَجَدَنِي النَّبِيُّ ﷺ لاَ أَعْقِلُ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ مِنْهُ ثُمَّ رَشَّ عَلَيَّ فَأَفَقْتُ، فَقُلْتُ لَهُ: مَا تَأْمُرُنِي أَنْ أَصْنَعَ فِي مَالِي يَا رَسُولَ ٱللهِ، فَنَزَلَتْ: ﴿يُوصِيكُمُ ٱللهُ فِي أَوْلاَدِكُمْ﴾.

CHAPTER 20. The Statement of Allâh تعالى : "Surely! Allâh wrongs not even of the weight of an atom (or a small ant).........." (V.4:40)

٢٠ - باب: قوله تَعَالَى: ﴿إِنَّ الله لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾ الآية

1732. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Some people came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" The *Hadîth* of seeing Allâh has been

١٧٣٢: عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَتى نَاسٌ النَّبِيَّ ﷺ قالُوا: يَا رَسُولَ ٱللهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَذَكَرَ حَديثَ الرُّؤْيَةِ وَقَدْ تَقَدَّمَ بِكَامِلِهِ ثُمَّ

narrated at length. (See *Hadîth* No. 463). The (Prophet) then said, "On the Day of Resurrection, a call-maker will announce, 'Let every nation follow that which they used to worship.' Then none of those who used to worship anything other than Allâh like idols and other deities but will fall in Hell (Fire), till there will remain none but those who used to worship Allâh, both those who were righteous pious ones and the mischievious evil ones and some of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair ('Ezra), the son of Allâh.' It will be said to them, 'You are liars, for Allâh has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, 'What did you use to worship?' They will reply, 'We used to worship 'Iesa (Jesus), the son of Allâh.' It will be said to them, 'You are liars, for Allâh has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allâh [Alone, the real Lord of the *'Ālamîn* (mankind, jinns and all that exists)], whether they were righteous pious ones or mischievious evil ones. Then (Allâh) the Lord of the *'Ālamîn*

قالَ: (إِذَا كانَ يَوْمُ القِيامَةِ أَذَّنَ مُؤَذِّنٌ: تَتْبَعُ كُلُّ أُمَّةٍ مَا كانَتْ تَعْبُدُ، فَلاَ يَبْقَى مَنْ كانَ يَعْبُدُ غَيْرَ ٱللهِ مِنَ الأَصْنَامِ وَالأَنْصَابِ إِلاَّ يَتَسَاقَطُونَ في النَّارِ. حَتَّى إِذَا لَمْ يَبْقَ إِلاَّ مَنْ كانَ يَعْبُدُ ٱللهَ، مِنْ بَرٍّ أَوْ فَاجِرٍ، وَغُبَّرَاتُ أَهْلِ الْكِتَابِ، فَيُدْعَى الْيَهُودُ، فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قالُوا: كُنَّا نَعْبُدُ عُزَيْرًا ٱبْنَ ٱللهِ، فَيُقَالُ لَهُمْ: كَذَبْتُمْ، مَا ٱتَّخَذَ ٱللهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ، فَمَاذَا تَبْغُونَ؟ فَقَالُوا: عَطِشْنَا رَبَّنَا فَٱسْقِنَا، فَيُشَارُ: أَلاَ تَرِدُونَ؟ فَيُحْشَرُونَ إِلَى النَّارِ، كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا، فَيَتَسَاقَطُونَ في النَّارِ. ثُمَّ يُدْعَى النَّصَارَى فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قالُوا: كُنَّا نَعْبُدُ المَسِيحَ ٱبْنَ ٱللهِ، فَيُقَالُ لَهُمْ: كَذَبْتُمْ، مَا ٱتَّخَذَ ٱللهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ، فَيُقَالُ لَهُمْ: مَاذَا تَبْغُونَ؟ فَكَذٰلِكَ مِثْلُ الأَوَّلِ. حَتَّى إِذَا لَمْ يَبْقَ إِلاَّ مَنْ كانَ يَعْبُدُ ٱللهَ، مِنْ بَرٍّ أَوْ فَاجِرٍ، أَتَاهُمْ رَبُّ الْعَالَمِينَ في أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا، فَيُقَالُ: مَاذَا تَنْتَظِرُونَ، تَتْبَعُ كُلُّ أُمَّةٍ مَا كانَتْ تَعْبُدُ، قالُوا: فَارَقْنَا النَّاسَ في ٱلدُّنْيَا عَلَى أَفْقَرِ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ، وَنَحْنُ نَنْتَظِرُ رَبَّنَا الَّذِي كُنَّا نَعْبُدُ، فَيَقُولُ: أَنَا رَبُّكُمْ،

(mankind, jinns and all that exists), will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for ?' Every nation has followed what it used to worship'. They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allâh will say, 'I am your Lord.' They will say twice or thrice. 'We do not worship anything besides Allâh.' " *[6:105-O.B]*

فَيَقُولُونَ: لاَ نُشْرِكُ بِٱللهِ شَيْئًا). مَرَّتَيْنِ أَوْ ثَلاَثًا.

CHAPTER 21. The Statement of Allâh عز و جل : "How (will it be) then, when We bring from each nation a witness [and We bring you (O Muḥammad صلى الله عليه وسلم) as a witness against these people]"...... (V.4:41)

٢١ - باب: قوله عَزَّ وَجَلَّ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ﴾

1733. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم said to me, "Recite (of the Qur'ân) for me," I said, "Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qur'ân) from others." So I recited *Sûrat An-Nisâ'* till I reached: 'How (will it be) then, when We bring from each nation a witness, and We bring you (O Muḥammad صلى الله عليه وسلم) as a witness against these people?' Then he said , "Stop!" And behold, his eyes were overflowing with tears. *[6:106-O.B]*

١٧٣٣ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: (ٱقْرَأْ عَلَيَّ). قُلْتُ: آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: (فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي). فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ، حَتَّى بَلَغْتُ: **﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هٰؤُلاَءِ شَهِيدًا﴾**. قَالَ: (أَمْسِكْ). فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

CHAPTER 22. The Statement of Allâh عز و جل : "Verily! As for those whom the angels take (in death) while they are wronging themselves......" (V.4:97)

٢٢ - باب: قوله عَزَّ وَجَلَّ: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ المَلاَئِكَةُ ظَالِمِي أَنْفُسِهِمْ﴾

1734. Narrated Ibn 'Abbâs رضى الله عنهما that some Muslim people were with the pagans, increasing the number of the pagans against Allâh's Messenger صلى

١٧٣٤ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ نَاسًا مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ، يُكَثِّرُونَ سَوَادَهُم عَلَى عَهْدِ

صلى الله عليه وسلم . An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword). Then Allâh revealed (above mentioned Verse of the Noble Qur'ân). *[6:120-O.B]*

رَسُولِ ٱللهِ ﷺ، يَأْتِي السَّهْمُ فَيُرْمَى بِهِ، فَيُصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ، أَوْ يُضْرَبُ فَيُقْتَلُ، فَأَنْزَلَ ٱللهُ: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ المَلاَئِكَةُ ظَالِمِي أَنْفُسِهِمْ﴾. الآيَةَ.

CHAPTER 23. The Statement of Allâh تعالى: "Verily, We have inspired you, (O Muhammad صلى الله عليه وسلم) as We inspired Nûh (Noah).... and Yûnus (Jonah), Hârûn (Aaron) and Sulaimân (Solomon)." (V.4:163)

٢٣ - باب: قوله تعالى: ﴿إِنَّا أَوْحَينا إِلَيكَ كَما أَوْحَيْنَا إِلَى نُوحٍ . . .﴾ إلى قوله: ﴿ويونس وهارون وسليمان﴾

1735. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever says that I am better than Yûnus (Jonah) bin Matta, is a liar." *[6:128-O.B]*

١٧٣٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَنْ قالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، فَقَدْ كَذَبَ).

SŪRAT AL-MĀ'IDAH (5)
(The Table spread with Food)

سُورَة المَائِدَةِ

CHAPTER 24. The Statement of Allâh عز وجل: "O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord." (V.5:67)

٢٤ - باب: قوله عزَّ وجَلَّ: ﴿يَاأَيُّها الرَّسُولُ بَلِّغ ما أُنْزِلَ إِلَيكَ مِنْ رَبِّكَ﴾ الآية

1736. Narrated 'Āisha رضى الله عنها: Whoever tells that Muhammad صلى الله عليه وسلم concealed part of what was revealed to him, is a liar, for Allâh says:- "O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord." (V.5:67) *[6:136-O.B]*

١٧٣٦ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا ﷺ كَتَمَ شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ فَقَدْ كَذَبَ، وَٱللهُ يَقُولُ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ﴾. الآيَةَ.

CHAPTER 25. The Statement of Allâh عز وجل: "O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allâh has made lawful to you." (V.5:87)

٢٥ - باب: قوله عزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ الله لَكُمْ﴾

1737. Narrated 'Abdullâh رضى الله عنه: We used to participate in the holy wars

١٧٣٧ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ

carried on by the Prophet صلى الله عليه وسلم and we had no women (wives) with us. So we said (to the Prophet صلى الله عليه وسلم) "Shall we castrate ourselves?" But the Prophet صلى الله عليه وسلم forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Make not unlawful the *Ṭayyibât* (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allâh has made lawful to you.'[1] *[6:139-O.B]*

قَالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ وَلَيْسَ مَعَنَا نِسَاءٌ، فَقُلْنَا: أَلاَ نَخْتَصِي؟ فَنَهَانَا عَنْ ذٰلِكَ، فَرَخَّصَ لَنَا بَعْدَ ذٰلِكَ أَنْ نَتَزَوَّجَ الْمَرْأَةَ بِالثَّوْبِ، ثُمَّ قَرَأَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللهُ لَكُمْ﴾.

CHAPTER 26: The Statement of Allâh عز و جل : "Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Anṣâb*[2] (i.e. erected posts for worship) and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of Satan's handiwork." (V.5:90)

٢٦ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿إِنَّمَا الخَمْرُ وَالمَيْسِرُ وَالأَنْصَابُ وَالأَزْلاَمُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ﴾

1738. Narrated Anas bin Mâlik رضى الله عنه : We had no alcoholic drinks except that which was produced from dates and which you call *Faḍîkh*. While I was standing offering drinks to Abû Ṭalḥa and so-and-so and so-and-so, a man came and said, "Has the news reached you?" They said, "What is that?" He said. "Alcoholic drinks have been prohibited." They said, "Spill (the contents of) these pots, O Anas!" Then they neither asked about it (alcoholic drinks) nor returned to it after the news from that man. *[6:141-O.B]*

١٧٣٨ : عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَا كَانَ خَمْرٌ غَيْرُ فَضِيخِكُمْ هٰذَا الَّذِي تُسَمُّونَهُ الْفَضِيخَ، فَإِنِّي لَقَائِمٌ أَسْقِي أَبَا طَلْحَةَ وَفُلاَنًا وَفُلاَنًا إِذْ جَاءَ رَجُلٌ فَقَالَ: وَهَلْ بَلَغَكُمُ الْخَبَرُ؟ فَقَالُوا: وَمَا ذَاكَ؟ قَالَ: حُرِّمَتِ الخَمْرُ، قَالُوا: أَهْرِقْ هٰذِهِ الْقِلاَلَ يَا أَنَسُ، قَالَ: فَمَا سَأَلُوا عَنْهَا وَلاَ رَاجَعُوهَا بَعْدَ خَبَرِ الرَّجُلِ.

CHAPTER 27. The Statement of Allâh عز و جل : "Ask not about things

٢٧ - باب: قَولُه عَزَّ وَجَلَّ: ﴿لاَ

[1] Temporary marriage (*Mut'a*) was allowed in the early days of Islâm, but later, at the tim of the Khaibar Battle, it was prohibited.

[2] *An-Nuṣub* (pl. *Anṣâb*) were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc. during fixed periods of occasions and seasons in the names of idols, jinns, angels, pious men, saints etc., in order to honour them, or to expect some benefi from them.

which, if made plain to you, may cause you trouble." (V.5:101)

﴿ـ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾

1739: Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم delivered a *Khuṭba* (religious talk) the like of which I had never heared before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the companions of the Prophet صلى الله عليه وسلم covered their faces and the sound of their weeping was heard. A man said, "Who is my father?" The Prophet صلى الله عليه وسلم said, "So-and-so." So this Verse was revealed: "Ask not about things which, if made plain to you, may cause you trouble." (V.5:101) *[6:145-O.B]*

١٧٣٩ : عَنْ أَنَسٍ، رَضِيَ ٱللهُ عَنْهُ، قَالَ: خَطَبَ رَسُولُ ٱللهِ ﷺ خُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ قَالَ: (لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا). قَالَ فَغَطَّى أَصْحَابُ رَسُولِ ٱللهِ ﷺ وُجُوهَهُمْ لَهُمْ خَنِينٌ، فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: (فُلَانٌ). فَنَزَلَتْ هٰذِهِ الآيَةُ: **﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾**.

1740. Narrated Ibn 'Abbâs رضى الله عنهما : Some people were asking Allâh's Messenger صلى الله عليه وسلم questions mockingly. A man would say, "Who is my father?" Another man whose she-camel had been lost would say, "Where is my she-camel?" So Allâh revealed this Verse in this connection:- "O you who believe! Ask not about things which, if made plain to you, may cause you trouble" (V.5:101), and he recited the whole Verse.

١٧٤٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: كَانَ نَاسٌ يَسْأَلُونَ رَسُولَ ٱللهِ ﷺ ٱسْتِهْزَاءً، فَيَقُولُ الرَّجُلُ: مَنْ أَبِي؟ وَيَقُولُ الرَّجُلُ تَضِلُّ نَاقَتُهُ: أَيْنَ نَاقَتِي؟ فَأَنْزَلَ ٱللهُ عَزَّ وَجَلَّ فِيهِمْ هٰذِهِ الآيَةَ: **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾**. حَتَّى فَرَغَ مِنَ الآيَةِ كُلِّهَا.

SŪRAT AL-AN'ĀM (6) (The Cattle)

سُورَةُ الأَنْعَامِ

CHAPTER 28. The Statement of Allâh عز و جل : "Say: He has power to send torment on you from above..... " (V.6:65)

٢٨ ـ باب: قوله عزَّ وجلَّ: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُم عَذَاباً مِن فَوقِكُم﴾ الآية

1741. Narrated Jâbir رضى الله عنه : When this Verse was revealed: "Say: He has power to send torment on you from above." (V.6:65) Allâh's Messenger صلى الله عليه وسلم said, "O Allâh! I seek

١٧٤١ : عَنْ جَابِرٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الآيَةُ: **﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ**

refuge with Your Face[1] (from this punishment)." And when the Verse: "Or (send torment) from under your feet", (was revealed), Allâh's Messenger صلى الله عليه وسلم said, "(O Allâh!) I seek refuge with Your Face (from this punishment)." (But when there was revealed): "Or to cover you with confusion in party strife and make you to taste the violence of one another" (V.6: 65). Allâh's Messenger صلى الله عليه وسلم said: "This is lighter or this is easier." *[6:152-O.B]*

فَوْقِكُمْ﴾. قَالَ رَسُولُ اللهِ ﷺ: (أَعُوذُ بِوَجْهِكَ). ﴿أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾. قَالَ: (أَعُوذُ بِوَجْهِكَ). ﴿أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ﴾. قَالَ رَسُولُ اللهِ ﷺ: (هٰذَا أَهْوَنُ، أَوْ: هٰذَا أَيْسَرُ).

CHAPTER 29. The Statement of Allâh عز و جل : "They are those whom Allâh had guided. So follow their guidance." (V.6:90)

٢٩ - باب: قوله عزَّ وجلَّ: ﴿أولئك الَّذينَ هَدَى الله فَبِهُدَاهُمُ اقْتَدِهْ﴾

1742. Narrated Ibn 'Abbâs رضي الله عنهما, that he was asked, "Is there a prostration in *Sûrat Ṣâd*?" (V.38:24). Ibn 'Abbâs said, "Yes," and then recited: "And We bestowed... So follow their guidance". (V.6:84-90) Then he said, "Your Prophet (Muḥammad صلى الله عليه وسلم) was one of those who were ordered to follow them." *[6:156-O.B]*

١٧٤٢ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ سُئِلَ: أَفِي «صٓ» سَجْدَةٌ؟ فَقَالَ: نَعَمْ، ثُمَّ تَلاَ: ﴿وَوَهَبْنَا لَهُ إِسْحٰقَ وَيَعْقُوبَ..﴾ إِلَى قَوْلِهِ: ﴿فَبِهُدَاهُمُ ٱقْتَدِهْ﴾. ثُمَّ قَالَ: نَبِيُّكُمْ ﷺ مِمَّنْ أُمِرَ أَنْ يَقْتَدِيَ بِهِمْ.

CHAPTER 30. The Statement of Allâh تعالى : " ...... come not near to shameful sins (illegal sexual

٣٠ - باب: قوله عزَّ وجلَّ: ﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا

[1] All that has been revealed in Allâh's Book [the Qur'ân] as regards the [*Ṣifât* (صفات)] Qualities of Allâh (عز و جل) , The Most High, — like His Face, Eyes, Hands, Shins, (Legs), His Coming, His *Istawa* (rising over) His Throne and others; His Qualities or all that Allâh's Messenger صلى الله عليه وسلم qualified Him in the true authentic Prophet's *Aḥâdith* (narrations) as regards His Qualities like [*Nuzûl* (نزول)] His Descent or His laughing and others etc. The religious scholars of the Qur'ân and the *Sunna* believe in these Qualities of Allâh and they confirm that these are really His Qualities, without *Ta'wîl* تأويل (interpreting their meanings into different things etc.) or *Tashbîh* تشبيه (giving resemblance or similarity to any of the creatures) or *Ta'țîl* تعطيل (i.e. completely ignoring or denying them i.e. there is no Face, or Eyes or Hands, or Shins etc. for Allâh). These Qualities befit or suit only Allâh Alone, and He does not resemble any of (His) creatures. As Allâh's Statements (in the Qur'ân): (1) "There is nothing like unto Him, and He is the All-Hearer, the All-Seer" (V.42: 11). (2) There is none comparable unto Him (V.112: 4).

intercourse etc.), whether committed openly or secretly,...." (V.6:151)

﴿وَمَا بَطَنَ﴾

1743. Narrated 'Abdullâh رضي الله عنه : (The Prophet صلى الله عليه وسلم said that) "None has more sense of *Ghîra*[1] than Allâh, therefore - He has prohibited shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly. And none loves to be praised more than Allâh does, and for this reason He praises Himself." *[6:158-O.B]*

١٧٤٣ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قالَ: (لاَ أَحَدَ أَغْيَرُ مِنَ ٱللهِ، وَلِذٰلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلاَ شَيْءَ أَحَبُّ إِلَيْهِ المَدْحُ مِنَ ٱللهِ، وَلِذٰلِكَ مَدَحَ نَفْسَهُ).

SŪRAT AL-A'RĀF (7) (The Wall with Elevations)

سورَة الأَعْرَافِ

CHAPTER 31. The Statement of Allâh تعالى : "Show forgiveness, enjoin what is good, [and turn away from the foolish (don't punish them)]." (V.7:199)

٣١ - باب: قَوْلُهُ تَعَالَى: ﴿خُذِ العَفْوَ وأمُر بِالْعُرْفِ﴾ الآية

1744: Narrated ('Abdullâh) bin Az-Zubair رضي الله عنهما (the Verse 7: 199): Allâh ordered His Prophet صلى الله عليه وسلم to forgive the people their misbehaviour (towards him). *[6:167-O.B]*

١٧٤٤ : عَنِ ٱبْنِ الزُّبَيْرِ رَضِيَ ٱللهُ عَنْهُمَا قالَ: أَمَرَ ٱللهُ نَبِيَّهُ ﷺ أَنْ يَأْخُذَ الْعَفْوَ مِنْ أَخْلاَقِ النَّاسِ.

SŪRAT AL-ANFĀL (8) (The Spoils of War)

سُورَةُ الأَنْفَالِ

CHAPTER 32. The Statement of Allâh تعالى : "And fight them until there is no more *Fitnah* (disbelief and polytheism i.e. worshipping others besides Allâh) and the religion (i.e. worship) will all be for Allâh Alone (in the whole of the world)" (V.8:39)

٣٢ - باب: قَوله تَعَالَى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

1745. Ibn 'Umar رضي الله عنهما , was asked, "What do you think about *Qitâl Al-Fitnah* (fighting caused by *Al-Fitnah*)." Ibn 'Umar said (to him),

١٧٤٥ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أنه قيل له: كَيْفَ تَرَى فِي قِتَالِ الْفِتْنَةِ؟ فَقَالَ: وَهَلْ تَدْرِي مَا الْفِتْنَةُ؟ كانَ

[1] *Ghîra*: This Arabic word covers a wide meaning — self-respect, jealousy (as regards women) and it is a feeling of fury with great anger when one's honour and prestige is challenged or injured.

"And do you understand what *Al-Fitnah* is? Muḥammad صلى الله عليه وسلم used to fight against *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم), and his fighting with them was *Fitnah*, (and his fighting was) not like your fighting which is carried on for the sake of ruling." *[6:174-O.B]*

مُحَمَّدٌ ﷺ يُقَاتِلُ الْمُشْرِكِينَ، وَكَانَ الدُّخُولُ عَلَيْهِمْ فِتْنَةً، وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمُلْكِ.

SŪRAT BARĀ'A (or *AT-TAUBA*) (9) (The Repentance)

سُورَةُ «بَرَاءَة» [التَّوْبَةِ]

CHAPTER 33. The Statement of Allâh تعالى : "And (there are) others who have acknowledged their sins ..." (V.9: 102)

٣٣ - باب: قوله تعالى: ﴿وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ﴾ الآية

1746. Narrated Samura bin Jundab رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, (by) half of their bodies, looked like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, 'Go and dip yourselves in that river.' So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most-handsome shape. The visitors said, 'The first is the *'Adn* Paradise and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil, but Allâh forgave them.' " *[6:196-O.B]*

١٧٤٦ : عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ ٱللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ لَنَا: (أَتَانِي اللَّيْلَةَ آتِيَانِ، فَٱبْتَعَثَانِي، فَٱنْتَهَيَا بِي إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَتَلَقَّانَا رِجَالٌ: شَطْرٌ مِنْ خَلْقِهِمْ، كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ، قَالاَ لَهُمْ: ٱذْهَبُوا فَقَعُوا فِي ذٰلِكَ النَّهْرِ، فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا، قَدْ ذَهَبَ ذٰلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالاَ لِي: هٰذِهِ جَنَّةُ عَدْنٍ، وَهٰذَاكَ مَنْزِلُكَ، قَالاَ: أَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ، وَشَطْرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا، تَجَاوَزَ ٱللهُ عَنْهُمْ).

SŪRAT HŪD (11) (The Prophet Hûd)

سُورَةُ هُودٍ

CHAPTER 34. The Statement of Allâh تعالى : "And His Throne was on the water." (V.11:7)

٣٤ - باب: قوله تعالى: ﴿وكان عرشه على الماء﴾

1747. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh said, 'Spend (O man), and I shall spend on you.' " He also said, "Allâh's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spent since He created the heaven and the earth? Nevertheless, what is in His Hand is not decreased, and His Throne was on the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)." *[6:206-O.B]*

١٧٤٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللّٰهُ عَنْهُ: أَنَّ رَسُولَ ٱللّٰهِ ﷺ قالَ: (قالَ ٱللّٰهُ عَزَّ وَجَلَّ: أَنْفِقْ أُنْفِقْ عَلَيْكَ، وَقالَ: يَدُ ٱللّٰهِ مَلأَى لاَ يَغِيضُها نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهارَ. وَقالَ: أَرَأَيْتُمْ ما أَنْفَقَ مُنْذُ خَلَقَ السَّماءَ وَالأَرْضَ فإِنَّهُ لَمْ يَغِضْ ما فِي يَدِهِ، وَكانَ عَرْشُهُ عَلَى الماءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ).

CHAPTER 35. The Statement of Allâh تعالى : "Such is the Seizure of your Lord when He seizes the (population of) towns ..... " (V.11:102)

٣٥ - باب: قوله تعالى: ﴿وكذلك أخذ ربك إذا أخذ القرى﴾ الآية

1748. Narrated Abû Mûsa رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh gives respite to a *Ẓâlim* (polytheist, wrongdoer, oppressor etc.), but when He Seizes (catches), him, He never releases him." Then he recited:- "Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily His Seizure is painful, and severe." (V.11:102) *[6:208-O.B]*

١٧٤٨ : عَنْ أَبِي مُوسَىٰ رَضِيَ ٱللّٰهُ عَنْهُ قالَ: قالَ رَسُولُ ٱللّٰهِ ﷺ: (إِنَّ ٱللّٰهَ لَيُمْلِي لِلظَّالِمِ، حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ). قالَ: ثُمَّ قَرَأَ: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾.

SŪRAT AL-ḤIJR (15) (The Rocky Tract)

سُورَةُ ٱلْحِجْرِ

CHAPTER 36. The Statement of Allâh تعالى : "Except him (devil) that gains hearing by stealing, (he is pursued by a clear flaming fire).... " (V.15: 18)

٣٦ - باب: قوله تعالى: ﴿إلاَّ من اسْتَرَقَ السَّمْعَ﴾ الآية

1749. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When

١٧٤٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللّٰهُ

Allâh has ordained some affair in the heaven, the angels beat with their wings in obedience to His Statement, which sounds like a chain dragged over a rock. Until when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth; and He is the Most High , the Most Great.' (V.34:23). Then those who gain a hearing by stealing (i.e.devils) will hear Allâh's Statement, stand one over the other like this. (Sufyân, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.) A clear flaming fire may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyan said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer (or a foreteller) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say. 'Didn't he tell us that on such and such a day, such and such a thing will happen? We have found that that is true because of the true news heard from heaven." *[6:223-O.B]*

عَنْهُ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ، قالَ: (إِذَا قَضَى ٱللهُ الأَمْرَ في السَّمَاءِ، ضَرَبَتِ المَلاَئِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كالسِّلْسِلَةِ عَلَى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ، قالُوا: ماذَا قالَ رَبُّكُمْ، قالُوا لِلَّذِي قالَ: الْحَقَّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ. فَيَسْمَعُهَا مُسْتَرِقُو السَّمْعِ، وَمُسْتَرِقُو السَّمْعِ هٰكَذَا وَاحِدٌ فَوْقَ آخَرَ، فَرُبَّمَا أَدْرَكَ الشِّهَابُ المُسْتَمِعَ قَبْلَ أَنْ يَرْمِيَ بِهَا إِلَى صَاحِبِهِ فَيُحْرِقَهُ، وَرُبَّمَا لَمْ يُدْرِكْهُ حَتَّى يَرْمِيَ بِهَا إِلَى الَّذِي يَلِيهِ، إِلَى الَّذِي هُوَ أَسْفَلُ مِنْهُ، حَتَّى يُلْقُوهَا إِلَى الأَرْضِ، فَتُلْقَىٰ عَلَى فَمِ السَّاحِرِ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ، فَيُصَدَّقُ فَيَقُولُونَ: أَلَمْ يُخْبِرْنَا يَوْمَ كَذَا وَكَذَا، يَكُونُ كَذَا وَكَذَا، فَوَجَدْنَاهُ حَقًّا؟ لِلْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ).

SURAT AN-NAHL (16) (The Bee)

سُورَةُ النَّحْلِ

CHAPTER 37. The Statement of Allâh تعالى : "And of you there are some who are sent back to senility." (V.16: 70)

٣٧ - باب: قَوله تَعالَى: ﴿وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ﴾

1750. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم used to invoke Allâh (saying): "O Allâh! I seek refuge with You from miserliness,

١٧٥٠ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ كانَ يَدْعُو:

from laziness; from old geriatric age, from the punishment in the grave; from the *Fitnah* (trial and affliction etc.) of *Ad-Dajjâl*; and from the *Fitnah* (afflictions etc.) of life and death." *[6:230-O.B]*

(أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ، وَأَرْذَلِ الْعُمُرِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ ٱلدَّجَّالِ، وَفِتْنَةِ الْمَحْيَا وَالمَمَاتِ).

SŪRAT AL-ISRĀ' (17) (The Journey by Night) [or *BANI-ISRAEL* (Children of Israel)]

سُورَةُ بَنِي إِسْرَائِيلَ [الإِسْرَاءِ]

CHAPTER 38. The Statement of Allâh تعالى : "O offspring of those whom We carried (in the ship) with Nûḥ (Noah). Verily, he was a grateful slave." (V.17:3)

٣٨ - باب: قوله تعالى: ﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كانَ عَبْداً شَكُوراً﴾

1751. Narrated Abû Huraira رضى الله عنه : Some (cooked) meat was brought to Allâh Messenger صلى الله عليه وسلم and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allâh will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it. Then the people will say, 'Don't you see, to what state you have reached? Won't you look for someone who can intercede for you with your Lord?' Some people will say to some others, 'Go to Ādam.' So they will go to Ādam and say to him, 'You are the father of mankind; Allâh created you with His Own Hand, and breathed into you of His Soul (meaning the Soul which He created for you); and ordered the angels to prostrate before you; and they did, so (please) intercede for us with your Lord. Don't

١٧٥١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: أُتِيَ رَسُولُ ٱللهِ ﷺ بِلَحْمٍ، فَرُفِعَ إِلَيْهِ ٱلذِّرَاعُ، وَكانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً ثُمَّ قالَ: (أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذٰلِكَ؟ يَجْمَعُ اللهُ الأَوَّلِينَ وَالآخِرِينَ في صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ ٱلدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لاَ يُطِيقُونَ وَلاَ يَحْتَمِلُونَ، فَيَقُولُ النَّاسُ: أَلاَ تَرَوْنَ مَا قَدْ بَلَغَكُمْ، أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيْكُمْ بِآدَمَ، فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلاَمُ فَيَقُولُونَ لَهُ: أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ ٱللهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ المَلاَئِكَةَ فَسَجَدُوا لَكَ، ٱشْفَعْ لَنَا إِلَى رَبِّكَ، أَلا تَرى إِلَى

you see in what state we are? Don't you see what condition we have reached?' Âdam will say, 'Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself!. Go to someone else; go to Nûḥ (Noah).' So they will go to Nûḥ (Noah) and say (to him), 'O Nûḥ (Noah)! You are the first (of Allâh's Messengers) to the people of the earth, and Allâh has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say.'Today my Lord has become angry as He has never become before nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibrâhim (Abraham).' They will go to Ibrâhim (Abraham) and say, 'O Ibrâhim (Abraham)! You are Allâh's Messenger and His *Khalîl*[1] from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies Myself! Myself! Myself! Go to some one else; go to Mûsa (Moses).' The people will then go to Mûsa (Moses) and say, 'O Mûsa (Moses)! You are Allâh's Messenger and Allâh gave you superiority above the others with His Message and with His direct Talk to you; (please) intercede for us with your Lord: Don't you see in what state we are?' Mûsa (Moses) will say, 'My Lord has today become angry as He has never become

مَا نَحْنُ فيه؟ أَلاَ تَرَى إِلَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبْ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ. فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ، إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَقَدْ سَمَّاكَ اللهُ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ، أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلاَثَ كَذَبَاتٍ نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَى. فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَا مُوسَى، أَنْتَ رَسُولُ اللهِ، فَضَّلَكَ اللهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ عَلَى

[1] *Khalîl* : see the glossary.

before, nor will become hereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to 'Iesa (Jesus).' So they will go to 'Iesa (Jesus) and say, 'O 'Iesa (Jesus)! You are Allâh's Messenger and His Word ("Be!" — and he was) which He sent to Maryam (Mary), and a *Rûḥ* from Him (a soul created by Him),[1] and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' 'Iesa (Jesus) will say. 'My Lord has today become angry as He has never become before nor will ever become thereafter. 'Iesa (Jesus) will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muḥammad صلى الله عليه وسلم.' So they will come to me and say, 'O Muḥammad (صلى الله عليه وسلم)! You are Allâh's Messenger and the last of the Prophets, and Allâh forgave your all the past, present and future sins. (Please) intercede for us with your Lord. Don't you see in what state we are?' " The Prophet صلى الله عليه وسلم added, "Then I will go beneath Allâh's Throne and fall in prostration before my Lord. And then Allâh عز و جل will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, 'O Muḥammad! Raise your head. Ask, and it will be granted. Intercede! it (your intercession) will be accepted.' So I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muḥammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other

النَّاسِ، ٱشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، ٱذْهَبُوا إِلَى غَيْرِي، ٱذْهَبُوا إِلَى عِيسَى. فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى، أَنْتَ رَسُولُ ٱللهِ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ صَبِيًّا، ٱشْفَعْ لَنَا، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ قَطُّ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ - وَلَمْ يَذْكُرْ ذَنْبًا - نَفْسِي نَفْسِي نَفْسِي، ٱذْهَبُوا إِلَى غَيْرِي، ٱذْهَبُوا إِلَى مُحَمَّدٍ ﷺ، فَيَأْتُونَ مُحَمَّدًا ﷺ فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ ٱللهِ، وَخَاتَمُ الأَنْبِيَاءِ، وَقَدْ غَفَرَ ٱللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، ٱشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ، فَأَقَعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ، ثُمَّ يَفْتَحُ ٱللهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ ٱرْفَعْ رَأْسَكَ، سَلْ تُعْطَهْ، وَٱشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي

[1] *Rûḥullâh:* see the glossary.

gates with the people.'" The Prophet صلى الله عليه وسلم further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Makka and Ḥimyar or between Makka and Buṣra (in Shâm)." *[6:236-O.B]*

فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، فَيُقَالُ: يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لاَ حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذٰلِكَ مِنَ الأَبْوَابِ، ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَحِمْيَرَ، أَوْ: كَمَا بَيْنَ مَكَّةَ وَبُصْرَى).

CHAPTER 39. The Statement of Allâh تعالى: "It may be that your Lord will raise you to *Maqâman Maḥmûda* (a station of praise and glory i.e. the highest degree in Paradise)." (V.17:79).

٣٩ - باب: قوله تعالى: ﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً﴾

1752. Narrated Ibn 'Umar رضى الله عنهما: On the Day of Resurrection the people will fall on their knees and every nation will follow its Prophet and they will say, "O so-and-so! Intercede (for us with Allâh)," till (the right) intercession is given to the Prophet (Muḥammad صلى الله عليه وسلم) and that will be the day when Allâh will raise him to *Al-Maqâm-al-Maḥmûd* (a station of praise and glory). *[6:242-O.B]*

١٧٥٢ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: إِنَّ النَّاسَ يَصِيرُونَ يَوْمَ الْقِيَامَةِ جُثًا، كُلُّ أُمَّةٍ تَتْبَعُ نَبِيَّهَا يَقُولُونَ: يَا فُلاَنُ ٱشْفَعْ، يَا فُلاَنُ ٱشْفَعْ، حَتَّى تَنْتَهِيَ الشَّفَاعَةُ إِلَى النَّبِيِّ ﷺ، فَذٰلِكَ يَوْمَ يَبْعَثُهُ ٱللهُ الْمَقَامَ الْمَحْمُودَ.

CHAPTER 40. The Statement of Allâh تعالى: "And offer your *Ṣalât* (prayer) neither aloud, nor in a low voice." (V.17: 110)

٤٠ - باب: قوله تعالى: ﴿وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا﴾

1753. Narrated Ibn 'Abbâs رضى الله عنهما: The Verse was revealed while Allâh's Messenger صلى الله عليه وسلم was hiding himself in Makka. When he prayed with his companions, he used to raise his voice with the recitation of Qur'ân, and if the pagans happened to hear him, they would abuse the Qur'ân, the One

١٧٥٣ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: فِي قَوْلِهِ تَعَالَى: **﴿وَلاَ تَجْهَرْ بِصَلاَتِكَ﴾**. قَالَ: نَزَلَتْ وَرَسُولُ ٱللهِ ﷺ مُخْتَفٍ بِمَكَّةَ، كَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَهُ

who revealed it and the one who brought it. Therefore Allâh عز و جل said to His Prophet صلى الله عليه وسلم : "And offer your *Ṣalât* (prayer) neither aloud." (V.17:110) i.e. do not recite aloud lest the pagans should hear you and abuse the Qur'ân, nor in a low voice so that your companion could not hear it, but follow a way between. *[6:246-O.B]*

الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللهُ تَعَالَى لِنَبِيِّهِ ﷺ: ﴿وَلاَ تَجْهَرْ بِصَلاَتِكَ﴾ أَيْ بِقِرَاءَتِكَ، فَيَسْمَعَ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ ﴿وَلاَ تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ فَلاَ تُسْمِعُهُمْ ﴿وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيلاً﴾.

SŪRAT AL-KAHF (18) (The Cave)

سُورَةُ الْكَهْفِ

CHAPTER 41. The Statement of Allâh تعالى : "They are those who deny the *Āyât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the meeting with Him, (in the Hereafter); so their works are in vain.' (V.18:105)

٤١ - باب: قَوله تَعالَى: ﴿أُولئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ﴾ الآية

1754. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allâh." And then the Prophet صلى الله عليه وسلم added, "If you wish you recite (the Verse): 'And on the Day of Resurrection, We shall not give them any weight.' "... (V.18:105) *[6:253-O.B]*

١٧٥٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: (يُؤْتَى بِالرَّجُلِ الْعَظِيمِ السَّمِينِ يَوْمَ الْقِيَامَةِ، لاَ يَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ. وَقَالَ: اقْرَؤُوا إِنْ شِئْتُمْ: ﴿فَلاَ نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾).

SŪRAT MARYAM (19) (Mary)

سُورَةُ مَرْيَمَ

CHAPTER 42. The Statement of Allâh تعالى: "And warn them (O Muḥammad صلى الله عليه وسلم) of the Day of grief and regrets" (V.19:39).

٤٢ - باب: قَوله تَعَالَى: ﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ﴾ الآية

1755. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a callmaker will call, 'O people of

١٧٥٥ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ، فَيُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ،

Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them would have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.' " Then the Prophet صلى الله عليه وسلم recited:- "And warn them (O Muḥammad صلى الله عليه وسلم) of the Day of grief and regrets when the case has been decided, while (now) they are in a state of carelessness," (V.19:39) and the people of the world are in a state of carelessness "and they believe not." *[6:254-O.B]*

فَيَقُولُ: هَلْ تَعْرِفُونَ هٰذَا؟ فَيَقُولُونَ: نَعَمْ، هٰذَا المَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ. ثُمَّ يُنَادِي: يَا أَهْلَ النَّارِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هٰذَا؟ فَيَقُولُونَ: نَعَمْ، هٰذَا المَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ، فَيُذْبَحُ. ثُمَّ يَقُولُ: يَا أَهْلَ الجَنَّةِ خُلُودٌ فَلاَ مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلاَ مَوْتَ. ثُمَّ قَرَأَ: **﴿وَأَنْذِرْهُمْ يَوْمَ الحَسْرَةِ إِذْ قُضِيَ الأَمْرُ وَهُمْ فِي غَفْلَةٍ﴾** وَهٰؤُلاَءِ فِي غَفْلَةٍ أَهْلِ ٱلدُّنْيَا **﴿وَهُمْ لاَ يُؤْمِنُونَ﴾**).

SŪRAT AN-NŪR (24) (The Light)

سُورَةُ النُّورِ

CHAPTER 43. The Statement of Allâh تعالى : "As for those who accuse their wives but have no witnesses except themselves...." (V.24:6)

٤٣ - باب: قوله تعالى: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ﴾

1756. Narrated Sahl bin Sa'd رضى الله عنه : 'Uwaimir came to 'Āṣim bin 'Adî who was the chief of Banî 'Ajlân and said, "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e. the husband), or what should he do? Please ask Allâh's Messenger صلى الله عليه وسلم about this matter on my behalf." 'Āṣim then went to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger!" (And asked him that question) but Allâh's Messenger صلى الله عليه وسلم disliked the question and

١٧٥٦ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ:

أَنَّ عُوَيْمِرًا أَتَى عَاصِمَ بْنَ عَدِيٍّ، رَضِيَ ٱللهُ عَنْهُمَا، وَكَانَ سَيِّدَ بَنِي عَجْلاَنَ، فَقَالَ: كَيْفَ تَقُولُونَ فِي رَجُلٍ وَجَدَ مَعَ ٱمْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَصْنَعُ؟ سَلْ لِي رَسُولَ ٱللهِ ﷺ عَنْ ذٰلِكَ. فَأَتَى عَاصِمٌ النَّبِيَّ ﷺ فَقَالَ:

يَا رَسُولَ ٱللهِ، فَكَرِهَ رَسُولُ ٱللهِ ﷺ الْمَسَائِلَ وعَابَها، فَسَأَلَهُ عُوَيْمِرٌ فَقَالَ: إنَّ رَسُولَ ٱللهِ ﷺ كَرِهَ المَسَائِلَ وَعَابَهَا، قالَ عُوَيْمِرٌ: وَٱللهِ لاَ أَنْتَهِي حَتَّى أَسْأَلَ رَسُولَ ٱللهِ ﷺ عَنْ ذٰلِكَ، فَجَاءَ عُوَيْمِرٌ فَقَالَ: يَا رَسُولَ ٱللهِ، رَجُلٌ وَجَدَ مَعَ ٱمْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَصْنَعُ؟ فقَالَ رَسُولُ ٱللهِ ﷺ: (قَدْ أَنْزَلَ ٱللهُ الْقُرْآنَ فِيكَ وَفي صَاحِبَتِكَ). فَأَمَرَهُمَا رَسُولُ ٱللهِ ﷺ بِالْمُلاَعَنَةِ بِمَا سَمَّى ٱللهُ في كِتَابِهِ، فَلاَعَنَهَا، ثُمَّ قالَ: يَا رَسُولَ ٱللهِ، إنْ حَبَسْتُهَا فَقَدْ ظَلَمْتُهَا، فَطَلَّقَهَا، فَكانَتْ سُنَّةً لِمَنْ كانَ بَعْدَهُمَا فِي المُتَلاعِنَيْنِ، ثُمَّ قالَ رَسُولُ ٱللهِ ﷺ: (ٱنْظُرُوا، فَإِنْ جَاءَتْ بِهِ أَسْحَمَ، أَدْعَجَ الْعَيْنَيْنِ، عَظِيمَ الأَلْيَتَيْنِ، خَدَلَّجَ السَّاقَيْنِ، فَلاَ أَحْسِبُ عُوَيْمِرًا إلاَّ قَدْ صَدَقَ عَلَيْهَا. وَإنْ جَاءَتْ بِهِ أُحَيْمِرَ، كَأَنَّهُ وَحَرَةٌ، فَلاَ أَحْسَبُ عُوَيْمِرًا إلاَّ قَدْ كَذَبَ عَلَيْهَا). فَجَاءَتْ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ بِهِ رَسُولُ ٱللهِ ﷺ مِنْ تَصْدِيقِ عُوَيْمِرٍ، فَكانَ بَعْدُ يُنْسَبُ إلَى أُمِّهِ.

considered it shameful. When 'Uwaimir asked 'Āṣim (about the Prophet's answer), he replied that Allâh's Messenger صلى الله عليه وسلم disliked such questions and considered it shameful. 'Uwaimir then said, "By Allâh, I will not give up asking unless I ask Allâh's Messenger صلى الله عليه وسلم about it." 'Uwaimir came (to the Prophet صلى الله عليه وسلم) and said, "O Allâh's Messenger! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in *Al-Qiṣâṣ*)[1] or what should he do?" Allâh's Messenger صلى الله عليه وسلم said, "Allâh has revealed regarding you and your wife's case in the Qur'ân". So Allâh's Messenger صلى الله عليه وسلم ordered them to perform the measures of *Mulâ'ana*[2] according to what Allâh had mentioned in His Book. So 'Uwaimir did *Mulâ'ana* with her and said, "O Allâh's Messenger! If I kept her I would oppress her." So 'Uwaimir divorced her and so divorce became a tradition after them for those who happened to be involved in a case of *Mulâ'ana*. Allâh's Messenger صلى الله عليه وسلم then said, "Look! If she ('Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a *Waḥara*[3] then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allâh's Messenger صلى الله عليه وسلم had mentioned as a proof for 'Uwaimir's claim; therefore the

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[1] *Al-Qiṣâṣ*: Retaliation — equality in punishment.

[2] *Mulâ'ana*: See the word *Li'ân* in the glossary.

[3] *Waḥara*: A short red animal.

child was ascribed to its mother henceforth. *[6:269-O.B]*

CHAPTER 44. The Statement of Allâh تعالى : "But it shall avert the punishment (of stoning to death) from her (the wife), if she bears witness four times by Allâh that he (her husband) is telling a lie." (V.24: 8).

٤٤ - باب: قوله تعالى: ﴿وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللهِ﴾ الآية

1757. Narrated Ibn 'Abbâs رضي الله عنهما : Hilâl bin Umaiya accused his wife of committing illegal sexual intercourse with Sharîk bin Saḥmâ' and filed the case before the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said (to Hilâl), "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilâl said, "O Allâh's Messenger! If anyone of us saw a man over his wife, would he go to seek after witnesses?" The Prophet صلى الله عليه وسلم kept on saying, "Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back." Hilâl then said, "By Him Who sent you with the Truth, I am telling the truth and Allâh will reveal to you what will save my back from legal punishment." Jibrâel (Gabriel) came down and revealed to him:- "As for those who accuse their wives..." (V.24:6-9). The Prophet صلى الله عليه وسلم recited it till he reached "... (her accuser) speaks the truth." Then the Prophet صلى الله عليه وسلم left and sent for the woman, and Hilâl went (and brought) her and then took the oaths (confirming the claim). The Prophet صلى الله عليه وسلم was saying, "Allâh knows that one of you is a liar, so will any of you repent?" Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, "It (the fifth oath) will definitely bring Allâh's curse on you (if you are

١٧٥٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا :
أَنَّ هِلاَلَ بْنَ أُمَيَّةَ رَضِيَ ٱللهُ عَنْهُ قَذَفَ ٱمْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ بْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ ﷺ: (الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ). فَقَالَ: يَا رَسُولَ ٱللهِ، إِذَا رَأَى أَحَدُنَا عَلَى ٱمْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ، فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: (الْبَيِّنَةَ وَإِلاَّ حَدٌّ فِي ظَهْرِكَ). فَقَالَ هِلاَلٌ: وَالَّذِي بَعَثَكَ بِالحَقِّ إِنِّي لَصَادِقٌ، فَلَيُنْزِلَنَّ ٱللهُ مَا يُبَرِّىءُ ظَهْرِي مِنَ الحَدِّ، فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ..﴾ فَقَرَأَ حَتَّى بَلَغَ ﴿..إِنْ كَانَ مِنَ الصَّادِقِينَ﴾. فَٱنْصَرَفَ النَّبِيُّ ﷺ فَأَرْسَلَ إِلَيْهَا، فَجَاءَ هِلاَلٌ فَشَهِدَ، وَالنَّبِيُّ ﷺ يَقُولُ: (إِنَّ ٱللهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟). ثُمَّ قَامَتْ فَشَهِدَتْ، فَلَمَّا كَانَتْ عِنْدَ الخَامِسَةِ وَقَّفُوهَا وَقَالُوا: إِنَّهَا مُوجِبَةٌ. قَالَ ٱبْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَنَكَصَتْ، حَتَّى ظَنَنَّا أَنَّهَا تَرْجِعُ، ثُمَّ

guilty)." So she hesitated and recoiled (from taking the oath) so much that we thought that she would withdraw her denial. But then she said, "I will not dishonour my family all through these days," and carried on (the process of taking oaths). The Prophet صلى الله عليه وسلم then said, "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is Sharîk bin Saḥmâ's child." Later she delivered a child of that description. So the Prophet صلى الله عليه وسلم said, "If the case was not settled by Allâh's Law, I would punish her severely." *[6:271-O.B]*

قالَتْ: لاَ أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ، فَمَضَتْ، فَقَالَ النَّبِيُّ ﷺ: (أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ، سَابِغَ الأَلْيَتَيْنِ، خَدَلَّجَ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ ابْنِ سَحْمَاءَ). فَجَاءَتْ بِهِ كَذٰلِكَ، فَقَالَ النَّبِيُّ ﷺ: (لَوْلاَ مَا مَضَى مِنْ كِتَابِ ٱللهِ، لَكَانَ لِي وَلَهَا شَأْنٌ).

SŪRAT AL-FURQĀN (25) (The Criterion)

- سُورَةُ الْفُرْقَانِ

CHAPTER 45. The Statement of Allâh تعالى : "Those who will be gathered to Hell (prone) on their faces......" (V.25:34)

٤٥ - باب: قَوله تَعَالَى: ﴿الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ﴾

1758. Narrated Anas bin Mâlik رضى الله عنه : A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" *[6:283-O.B]*

١٧٥٨ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا قالَ: يَا نَبِيَّ ٱللهِ، كَيْفَ يُحْشَرُ الْكافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قالَ: (أَلَيْسَ الَّذِي أَمْشَاهُ عَلَى الرِّجْلَيْنِ فِي ٱلدُّنْيَا قَادِرًا عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ).

SŪRAT AR-RŪM (30) (The Romans)

سُورَةُ الرُّومِ

CHAPTER 46. The Statement of Allâh تعالى : "*Alif-Lâm-Mîm.* The Romans have been defeated." (V.30: 1, 2)

٤٦ - باب: قَولـه تَعَـالَى: ﴿آلم. غُلِبَتِ الرُّومُ﴾

1759. Narrated Ibn Mas'ûd رضى الله عنه : (It was said to him that) a man was delivering a speech in the tribe of Kinda, he said, "Smoke will prevail on the Day of Resurrection and will

١٧٥٩ : عَنِ ابْنِ مَسْعودٍ رَضِيَ ٱللهُ عَنْهُ، وَقَدْ بَلَغَهُ رَجُلٌ يُحَدِّثُ في كِنْدَةَ فَقَالَ: يَجِيءُ دُخَانٌ يَوْمَ الْقِيَامَةِ فَيَأْخُذُ

deprive the hypocrites of their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof." Ibn Mas'ûd was reclining whereupon he became angry, sat up and said, "He who knows a thing can say it, but if he does not know, he should say, 'Allâh knows best,' for it is an aspect of knowledge to say, 'I do not know,' if you do not know a certain thing. Allâh said to His Prophet صلى الله عليه وسلم: 'Say (O Muhammad صلى الله عليه وسلم): No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist.)' (V.38:86). The Quraish delayed in embracing Islâm for a period, so the Prophet صلى الله عليه وسلم invoked evil on them, saying, 'O Allâh! Help me against them by sending seven years (of famine) like those seven of Yûsuf (Joseph).' So they were afflicted with such a severe year of drought (famine) that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abû Sufyân then came (to the Prophet صلى الله عليه وسلم) and said, 'O Muhammad! You came to order us for to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allâh (to relieve them).' " Then Ibn Mas'ûd recited:- "Then wait you for the Day when the sky will bring forth a visible smoke ...... Verily! You will revert!" (V.44:10-15) Ibn Mas'ûd added, "Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allâh تعالى (threatened them thus):- 'On the Day when We shall seize you with the greatest grasp.' (V.44:16) And that was the day of the battle of Badr. Allâh's saying:-

بِأَسْمَاعِ الْمُنَافِقِينَ وَأَبْصَارِهِمْ، وَيَأْخُذُ الْمُؤْمِنَ كَهَيْئَةِ الزُّكَامِ، وَكَانَ مُتَّكِئًا، فَغَضِبَ، فَجَلَسَ فَقَالَ: مَنْ عَلِمَ فَلْيَقُلْ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلِ: ٱللهُ أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ تَقُولَ لِمَا لاَ تَعْلَمُ لاَ أَعْلَمُ، فَإِنَّ ٱللهَ قَالَ لِنَبِيِّهِ ﷺ: **﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾**. وَإِنَّ قُرَيْشًا أَبْطَؤُوا عَنِ الإِسْلاَمِ، فَدَعَا عَلَيْهِمِ النَّبِيُّ ﷺ فَقَالَ: (اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ). فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا، وَأَكَلُوا الْمَيْتَةَ وَالْعِظَامَ، وَيَرَى الرَّجُلُ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ كَهَيْئَةِ ٱلدُّخَانِ، فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ، جِئْتَ تَأْمُرُنَا بِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فَٱدْعُ ٱللهَ. فَقَرَأَ: **﴿فَٱرْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ..﴾** إِلَى قَوْلِهِ: **﴿..عَائِدُونَ﴾**. أَفَيُكْشَفُ عَنْهُمْ عَذَابُ الآخِرَةِ إِذَا جَاءَ ثُمَّ عَادُوا إِلَى كُفْرِهِمْ، فَذٰلِكَ قَوْلُهُ تَعَالَى: **﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى﴾**. يَوْمَ بَدْرٍ، **﴿وَلِزَامًا﴾** يَوْمَ بَدْرٍ، **﴿الٓمٓ غُلِبَتِ الرُّومُ..﴾** إِلَى **﴿..سَيَغْلِبُونَ﴾**. وَالرُّومُ قَدْ مَضَى.

"*Lizâma* (the punishment)" refers to the day of Badr." *[6:297-O.B]*

SŪRAT AS-SAJDAH (32) (The Prostration)

سُورَةُ السَّجْدَةِ

CHAPTER 47. The Statement of Allâh تعالى : "No person knows what is kept hidden for them of joy ....." (V.32: 17).

٤٧ - باب: قوله تعالى: ﴿فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾

1760. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh said, 'I have prepared for my pious worshippers such things as no eye had ever seen, no ear has ever heard of, and nobody has ever even imagined of, all that is reserved, besides which all that you have seen, is nothing' " Abû Huraira added: If you wish you can read: "No person knows what is kept hidden for them of joy as a reward for what they used to do." (V.32:17) *[6:302-O.B]*

١٧٦٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: (يَقُولُ ٱللَّهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ: مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْرًا، بَلْهَ مَا أُطْلِعْتُمْ عَلَيْهِ). ثُمَّ قَرَأَ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾.

SŪRAT AL-AḤZĀB (33) (The Confederates)

سُورَةُ الْأَحْزَابِ

CHAPTER 48. The Statement of Allâh تعالى : "You (O Muḥammad صلى الله عليه وسلم) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will .... " (V.33: 51).

٤٨ - باب: قوله تعالى: ﴿تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ﴾

1761. Narrated 'Āisha رضى الله عنها : I used to look down upon those ladies who had given themselves to Allâh's Messenger صلى الله عليه وسلم and I used to say, "Can a lady give herself (to a man)?" But when Allâh revealed:- "You (O Muḥammad صلى الله عليه وسلم) can postpone (the turn of) whom you will........" (V.33:51). I said (to the Prophet صلى الله عليه وسلم), "I feel that your Lord hastens in fulfilling your wishes and desires." *[6:311-O.B]*

١٧٦١ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَغَارُ عَلَى اللَّاتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ ٱللَّهِ ﷺ، وَأَقُولُ أَتَهَبُ الْمَرْأَةُ نَفْسَهَا؟ فَلَمَّا أَنْزَلَ ٱللَّهُ تَعَالَى: ﴿تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾. قُلْتُ: مَا أَرَى رَبَّكَ إِلَّا يُسَارِعُ فِي هَوَاكَ.

1762. Narrated ('Āisha) رضي الله عنها Allâh's Messenger صلى الله عليه وسلم used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:- "You (O Muhammad صلى الله عليه وسلم) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will .... (V.33:51). She added, "I used to say to him, "If I could deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person than I." *[6:312-O.B]*

١٧٦٢ : وعَنْها رَضِيَ ٱللهُ عَنْهَا: أَنَّ رَسُولَ ٱللهِ ﷺ كانَ يَسْتَأْذِنُ في يَوْمِ المَرْأَةِ مِنَّا، بَعْدَ أَنْ أُنْزِلَتْ هٰذِهِ الآيَةُ: **﴿تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلاَ جُنَاحَ عَلَيْكَ﴾**. فَكُنْتُ أَقُولُ لَهُ: إِنْ كانَ ذَاكَ إِلَيَّ، فإِنِّي لاَ أُرِيدُ يا رَسُولَ ٱللهِ أَنْ أُوثِرَ عَلَيْكَ أَحَدًا.

CHAPTER 49. The Statement of Allâh عز وجل : "O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal... " (V.33:53)

٤٩ - باب: قَوله عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَاتَدْخُلُوا بُيُوتَ النَّبِيِّ﴾

1763. Narrated 'Āisha رضي الله عنها : Sauda (the wife of the Prophet صلى الله عليه وسلم) went out to answer the call of nature after it was made obligatory (for all the Muslim ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So 'Umar bin Al-Khattâb saw her and said, "O Sauda! By Allâh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out. Sauda returned while Allâh's Messenger صلى الله عليه وسلم was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Allâh's Messenger! I went out to answer the call of nature and 'Umar said to me so-and-so." Then Allâh inspired him (the Prophet صلى الله عليه وسلم) and when the state of inspiration was over and the bone was still in his hand as he had not put it down, he said (to Sauda), "You

١٧٦٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ:

خَرَجَتْ سَوْدَةُ، رَضِيَ ٱللهُ عَنْهَا، بَعْدَ ما ضُرِبَ ٱلْحِجَابُ لِحَاجَتِهَا، وَكانَتِ ٱمْرَأَةً جَسِيمَةً، لاَ تَخْفَىٰ عَلَى مَنْ يَعْرِفُهَا، فَرَآهَا عُمَرُ بْنُ الخَطَّابِ، فَقالَ: يَا سَوْدَةُ، أَمَا وَٱللهِ ما تَخْفَيْنَ عَلَيْنَا، فَٱنْظُرِي كَيْفَ تَخْرُجِينَ. قالَتْ: فَٱنْكَفَأَتْ رَاجِعَةً، وَرَسُولُ ٱللهِ ﷺ في بَيْتِي، وَإِنَّهُ لَيَتَعَشَّى وَفِي يَدِهِ عَرْقٌ، فَدَخَلَتْ، فَقَالَتْ: يَا رَسُولَ ٱللهِ، إِنِّي خَرَجْتُ لِبَعْضِ حاجَتِي، فَقَالَ لِي عُمَرُ كَذَا وَكَذَا، قالَتْ: فَأَوْحَى ٱللهُ إِلَيْهِ، ثُمَّ رُفِعَ عَنْهُ، وَإِنَّ الْعَرْقَ في يَدِهِ ما وَضَعَهُ،

(women) have been allowed to go out for your needs." *[6:318-O.B]*

فَقَالَ: (إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ).

CHAPTER 50. The Statement of Allâh عز وجل : "Whether you reveal anything, or conceal it ... " (V.33: 54, 55)

٥٠ ـ باب: قوله عزَّ وجلَّ: ﴿إِنْ تُبْدُوا شَيْئاً أَوْ تُخْفُوهُ﴾

1764. Narrated 'Āisha رضى الله عنها : Aflaḥ, the brother of Abî Al-Qu'ais, asked permission to visit me after the order of *Al-Ḥijâb* was revealed. I said, "I will not permit him unless I take permission of the Prophet صلى الله عليه وسلم about him for it was not the brother of Abî Al-Qu'ais, but the wife of Abî Al-Qu'ais that nursed me." The Prophet صلى الله عليه وسلم entered upon me and I said to him, "O Allâh's Messenger! Aflaḥ, the brother of Abî Al-Qu'ais asked permission to visit me but I refused to permit him unless I took your permission." The Prophet صلى الله عليه وسلم said, "What stopped you from permitting him? He is your uncle." I said, "O Allâh's Messenger! The man was not the person who had nursed me, but the woman, the wife of Abî Al-Qu'ais had nursed me." He said, "Admit him, for he is your uncle. *Taribat Yamînuki* (may your right hand be in dust)". *[6:319-O.B]*

١٧٦٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: ٱسْتَأْذَنَ عَلَيَّ أَفْلَحُ أَخُو أَبِي القُعَيْسِ بَعْدَ مَا أُنْزِلَ ٱلْحِجَابُ فَقُلْتُ: لَا آذَنُ لَهُ حَتَّى أَسْتَأْذِنَ فِيهِ النَّبِيَّ ﷺ، فَإِنَّ أَخَاهُ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي، وَلٰكِنْ أَرْضَعَتْنِي ٱمْرَأَةُ أَبِي الْقُعَيْسِ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ ٱللهِ، إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ ٱسْتَأْذَنَ عَلَيَّ، فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْذِنَكَ، فَقَالَ النَّبِيُّ ﷺ: (وَمَا مَنَعَكِ أَنْ تَأْذَنِي، عَمُّكِ). قُلْتُ: يَا رَسُولَ ٱللهِ، إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي، ولٰكِنْ أَرْضَعَتْنِي ٱمْرَأَةُ أَبِي الْقُعَيْسِ، فَقَالَ: (ٱئْذَنِي لَهُ، فَإِنَّهُ عَمُّكِ تَرِبَتْ يَمِينُكِ).

CHAPTER 51. The Statement of Allâh عز وجل : "Allâh sends His *Ṣalât* (Graces, Honours, Blessings and Mercy etc.) on the Prophet (Muḥammad صلى الله عليه وسلم) and also His angels too (ask Allâh to bless and forgive him). (V.33:56)

٥١ ـ باب: قوله عزَّ وجلَّ: ﴿إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ﴾ الآية

1765. Narrated Ka'b bin 'Ujra رضى الله عنه : It was said, "O Allâh's Messenger! We know how to greet you, but how to send *Ṣalât* on you?" The Prophet صلى الله عليه وسلم said, "Say: *Allâhumma ṣalli 'ala*

١٧٦٥ : عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ ٱللهُ عَنْهُ: قِيلَ: يَا رَسُولَ ٱللهِ، أَمَّا السَّلَامُ عَلَيْكَ فَقَدْ عَرَفْنَاهُ، فَكَيْفَ الصَّلَاةُ؟

Muhammadin wa 'ala âli Muhammadin, kamâ sallaita 'ala âli Ibrâhîm, innaka Hamîdun Majîd. Allâhumma bârik 'ala Muhammadin wa 'ala âli Muhammadin, kamâ bârakta 'ala âli Ibrâhîm, innaka Hamîdun Majîd[1] ." *[6:320-O.B]*

قالَ: (قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى محمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ).

1766. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : We said, "O Allâh's Messenger! (We know) this greeting (to you) but how shall we send *Salât* on you?" He said, "Say! *Allâhumma salli 'ala Muhammadin 'abdika wa rasûlika kamâ sallaita 'ala âli Ibrâhîm, wa bârik 'ala Muhammadin wa 'ala âli Muhammadin kamâ bârakta 'ala âli Ibrâhîm.*'[2] [Al-Laith said: *'Ala Muhammadin wa 'ala âli Muhammadin kamâ bârakta 'ala Ibrâhîm.*] *[6:321-O.B]*

١٧٦٦ :عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْنَا: يَارَسُولَ اللهِ، هٰذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: (قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ).

CHAPTER 52. The Statement of Allâh عز و جل : "Be (you) not like those who annoyed Mûsa (Moses); but Allâh cleared him." (V.33: 69)

٥٢ - باب: قَوْلِهِ عَزَّ وَجَلَّ: ﴿لا تَكُونُوا كَالَّذِينَ آذَوا مُوسَىٰ فَبَرَّأَهُ اللهُ﴾

1767. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Mûsa (Moses) was a shy man and that is what the Statement of Allâh عز و جل means:- 'O you who believe! Be not like those who annoyed Mûsa (Moses), but Allâh cleared him of that which

١٧٦٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (إِنَّ مُوسَى كَانَ رَجُلًا حَيِيًّا، وَذٰلِكَ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللهُ مِمَّا قَالُوا

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[1] O Allâh! Send Your *Salât* (Blessings Graces, Honours and Mercy) on Muhammad and his family as You sent Your *Salât* (Blessing, Graces, Honours and Mercy) on Abraham's family. O Allâh! Send Your Blessings on Muhammad and his family as you sent Your Blessings on Abraham's family. You are Praiseworthy, Most Gracious. (See *Hadîth* No. 368 and 369 in the 8th Volume for details).

[2] O Allâh! Send Your *Salât* upon Muhammad, Your slave and Your Messenger as You sent Your *Salât* on Abraham's family, and send Your Blessings upon Muhammad and his family as You sent Your Blessings upon Abraham.

they alleged and he was honourable before Allâh.' " (V.33:69) *[6:323-O.B]*

وَكانَ عِندَ ٱللهِ وَجِيهًا﴾).

SŪRAT SABĀ' (34) (SHEBA)

سُورَةُ سَبَأ

CHAPTER 53. The Statement of Allâh تعالى: "He is only a warner to you in face of a severe torment...." (V.34: 46).

٥٣ - باب: قَوْلُهُ تَعَالَى: ﴿إِنْ هُوَ إِلا نَذِيرٌ لَكُم بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

1768. Narrated Ibn 'Abbâs رضي الله عنهما: One day the Prophet صلى الله عليه وسلم ascended As-Safa mountain and said, "O *Ṣabâḥâh*!"[1] All the Quraish gathered round him and said, "What is the matter?" He said, "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?" They said, "Yes, we will believe you." He said, "I am a warner to you in face of a terrible punishment." On that Abû Lahab said, "May you perish! Is it for this thing that you have gathered us?" So Allâh revealed: "Perish the two hands of Abû Lahab!" (V.111:1) *[6:325-O.B]*

١٧٦٨ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قالَ: صَعِدَ النَّبِيُّ ﷺ الصَّفَا ذَاتَ يَوْمٍ، فَقَالَ: (يَا صَبَاحَاهُ). فَٱجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، قَالُوا: مَا لَكَ؟ قالَ: (أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ، أَمَا كُنْتُمْ تُصَدِّقُونَنِي؟). قَالُوا: بَلَى، قَالَ: (فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ). فَقَالَ أَبو لَهَبٍ تَبًّا لَكَ، أَلِهٰذَا جَمَعْتَنَا؟ فَأَنْزَلَ ٱللهُ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾.

SŪRAT AZ-ZUMAR (39) (The Groups)

سُورَة الزُّمَرِ

CHAPTER 54. The Statement of Allâh تعالى : "O My slaves who have transgressed against themselves (by committing evil deeds and sins)! (Despair not of the Mercy of Allâh.) (V.39:53)

٥٤ - باب: قَوْلُهُ تَعَالَى: ﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِم﴾ الآية

1769. Narrated Ibn 'Abbâs رضي الله عنهما: Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muḥammad صلى الله عليه وسلم and said, "O Muḥammad! Whatever you say and

١٧٦٩ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: إِنَّ نَاسًا مِنْ أَهْلِ الشِّرْكِ، كَانُوا قَدْ قَتَلُوا وَأَكْثَرُوا، وَزَنَوْا وَأَكْثَرُوا، فَأَتَوْا مُحَمَّدًا ﷺ فَقَالُوا: إِنَّ الَّذِي تَقُولُ

[1] *Ṣabâḥâh:* See the glossary.

وَتَدْعُوا إِلَيْهِ لَحَسَنٌ، لَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً، فَنَزَلَ: ﴿وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللهِ إِلٰهًا آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ وَلاَ يَزْنُونَ﴾. وَنَزَلَ: ﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللهِ﴾.

invite people to, is good: but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the following Divine Verses were revealed: "And those who invoke not any other *ilâh* (god) along with Allâh ". (V.25:68) And there was also revealed:- "Say: O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh." (V.39:53) *[6:334-O.B]*

٥٥ - باب: قوله تعالى: ﴿وَمَا قَدَرُوا اللهَ حَقَّ قَدْرِهِ﴾

CHAPTER 55. The Statement of Allâh تعالى : "They made not a just estimate of Allâh such as is due to Him." (V.39:67)

١٧٧٠ : عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ:

جَاءَ حَبْرٌ مِنَ الأَحْبَارِ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا مُحَمَّدُ، إِنَّا نَجِدُ: أَنَّ اللهَ يَجْعَلُ السَّمَاوَاتِ عَلَى إِصْبَعٍ وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الخَلاَئِقِ عَلَى إِصْبَعٍ، فَيَقُولُ أَنَا المَلِكُ، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ تَصْدِيقًا لِقَوْلِ الْحَبْرِ، ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ: ﴿وَمَا قَدَرُوا اللهَ حَقَّ قَدْرِهِ﴾.

1770. Narrated 'Abdullâh رضى الله عنه : A (Jewish) rabbi came to Allâh's Messenger صلى الله عليه وسلم and he said, "O Muḥammad! We learn that Allâh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.' " Thereupon the Prophet صلى الله عليه وسلم smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then Allâh's Messenger صلى الله عليه وسلم recited:- "They made not a just estimate of Allâh such as is due to Him." (V.39:67) *[6:335-O.B]*

٥٦ - باب: قوله عزَّ وجلَّ: ﴿وَالأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ﴾

CHAPTER 56. The Statement of Allâh عز وجل : "And on the Day of Resurrection, the whole of the earth will be grasped by His Hand (and the

heavens will be rolled up in His Right Hand)" (V.39:67)

1771. Narrated Abû Huraira رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh will grasp the whole (planet of) earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?' " *[6:336-O.B]*

١٧٧١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (يَقْبِضُ ٱللهُ الأَرْضَ، وَيَطْوِي السَّماوَاتِ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا المَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ).

CHAPTER 57. The Statement of Allâh تعالى: "And the Trumpet will be blown; and all who are in the heavens, and all who are on the earth will swoon away except him whom Allâh will' .... " (V.39:68)

٥٧ - باب: قوله تعالى: ﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمٰوات وَمَنْ فِي الأَرْضِ﴾

1772. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Between the two blowings of the Trumpet there will be forty." The people said "O Abû Huraira! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply. They said, "Forty months?" I refused to reply and added: "Everything of a human body will waste away or perish or decay except the last coccyx bone (of the tail) and from that bone Allâh will reconstruct the whole body." *[6:338-O.B]*

١٧٧٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ). قَالُوا: يَا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْمًا؟ قَالَ: أَبَيْتُ، قَالَ: أَرْبَعُونَ سَنَةً؟ قَالَ أَبَيْتُ، قَالَ: أَرْبَعُونَ شَهْرًا؟ قَالَ: أَبَيْتُ. (وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإِنْسَانِ إِلاَّ عَجْبَ ذَنَبِهِ، فِيهِ يُرَكَّبُ الخَلْقُ).

SŪRAT ASH-SHŪRA (42) (The Consultation)

سُورَةُ الشُّورَى

CHAPTER 58. The Statement of Allâh عز و جل: "Except to be kind to me for my kinship with you." (V.42:23)

٥٨ - باب: قوله عزَّ وجلَّ: ﴿إِلاَّ المَوَدَّةَ فِي الْقُرْبَى﴾

1773. Narrated Ibn 'Abbâs رضى الله عنهما that for the Prophet صلى الله عليه وسلم there was no branch of the tribe of Quraish but he صلى الله عليه وسلم had relatives therein. The (Prophet) صلى الله عليه وسلم said, "I do not want anything from (you) except to be kind to me for my kinship with you." *[6:343-O.B]*

١٧٧٣ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ، فَقَالَ: (إِلَّا أَنْ تَصِلُوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ).

SŪRAT AD-DUKHĀN (44) (The Smoke)

سُورَةُ ٱلدُّخَانِ

CHAPTER 59. The Statement of Allâh تعالى : "(They will say) Our Lord! Remove the torment from us, really we shall become believers." (V.44:12)

٥٩ - باب: قَوْلِهِ تَعَالَى: ﴿رَبَّنَا اكْشِفْ عَنَّا العَذَابَ إِنَّا مُؤْمِنُونَ﴾

1774. The *Hadîth* (No. 1759) of Ibn Mas'ûd رضي الله عنه has already been mentioned.

١٧٧٤ : فِيهِ حَدِيثٌ لابْنِ مَسْعُود المُتَقَدِّم في سُورة الرُّوم.

1775. In this quotation it is added: They said, "Our Lord! Remove the torment from us." And then it was said to the (Prophet صلى الله عليه وسلم by Allâh), "If We remove it from them they will revert." So the Prophet invoked his Lord, Who removed the punishment from them, but later they reverted (to heathenism), whereupon Allâh punished them on the day of the battle of Badr. *[6:347-O.B]*

١٧٧٥ : وَزادَ في هٰذِهِ الرِّوايَة قالُوا: ﴿رَبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ﴾. فَقِيلَ لَهُ: إِنَّا إِنْ كَشَفْنَا عَنْهُمُ العَذابَ عَادُوا، فَدَعا رَبَّهُ فَكَشَفَ عَنْهُمُ العَذابَ فَعَادُوا، فَٱنْتَقَمَ ٱللهُ مِنْهُمْ يَوْمَ بَدْرٍ.

SŪRAT AL-JĀTHIYA (45) (The Kneeling)

سُورَةُ الجَاثِيَةِ

CHAPTER 60. The Statement of Allâh تعالى : "And nothing destroys us except *Ad-Dahr* (the Time)". (V.45:24)

٦٠ - باب: قوله تَعَالَى: ﴿وَمَا يُهلِكنَا إِلَّا الدَّهْرُ﴾

1776. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh said, 'The son of Ādam hurts me for he abuses *Ad-Dahr* (the Time); though I am *Ad-Dahr*[1] (the Time), in My Hands are all things, and I cause the revolution of day and night.' " *[6:351-O.B]*

١٧٧٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (قالَ ٱللهُ عَزَّ وَجَلَّ: يُؤْذِينِي ٱبْنُ آدَمَ، يَسُبُّ ٱلدَّهْرَ وَأَنَا ٱلدَّهْرُ، بِيَدِي الأَمْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهارَ).

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[1] 'I am *Ad-Dahr'* means 'I am the Creator of Time, and I manage the affairs of all creation including Time'. One should not attribute anything, whether cheerful or disastrous, to Time, for everything is in the Hands of Allâh, and only He is the Disposer of everything.

SŪRAT AL-AḤQĀF (46) (The Curved Sand-hills)

سُورَةُ الأَحْقَافِ

CHAPTER 61. The Statement of Allâh تعالى: "Then, when they saw it as a dense cloud coming towards their valleys...." (V.46:24)

٦١ - باب: قوله تعالى: ﴿فَلَمَّا رَأَوْهُ عَارِضاً مُسْتَقْبِلَ أَوْدِيَتِهِمْ﴾ الآية

1777. Narrated 'Āisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: I never saw Allâh's Messenger صلى الله عليه وسلم laughing loudly enough to enable me to see his uvula, but he used to smile only. The rest of this *Ḥadîth* is mentioned in the Book of the Beginning of the Creation. (See *Ḥadîth* No. 1355). *[6:353-O.B]*

١٧٧٧ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: مَا رَأَيْتُ رَسُولَ ٱللَّهِ ﷺ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كانَ يَتَبَسَّمُ. وَذَكَرَتْ باقِي الحَدِيثِ وَقَدْ تَقَدَّمَ في بَدْءِ الخَلْقِ.

SŪRAT MUḤAMMAD (47)

سُورَةُ مُحَمَّدٍ ﷺ

CHAPTER 62. The Statement of Allâh تعالى "And sever your ties of kinship". (V.47:22).

٦٢ - باب: قوله تعالى: ﴿وَتُقَطِّعُوا أَرْحَامَكُمْ﴾

1778. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh created His creation, and when He had finished it, the womb got up and caught hold of Allâh whereupon Allâh said, 'What is the matter?' On that, it said, 'I seek refuge with you from *Al-Qaṭî'ah* (those who sever the ties of kith and kin).' On that Allâh said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allâh said, 'That is for you.' " (Abû Huraira added): If you wish, you can recite: "Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship." (V.47:22) *[6:354-O.B]*

١٧٧٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (خَلَقَ ٱللَّهُ الْخَلْقَ، فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ، فَأَخَذَتْ بِحَقْوِ الرَّحْمٰنِ، فَقَالَ لَهُ: مَهْ، قالَتْ: هٰذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، قالَ: أَلاَ تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ؟ قالَتْ: بَلَى يَا رَبِّ، قالَ: فَذَاكِ). قالَ أَبُو هُرَيْرَةَ: ٱقْرَؤُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ﴾.

1779. Narrated (Abû Huraira) رضي الله عنه in an other quotation (Then Allâh's Messenger صلى الله عليه وسلم) said, "Recite if you wish: 'Would you then...'." (V.47:22) *[6:355-O.B]*

١٧٧٩ : وَعَنْهُ رَضِيَ ٱللَّهُ عَنْهُ، في رِوايَةٍ، قالَ: قالَ رَسُولُ ٱللَّهِ ﷺ: (ٱقْرَؤُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ﴾).

SŪRAT QĀF (50)

سُورَةُ ق

CHAPTER 63. The Statement of Allâh تعالى : "It (Hell) will say: Are there any more (to come)?" (V.50:30)

٦٣ - باب: قَوْلُهُ تَعَالَى: ﴿وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾.

1780. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' (V.50:30) till Allâh will put His Foot over it and it will say, '*Qaṭ*! *Qaṭ*! (Enough! Enough)' " *[6:371-O.B]*

١٧٨٠ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يُلْقَى فِي النَّارِ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ قَدَمَهُ، فَتَقُولُ: قَطْ قَطْ).

1781. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, 'I have been given the privilege of receiving the arrogants and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allâh عز و جل said to Paradise.'You are My Mercy which I bestow on whoever I wish of my slaves.' Then Allâh said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allâh will put His Foot over it whereupon it will say, '*Qaṭ*! *Qaṭ*! *Qaṭ*! (Enough! Enough! Enough!)' at that time it will be filled, and its different parts will come closer to each other; and Allâh عز و جل will not wrong any of His created beings. As regards Paradise, Allâh عز و جل will create a new creation to fill it with." *[6:373-O.B]*

١٧٨١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ:

قَالَ النَّبِيُّ ﷺ: (تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ، وَقَالَتِ الْجَنَّةُ: مَا لِي لاَ يَدْخُلُنِي إِلاَّ ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ. قَالَ ٱللهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مِلْؤُهَا، فَأَمَّا النَّارُ: فَلاَ تَمْتَلِئُ حَتَّى يَضَعَ رِجْلَهُ فَتَقُولُ: قَطْ قَطْ، فَهُنَالِكَ تَمْتَلِئُ وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ، وَلاَ يَظْلِمُ ٱللهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ: فَإِنَّ ٱللهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا).

SŪRAT AṬ-ṬŪR (52)
(The Mount)

سُورَةُ الطُّورِ

CHAPTER 64. The Statement of Allâh تعالى : "By the Mount. And by the Book inscribed." (V.52: 1,2)

٦٤ - باب: قَوْلِهِ تَعَالَى ﴿وَالطُّورِ وَكِتَابٍ مَسْطُورٍ﴾

1782. Narrated Jubair bin Muṭ'im رضي الله عنه : I heard the Prophet صلى الله عليه وسلم reciting *Sūrat At-Ṭūr* in the *Maghrib* prayer, and when he reached the Verse: "Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the Treasures of Your Lord? Or are they the tyrants with the authority to do as they like.... " (V.52: 35-37) My heart was about to fly (when I realised this firm argument). *[6:377-O.B]*

١٧٨٢ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ، فَلَمَّا بَلَغَ هٰذِهِ الآيَةَ: ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ. أَمْ خَلَقُوا السَّمَاوَاتِ وَالأَرْضَ بَلْ لاَ يُوقِنُونَ. أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ﴾ كَادَ قَلْبِي أَنْ يَطِيرَ.

SŪRAT AN-NAJM (53)
(The Star)

سُورَةُ النَّجْمِ

CHAPTER 65. The Statement of Allâh تعالى : "Have you then considered the *Lât* and the *'Uzza*" (V.53:19)

٦٥ - باب: قَوْلِهِ تَعَالَى: ﴿أَفَرَأَيْتُمُ اللاَّتَ وَالْعُزَّى﴾

1783. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever takes an oath in which he (forgetfully) mentions *Al-Lât* and *Al-'Uzza* should say: *'Lâ ilâha ill-Allâh'* (none has the right to be worshipped but Allâh). And whoever says to his companion, 'Come along, let us gamble, must give alms (as an expiation for his sin).' " *[6:383-O.B]*

١٧٨٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: (مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ: وَاللاَّتِ وَالْعُزَّى، فَلْيَقُلْ: لاَ إِلٰهَ إِلاَّ ٱللَّهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرْكَ، فَلْيَتَصَدَّقْ).

SŪRAT AL-QAMAR (54) (The Moon)

سُورَةُ الْقَمَرِ

CHAPTER 66. The Statement of Allâh تعالى: "Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter." (V.54:46)

٦٦ - باب: قوله تعالى: ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ﴾

1784. Narrated 'Āisha رضى الله عنها: That this revelation was revealed to Muḥammad صلى الله عليه وسلم at Makka while I was a playful little girl: "Nay but the Hour is their ....." (V.54: 46) *[6:399-O.B]*

١٧٨٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، قَالَتْ: لَقَدْ أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ بِمَكَّةَ، وَإِنِّي لَجَارِيَةٌ أَلْعَبُ: ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ﴾.

SŪRAT AR-RAḤMĀN (55) (The Most Beneficent)

سُورَةُ الرَّحْمٰنِ

CHAPTER 67. The Statement of Allâh تعالى: "And besides these two, there are two other gardens (i.e. in Paradise)" (V.55:62)

٦٧ - باب: قوله تعالى: ﴿وَمِنْ دُونِهِمَا جَنَّتَانِ﴾

1785. Narrated 'Abdullâh bin Qais رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Two gardens of silver, their utensils and whatever is in them, and two other gardens of gold, their utensils and whatever is in them. And nothing will prevent the people who will be in the *'Adn* Paradise from seeing their Lord except the curtain of Majesty over His Face." *[6:401-O.B]*

١٧٨٥ : عَنْ عَبْدِ ٱللهِ بْنِ قَيْسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (جَنَّتَانِ مِنْ فِضَّةٍ، آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلاَّ رِدَاءُ الْكِبْرِ، عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ).

CHAPTER 68. The Statement of Allâh تعالى: "Houris (beautiful fair females) restrained in pavilions". (V.55:72)

٦٨ - باب: قوله تعالى: ﴿حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ﴾

1786. Narrated 'Abdullâh bin Qais رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers

١٧٨٦ : عَنْ عَبْدِ ٱللهِ بْنِ قَيْسٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلاً، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا

will visit and enjoy them. (The rest of the *Hadîth*, please see *Ahâdîth* Nos. 1785, 1374 and 1375). *[6:402-O.B]*

يَرَوْنَ الآخَرِينَ، يَطُوفُ عَلَيْهِمُ المؤْمِنُونَ) وَقَدْ تَقَدَّمَ بَاقِي الحَدِيْثِ آنِفًا.

SŪRAT AL-MUMTAHINAH (60) (The Woman to be examined)

سُورَةُ المُمْتَحِنَةِ

CHAPTER 69. The Statement of Allâh تعالى: "(O you who believe!) Take not My enemies and your enemies (disbelievers and polytheists etc.) as friends.... " (V.60:1)

٦٩ - باب: قوله تعالى: ﴿لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

1787. Narrated 'Alî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم sent me along with Az-Zubair and Al-Miqdâd, and then narrated the *Hadîth* of Hatîb bin Abû Balta'a, and in the end the (following) Verse was revealed: "O you who believe! Take not My enemies and your enemies (disbelievers and polytheists etc.) as friends .... " (V.60: 1) *[6:412-O.B]*

١٧٨٧ : عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ أَنَا وَالزُّبَيْرَ وَالمِقْدَادَ رَضِيَ اللهُ عَنْهُمَا، فَذَكَرَ حَدِيث حَاطِبِ بْنِ بَلْتَعَةَ، وَقالَ فِي آخِرِهِ: وَنَزَلَتْ فِيهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾.

CHAPTER 70. The Statement of Allâh تعالى: "O Prophet! When believing women come to you to give you the *Bai'a* (pledge)." (V.60:12)

٧٠ - باب: قوله تعالى: ﴿إِذَا جَاءَكَ المُؤْمِنَاتُ يُبَايِعْنَكَ﴾

1788. Narrated Umm 'Atîya رضى الله عنها: We gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم and he recited to us:- "They will not associate anything in worship with Allâh..... " (V.60: 12), and forbade us to bewail the dead. Thereupon a lady withdrew her hand [refrained from giving the *Bai'a* (pledge)], and said, "But such and such lady lamented over one of my relatives, so I must recompense her (by doing the same over the dead relatives of hers)." The Prophet صلى الله عليه وسلم did not object to that, so she went (there) and returned to the Prophet صلى الله عليه وسلم so he accepted her *Bai'a* (pledge). *[6:415-O.B]*

١٧٨٨ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قالَتْ: بَايَعْنَا رَسُولَ اللهِ ﷺ، فَقَرَأَ عَلَيْنَا: ﴿أَنْ لَا يُشْرِكْنَ بِاللهِ شَيْئًا﴾. وَنَهَانَا عَنِ النِّيَاحَةِ، فَقَبَضَتِ امْرَأَةٌ يَدَهَا، فَقَالَتْ: أَسْعَدَتْنِي فُلَانَةُ، أُرِيدُ أَنْ أَجْزِيَهَا، فَمَا قَالَ لَهَا النَّبِيُّ ﷺ شَيْئًا. فَانْطَلَقَتْ وَرَجَعَتْ، فَبَايَعَهَا.

SŪRAT AL-JUMU'AH (62) (Friday)

سُورَةُ الْجُمُعَةِ

CHAPTER 71. The Statement of Allâh تعالى : "And He has sent him (Prophet Muḥammad صلى الله عليه وسلم) also to others among them (Muslims) who have not yet joined them ....." (V.62:3)

٧١ - باب: قوله تعالى: ﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾

1789. Narrated Abû Huraira رضى الله عنه : While we were sitting with the Prophet صلى الله عليه وسلم , *Sûrat Al-Jumu'ah* was revealed to him, and when the Verse, "And He (Allâh) has sent him (Muhammad صلى الله عليه وسلم) also to others among them (Muslims).... " (V.62:3) was recited by the Prophet صلى الله عليه وسلم , I said, "Who are they O Allâh's Messenger?" The Prophet صلى الله عليه وسلم did not reply till I repeated my question thrice. At that time, Salmân Al-Fârisî was with us. So Allâh's Messenger صلى الله عليه وسلم put his hand on Salmân, saying, "If Faith were at (the place of) *Ath-Thuraiya* (pleiades, the highest stars), even then (some men or man from) these people (i.e. Salmân's folk) would have taken it." *[6:420-O.B]*

١٧٨٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، قالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَأُنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ: **﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾**. قالَ: قُلْتُ: مَنْ هُمْ يَا رَسُولَ ٱللهِ؟ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلَاثًا، وَفِينَا سَلْمَانُ الْفَارِسِيُّ، وَضَعَ رَسُولُ ٱللهِ ﷺ يَدَهُ عَلَى سَلْمَانَ، ثُمَّ قالَ: (لَوْ كانَ الإِيمَانُ عِنْدَ الثُّرَيَّا، لَنَالَهُ رِجَالٌ، أَوْ رَجُلٌ، مِنْ هٰؤُلَاءِ).

SŪRAT AL-MUNĀFIQŪN (63) (The Hypocrites)

سُورَةُ الْمُنَافِقُونَ

CHAPTER 72. The Statement of Allâh تعالى : "When the hypocrites come to you (O Muḥammad صلى الله عليه وسلم) they say: We bear witness that you are indeed the Messenger of Allâh.... " (V.63:1)

٧٢ - باب: قوله تعالى: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللهِ﴾

1790. Narrated Zaid bin Arqam رضى الله عنه : While I was taking part in a *Ghazwa*. I heard 'Abdullâh bin Ubai bin Salûl saying, "Don't spend on those who are with Allâh's Messenger صلى الله عليه وسلم so that they may disperse and go away from him. If we return (to Al-Madîna), surely, the more

١٧٩٠ : عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ ٱللهُ ـهُ قالَ:
كُنْتُ فِي غَزَاةٍ، فَسَمِعْتُ عَبْدَ ٱللهِ بْنَ ـيٍّ ابْنَ سَلُولَ يَقُولُ: لَا تُنْفِقُوا عَلَى مَنْ ـدَ رَسُولِ ٱللهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ،

وَلَئِنْ رَجَعْنَا مِنْ عِنْدِهِ إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ. فَذَكَرْتُ ذٰلِكَ لِعَمِّي أَوْ لِعُمَرَ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَدَعَانِي فَحَدَّثْتُهُ، فَأَرْسَلَ رَسُولُ ٱللهِ ﷺ إِلَى عَبْدِ ٱللهِ بْنِ أُبَيٍّ وَأَصْحَابِهِ، فَحَلَفُوا مَا قَالُوا، فَكَذَّبَنِي رَسُولُ ٱللهِ ﷺ وَصَدَّقَهُ، فَأَصَابَنِي هَمٌّ لَمْ يُصِبْنِي مِثْلُهُ قَطُّ، فَجَلَسْتُ فِي الْبَيْتِ، فَقَالَ لِي عَمِّي: مَا أَرَدْتَ إِلَى أَنْ كَذَّبَكَ رَسُولُ ٱللهِ ﷺ وَمَقَتَكَ؟ فَأَنْزَلَ ٱللهُ تَعَالَى: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾. فَبَعَثَ إِلَيَّ النَّبِيُّ ﷺ فَقَرَأَ فَقَالَ: (إِنَّ ٱللهَ قَدْ صَدَّقَكَ يَا زَيْدُ).

honourable will expel the meaner amongst them." I reported that (saying) to my uncle or to 'Umar who, in his turn, informed the Prophet صلى الله عليه وسلم of it. The Prophet صلى الله عليه وسلم called me and I narrated to him the whole story. Then Allâh's Messenger صلى الله عليه وسلم sent for 'Abdullâh bin Ubaî and his companions, and they took an oath that they did not say that. So Allâh's Messenger صلى الله عليه وسلم disbelieved my saying and believed his. I was struck with such distress as I had never been struck the like of it before. I stayed at home and my uncle said to me. "You just wanted Allâh's Messenger صلى الله عليه وسلم to disbelieve your statement and hate you." So Allâh عز و جل revealed (the *Sûrah* beginning with "When the hypocrites come to you." (V.63:1) The Prophet صلى الله عليه وسلم then sent for me and recited it and said, "O Zaid! Allâh confirmed your statement." *[6:423-O.B]*

١٧٩١ : وَعَنْهُ فِي رِوَايَةٍ قَالَ: فَدَعَاهُمُ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ فَلَوَّوْا رُؤُوسَهُمْ.

1791.(Narrated Zaid bin Arqam رضى الله عنه :) in another quotation: "So the Prophet صلى الله عليه وسلم called them that they might ask Allâh to forgive them, but they turned their heads aside." *[6:426-O.B]*

١٧٩٢ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ، وَلأَبْنَاءِ الأَنْصَارِ).
وَشَكَّ الراوي في: (أَبْنَاءِ أَبْنَاءِ الأَنْصَارِ).

1792. Narrated (Zaid bin Arqam) رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "O Allâh! Forgive the *Ansâr* and the children of *Ansâr*." (The subnarrator, Ibn Al-Fadl, is not sure whether the Prophet صلى الله عليه وسلم also said), "And their grand-children." *[6:429-O.B]*

سُورَةُ التَّحْرِيم

SÛRAT AT-TAHRÎM (66) (The Banning)

٧٣ ـ باب: قَوْلِه تَعَالَى: ﴿يَا أَيُّهَا

CHAPTER 73. The Statement of Allâh تعالى : "O Prophet! Why do you

ban (for yourself) that which Allâh has made lawful to you?" (V.66:1)

النَّبِيُّ لِمَ تُحَرِّمُ مَاأَحَلَّ اللهُ لَكَ﴾

1793. Narrated 'Âisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he comes to either of us, she would say to him. "It seems you have eaten *Maghâfir* (a kind of bad-smelling resin), for I smell in you the smell of *Maghâfir*." (We did so) and he replied. "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it." *[6:434-O.B]*

١٧٩٣ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولَ اللهِ ﷺ يَشْرَبُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، وَيَمْكُثُ عِنْدَهَا، فَوَاطَيْتُ أَنَا وَحَفْصَةُ عَلَى: أَيَّتُنَا دَخَلَ عَلَيْهَا فَلْتَقُلْ لَهُ: أَكَلْتَ مَغَافِيرَ، إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، قَالَ: (لاَ، وَلٰكِنِّي كُنْتُ أَشْرَبُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، فَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ، لاَ تُخْبِرِي بِذٰلِكَ أَحَدًا).

SŪRAT AL-QALAM (68) (The Pen)

سُورَةَ الْقَلَمِ

CHAPTER 74. The Statement of Allâh تعالى: "Cruel — after all that base-born (of illegitimate birth)". (V.68:13)

٧٤ - باب: قَوله تَعَالَى: ﴿عُتُلٍ بَعْدَ ذٰلِكَ زَنِيمٍ﴾

1794. Narrated Hâritha bin Wahb Al-Khuzâ'î: I heard the Prophet صلى الله عليه وسلم saying, "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but if he takes an oath to do something, his oath is fulfilled by Allâh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people." *[6:440-O.B]*

١٧٩٤ : عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (أَلاَ أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ. أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ: كُلُّ عُتُلٍّ، جَوَّاظٍ، مُسْتَكْبِرٍ).

CHAPTER 75. The Statement of Allâh : "The Day when the Shin shall be laid bare (i.e. on the Day of Resurrection), and they shall be called to prostrate (to Allâh) ..... " (V.68: 42).

٧٥ - باب: قوله تعالى: ﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ﴾

1795. Narrated Abû Sa'îd رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying

١٧٩٥ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ

"Our Lord (Allâh) will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such one will try to prostrate (on the Day of Judgement) but his back bones will become a single vertebra bone (so he will not be able to prostrate)." *[6:441-O.B]*

قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَىٰ كُلُّ مَنْ كانَ يَسْجُدُ في ٱلدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا).

SŪRAT AN-NĀZI'ĀT (79) (Those Who pull out)

سُورَةُ النَّازِعَاتِ

1796. Narrated Sahl bin Sa'd رضي الله عنه : I saw Allâh's Messenger صلى الله عليه وسلم pointing with his index and middle fingers, saying "The time of my Advent and the Hour are like these two fingers." *[6:458-O.B]*

١٧٩٦ : عَنْ سَهْلِ بْنِ سَعْدٍ، رَضِيَ ٱللهُ عَنْهُ قالَ: رَأَيْتُ رَسُولَ ٱللهِ ﷺ قَالَ بِإِصْبَعَيْهِ هٰكَذَا، بِالْوُسْطَى وَالَّتِي تَلِي الإِبْهَامَ: (بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ).

SŪRAT 'ABASA (80) (He frowned)

سُورَةُ عَبَسَ

1797. Narrated 'Āisha رضي الله عنها : The Prophet صلى الله عليه وسلم said, "Such a person as recites the Qur'ân and masters it by heart, will be with the (angels) honourable and obedient scribes (in heaven). And such a person as exerts himself to learn the Qur'ân by heart, and recites it with great difficulty, will have a double reward." *[6:459-O.B]*

١٧٩٧ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قالَ: (مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ، وَهُوَ حَافِظٌ لَهُ، مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَمَثَلُ الَّذِي يَقْرَأُ، وَهُوَ يَتَعَاهَدُهُ، وَهُوَ عَلَيْهِ شَدِيدٌ، فَلَهُ أَجْرَانِ).

SŪRAT AL-MUṬAFFIFĪN (83) (Those who deal in Fraud)

سُورَةُ الْمُطَفِّفِينَ

CHAPTER 76. The Statement of Allâh تعالى : "The Day when (all) mankind will stand before the Lord of the *'Ālamîn* (mankind, jinns and all that exists)." (V.83:6)

٧٦ - باب: قوله تعالى: ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

1798. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "On the Day when all mankind will

١٧٩٨ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ، رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (﴿يَوْمَ

stand before the Lord of the *'Ālamîn* (mankind, jinns and all that exists), some of them will be hidden in their sweat up to the middle of their ears." *[6:460-O.B]*

يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾. حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ).

SŪRAT AL-INSHIQĀQ (84) (The Splitting asunder)

سورةُ الانشقاق

CHAPTER 77. The Statement of Allâh تعالى : "He surely will receive an easy reckoning." (V.84:8)

٧٧ - باب: قوله تعالَى: ﴿فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً﴾

1799. Narrated 'Āisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم said, "None will be called to account [about his deeds (on the Day of Resurrection)] but will be ruined (i.e. go to Hell)". The rest of *Hadîth* is mentioned in the Book of Knowledge. (See *Hadîth* No. 88) *[6:463-O.B]*

١٧٩٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ ٱللهِ ﷺ: (لَيْسَ أَحَدٌ يُحَاسَبُ إِلاَّ هَلَكَ). وبَاقِي الحَدِيثِ تَقَدَّمَ فِي كِتَابِ العِلْمِ.

CHAPTER 78. The Statement of Allâh تعالى : "You shall certainly travel from stage to stage (in this life and in the Hereafter)..... " (V.84:19)

٧٨ - باب: قوله تعالَى: ﴿لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ﴾

1800. Narrated Ibn 'Abbâs رضى الله عنهما (as regards the Verse):- "You shall certainly travel from stage to stage (in this life and in the Hereafter)." (It means) from one state to another. That concerns your Prophet صلى الله عليه وسلم . *[6:464-O.B]*

١٨٠٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: قَالَ ﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾. حَالًا بَعْدَ حَالٍ، قَالَ هٰذَا نَبِيُّكُمْ ﷺ.

SŪRAT ASH-SHAMS (91) (The Sun)

سُورَةُ الشَّمْسِ

CHAPTER 79.

٧٩ - «باب»

1801. Narrated 'Abdullâh bin Zam'a رضى الله عنه that he heard the Prophet صلى الله عليه وسلم delivering a *Khutba* (religious talk), and he mentioned the she-camel and the one who killed it. Allâh's Messenger صلى الله عليه وسلم recited:- "When the most wicked man among them went forth (to kill the she-camel)." (V.91:12). Then he said, "A tough man

١٧١٧ : عَنْ عَبْدِ ٱللهِ بْنِ زَمْعَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ، وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَهَا، فَقَالَ رَسُولُ ٱللهِ ﷺ: (﴿إِذِ ٱنْبَعَثَ أَشْقَاهَا﴾: ٱنْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ، مَنِيعٌ فِي رَهْطِهِ،

whose equal was rare and who enjoyed the protection of his people, like Abî Zam'a, went forth to (kill) it." The Prophet صلى الله عليه وسلم then mentioned about women and said, "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind, and said, "Why should anybody laugh at what he himself does?" In another quotation it is mentioned: "Like Abî Zam'a the uncle of Az-Zubair bin Al-'Awwâm." *[6:466-O.B]*

مِثْلُ أَبِي زَمْعَةَ). وَذَكَرَ النِّسَاءَ فَقَالَ: (يَعْمِدُ أَحَدُكُمْ يَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ، فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ). ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ، وَقَالَ: (لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ).

وَعَنْهُ فِي رِوَايَةٍ: (مِثْلُ أَبِي زَمْعَةَ عَمِّ الزُّبَيْرِ بْنِ الْعَوَّامِ).

SŪRAT AL-'ALAQ (96) (The Clot)

سُورَةُ الْعَلَقِ

CHAPTER 80. The Statement of Allâh تعالى : "Nay! If he (Abû Jahl) ceases not .... " (V.96:15)

٨٠ - باب: قَوْلِهِ تَعَالَى: ﴿كَلَّا لَئِنْ لَمْ يَنْتَهِ﴾

1802. Narrated Ibn 'Abbâs رضى الله عنهما : Abû Jahl said, "If I see Muhammad offering *Salât* (prayer) at the Ka'ba, I will tread on his neck." When the Prophet صلى الله عليه وسلم heard of that, he said, "If he does so, the angels will snatch him away." *[6:482-O.B]*

١٨٠٢ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي عِنْدَ الْكَعْبَةِ لأَطَأَنَّ عَلَى عُنُقِهِ. فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: (لَوْ فَعَلَهُ لأَخَذَتْهُ الْمَلَائِكَةُ).

SŪRAT AL-KAUTHAR (108) (A River in Paradise)

سُورَةُ الْكَوْثَرِ

CHAPTER 81.

٨١ - «باب»

1803. Narrated Anas رضى الله عنه : When the Prophet صلى الله عليه وسلم was made to ascend to the heavens, he said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrael (Gabriel), 'What is this (river)?' He replied, 'This is *Al-Kauthar*.'" *[6:488-O.B]*

١٨٠٣ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا عُرِجَ بِالنَّبِيِّ ﷺ إِلَى السَّمَاءِ، قَالَ: (أَتَيْتُ عَلَى نَهَرٍ، حَافَتَاهُ قِبَابُ اللُّؤْلُؤِ مُجَوَّفًا، فَقُلْتُ: مَا هٰذَا يَا جِبْرِيلُ؟ قَالَ: هٰذَا الْكَوْثَرُ).

1804. Narrated (Abû 'Ubaida: I asked) 'Āisha رضى الله عنها regarding the

١٨٠٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

Verse:- "Verily, We have granted you (O Muḥammad صلى الله عليه وسلم) *Al-Kauthar*." She replied, "*Al-Kauthar* is a river which has been given to your Prophet صلى الله عليه وسلم on the banks of which there are (tents of) hollow pearls and its utensils are as numberless as the stars." *[6:489-O.B]*

وقد سُئِلَتْ عَنْ قَوْلِهِ تَعَالَى: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾. قَالَتْ: نَهَرٌ أُعْطِيَهُ نَبِيُّكُمْ ﷺ، شَاطِئَاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ، آنِيَتُهُ كَعَدَدِ النُّجُومِ.

SURAT AL-FALAQ (113) (The Daybreak)

سُورَةُ الْفَلَقِ

1805. Narrated Ubai bin Ka'b رضى الله عنه : I asked Allâh's Messenger صلى الله عليه وسلم about the two *Mu'awwidhatain*. He said that these were recited to him, and he (also) recited them and we (also) say as Allâh's Messenger صلى الله عليه وسلم said (i.e. they are part of the Qur'ân). *[6:500-O.B]*

١٨٠٥ : عَنْ أُبَيِّ بنِ كَعْبٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ ٱللهِ ﷺ عَنِ الْمُعَوِّذَتَيْنِ فَقَالَ: (قِيلَ لِي، فَقُلْتُ). فَنَحْنُ نَقُولُ كَمَا قَالَ رَسُولُ ٱللهِ ﷺ.

59. THE BOOK OF THE VIRTUES OF THE QUR'ĀN

٥٩ ـ كتاب فضائل القرآن

CHAPTER 1. How the Divine Inspirations used to be revealed and what was the first thing revealed (to the Messenger صلى الله عليه وسلم).

١ ـ باب: كَيْفَ نَزَلَ الوَحْيُ، وَأَوَّلُ مَا نَـــزَلَ

1806. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had Belief, but what I have been given, is the Divine Inspiration which Allâh has revealed to me. So I hope that my followers will be more than those of any Prophets on the Day of Resurrection." *[6:504-O.B]*

١٨٠٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: قالَ النَّبِيُّ ﷺ: (مَا مِنَ الأَنْبِيَاءِ نَبِيٌّ إِلاَّ أُعْطِيَ مَا مِثْلُه آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ ٱللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تابِعًا يَوْمَ الْقِيامَةِ).

1807. Narrated Anas bin Mâlik رضى الله عنه: Allâh sent down His Divine Inspiration to His Messenger صلى الله عليه وسلم continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allâh's Messenger صلى الله عليه وسلم died after that. *[6:505-O.B]*

١٨٠٧ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّ ٱللَّهَ تَعَالَى تَابَعَ عَلَى رَسُولِهِ ﷺ الْوَحْيَ قَبْلَ وَفاتِهِ، حَتَّى تَوَفَّاهُ أَكْثَرَ مَا كانَ الْوَحْيُ، ثُمَّ تُوُفِّيَ رَسُولُ ٱللَّهِ ﷺ بَعْدُ.

CHAPTER 2. The Qur'ân was revealed to be recited in seven different ways.

٢ ـ باب: أُنْزِلَ القُرآنُ عَلَى سَبْعَةِ أَحْرُفٍ

1808. Narrated 'Umar bin Al-Khattâb رضى الله عنه: I heard Hishâm bin Hakîm reciting *Sûrat Al-Furqân* during the lifetime of Allâh's Messenger صلى الله عليه وسلم and I listened to his recitation and noticed that he recited in several different ways which Allâh's Messenger صلى الله عليه وسلم had not taught me. I was about to jump over him during his *Salât* (prayer), but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, "Who taught you

١٨٠٨ : عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ ٱللَّهُ عَنْهُ قالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقانِ فِي حَيَاةِ رَسُولِ ٱللَّهِ ﷺ، فَٱسْتَمَعْتُ لِقِرَاءَتِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ ٱللَّهِ ﷺ، فَكِدْتُ أُسَاوِرُهُ فِي الصَّلاَةِ، فَتَصَبَّرْتُ حَتَّى سَلَّمَ، فَلَبَّبْتُهُ بِرِدَائِهِ فَقُلْتُ: مَنْ أَقْرَأَكَ هٰذِهِ السُّورَةَ الَّتِي

this *Sûrah* which I heard you reciting?" He replied, "Allâh's Messenger صلى الله عليه وسلم taught it to me." I said, "You have told a lie, for Allâh's Messenger صلى الله عليه وسلم has taught it to me in a different way from yours." So I dragged him to Allâh's Messenger صلى الله عليه وسلم and said (to Allâh's Messenger صلى الله عليه وسلم), "I heard this person reciting *Sûrat Al-Furqân* in a way which you haven't taught me!" On that Allâh's Messenger صلى الله عليه وسلم said, "Release him, (O 'Umar!) Recite, O Hishâm!" Then he recited in the same way as I heard him reciting, then Allâh's Messenger صلى الله عليه وسلم said, "It was revealed in this way," and added, "Recite, O 'Umar!" I recited it as he had taught me. Allâh's Messenger صلى الله عليه وسلم then said, "It was revealed in this way. This Qur'ân has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you)." *[6:514-O.B]*

سَمِعْتُكَ تَقْرَأُ؟ قالَ: أَقْرَأَنِيهَا رَسُولُ ٱللهِ ﷺ، فَقُلْتُ: كَذَبْتَ، فَإِنَّ رَسُولَ ٱللهِ ﷺ قَدْ أَقْرَأَنِيهَا عَلَى غَيْرِ مَا قَرَأْتَ، فَٱنْطَلَقْتُ بِهِ أَقُودُهُ إِلَى رَسُولِ ٱللهِ ﷺ، فَقُلْتُ: إِنِّي سَمِعْتُ هٰذَا يَقْرَأُ بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا، فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَرْسِلْهُ، ٱقْرَأْ يَا هِشَامُ). فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (كَذٰلِكَ أُنْزِلَتْ). ثُمَّ قَالَ: (ٱقْرَأْ يَا عُمَرُ). فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي، فَقَالَ رَسُولُ ٱللهِ ﷺ: (كَذٰلِكَ أُنْزِلَتْ، إِنَّ هٰذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ، فَٱقْرَؤُوا مَا تَيَسَّرَ مِنْهُ).

CHAPTER 3. Jibrael (Gabriel) used to present (recite) the Qur'ân to the Prophet صلى الله عليه وسلم.

٣ - باب: كَانَ جِبْرِيلُ يَعْرِضُ الْقُرْآنَ عَلَى النَّبِيِّ ﷺ

1809. Narrated Fâṭima رضي الله عنها: The Prophet صلى الله عليه وسلم told me secretly, "Jibrael (Gabriel) used to recite to me and I to him the (whole) Qu'rân once in a year, but this year he recited (the whole Qu'rân) twice. I do not think but that my death is approaching". *[6:519(A)-O.B]*

١٨٠٩ : عَنْ فَاطِمَةَ رَضِيَ ٱللهُ عَنْهَا، قَالَتْ: أَسَرَّ إِلَيَّ النَّبِيُّ ﷺ: (أَنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي بِالْقُرْآنِ كُلَّ سَنَةٍ، وَإِنَّهُ عَارَضَنِي الْعَامَ مَرَّتَيْنِ، وَلاَ أَرَاهُ إِلاَّ حَضَرَ أَجَلِي).

1810. (Narrated Shaqîq bin Salama): Once 'Abdullâh bin Mas'ûd رضي الله عنه delivered a *Khuṭba* (religious talk) before us and said, "By Allâh, I learnt over seventy *Sûrah* direct from the mouth of Allâh's Messenger صلى الله عليه وسلم". *[6:522-O.B]*

١٨١٠ : عَنِ ٱبْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: وَٱللهِ لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ ٱللهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً.

1811. Narrated Ibn Mas'ûd رضى الله عنه : While we were in the (city) of Ḥimṣ (in Syria), I recited *Sûrat Yûsuf.* A man said (to me), "It was not revealed in this way." Then (Ibn Mas'ûd) said, "I recited it in this way before Allâh's Messenger صلى الله عليه وسلم and he confirmed my recitation by saying, 'Well done!'" (Ibn Mas'ûd) detected the smell of wine from the man's mouth, so he said to him.' "Aren't you ashamed of telling a lie about Allâh's Book and (along with this) you drink alcoholic liquors too?" Then he lashed him according to the Islâmic law. *[6:523-O.B]*

١٨١١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ، أَنَّهُ كانَ بِحِمْصَ، فَقَرَأَ سُورَةَ يُوسُفَ، فَقَالَ رَجُلٌ: مَا هٰكَذَا أُنْزِلَتْ، قالَ: قَرَأْتُ عَلَى رَسُولِ ٱللهِ ﷺ فَقَالَ: (أَحْسَنْتَ). وَوَجَدَ مِنْهُ رِيحَ الخَمْرِ، فَقَالَ: أَتَجْمَعُ أَنْ تُكَذِّبَ بِكِتَابِ ٱللهِ وَتَشْرَبَ الخَمْرَ؟ فَضَرَبَهُ الحَدَّ.

CHAPTER 4. The superiority of: "Say (O Muḥammad صلى الله عليه وسلم): He is Allâh, (the) One." (i.e. *Sûrat Al-Ikhlâṣ*) (No 112).

٤ - باب: فَضْلِ : قُلْ هُوَ الله أَحَدٌ

1812. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : A man heard another man reciting: (*Sûrat Al-Ikhlâṣ*) "Say (O Muḥammad صلى الله عليه وسلم): He is Allâh, (the) One." (V.112:1) repeatedly. The next morning he came to Allâh's Messenger صلى الله عليه وسلم and informed him about it as if he thought that it was not enough to recite. On that Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my life is, this *Sûrah* is equal to one-third of the Qur'ân!" *[6:533-O.B]*

١٨١٢ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ: ﴿قُلْ هُوَ ٱللهُ أَحَدٌ﴾. يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ ٱللهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، وَكَأَنَّ الرَّجُلَ يَتَقَالُّهَا، فَقَالَ رَسُولُ ٱللهِ ﷺ: (وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ).

1813. Narrated (Abû Sa'îd Al-Khudrî) رضى الله عنه : The Prophet صلى الله عليه وسلم said to his companions, "Is it difficult for any of you to recite one-third of the Qur'ân in one night?" This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allâh's Messenger?" Allâh Messenger صلى الله عليه وسلم replied, "..... 'Allâh (the) One, the Self-Sufficient Master, Whom all

١٨١٣ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ، قالَ: قالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: (أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ). فَشَقَّ ذٰلِكَ عَلَيْهِمْ وَقَالُوا: أَيُّنَا يُطِيقُ ذٰلِكَ يَا رَسُولَ ٱللهِ؟ فَقَالَ: (ٱللهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ).

creatures need.' (*Sûrat Al-Ikhlâṣ* V.112:1-to the end) is equal to one-third of the Qur'ân." *[6:534-O.B]*

CHAPTER 5. The superiority of *Al-Mu'awwidhât* (*Sûrat Al-Falaq* and *Sûrat An-Nâs*).

٥ - باب: فَضْلِ الْمُعَوِّذَاتِ

1814. Narrated 'Āisha رضى الله عنها : Whenever the Prophet صلى الله عليه وسلم went to bed every night, he used to cup his hands together and blow over it after reciting *Sûrat Al-Ikhlâṣ* (112), *Sûrat Al-Falaq* (113), and *Sûrat An-Nâs* (114), and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. *[6:536(A)-O.B]*

١٨١٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ كانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ، جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا، فَقَرَأَ فِيهِمَا: ﴿قُلْ هُوَ ٱللهُ أَحَدٌ﴾. وَ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ». وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾. ثُمَّ يَمْسَحُ بِهِمَا مَا ٱسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رأْسِهِ وَوَجْهِهِ، وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذٰلِكَ ثَلاَثَ مَرَّاتٍ.

CHAPTER 6. The descent of *As-Sakîna* (peace, reassurance and tranquillity) and angels at the time of the recitation of the Qur'ân.

٦ - باب: نُزُولِ السَّكِينَةِ وَالمَلاَئِكَةِ عِنْدَ قِرَاءَةِ الْقُرْآنِ

1815. Narrated Usaid bin Ḥuḍair رضى الله عنه that while he was reciting *Sûrat Al-Baqarah* (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yaḥya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet صلى الله

١٨١٥ : عَنْ أُسَيْدِ بْنِ حُضَيْرٍ رَضِيَ ٱللهُ عَنْهُ قالَ:

بَيْنَما هُوَ يَقْرَأُ مِنَ اللَّيْلِ سُورَةَ الْبَقَرَةِ، وَفَرَسُهُ مَرْبُوطَةٌ عِنْدَهُ، إِذْ جَالَتِ الْفَرَسُ، فَسَكَتَ فَسَكَتَتْ، فَقَرَأَ فَجَالَتِ الْفَرَسُ، فَسَكَتَ وَسَكَتَتِ الْفَرَسُ، ثُمَّ قَرَأَ فَجَالَتِ الْفَرَسُ، فَٱنْصَرَفَ، وَكانَ ٱبْنُهُ يَحْيىٰ قَرِيبًا مِنْهَا، فَأَشْفَقَ أَنْ تُصِيبَهُ، فَلَمَّا ٱجْتَرَّهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى مَا يَرَاهَا، فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ ﷺ

عليه وسلم who said, "Recite, O Ibn Ḥuḍair! Recite, O Ibn Ḥuḍair!" Ibn Ḥuḍair replied, "O Allâh's Messenger! My son Yaḥya was near the horse and I was afraid that it might trample on him, so I raised my head, and went to him. When I raised my head, and looked towards the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet صلى الله عليه وسلم said, "Do you know what that was?" Ibn Ḥuḍair replied, "No". The Prophet صلى الله عليه وسلم said, "Those were angels who came near to you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared." *[6:536(B)-O.B]*

فَقَالَ: (اقْرَأْ يَا ابْنَ حُضَيْرٍ، اقْرَأْ يَا ابْنَ حُضَيْرٍ). قَالَ: فَأَشْفَقْتُ يَا رَسُولَ اللهِ أَنْ تَطَأَ يَحْيَىٰ، وَكَانَ مِنْهَا قَرِيبًا، فَرَفَعْتُ رَأْسِي فَانْصَرَفْتُ إِلَيْهِ، فَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ، فَإِذَا مِثْلُ الظُّلَّةِ فِيهَا أَمْثَالُ المَصَابِيحِ، فَخَرَجَتْ حَتَّى لاَ أَرَاهَا، قَالَ: (وَتَدْرِي مَا ذَاكَ؟). قُلْتُ: لاَ، قَالَ: (تِلْكَ المَلاَئِكَةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لاَ تَتَوَارَى مِنْهُمْ).

CHAPTER 7. Wish to be the like of the one who recites the Qur'ân.

٧ - باب: اغْتِبَاطِ صَاحِبِ الْقُرْآنِ

1816. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Not to wish to be the like of (or there is no envy) except in two: A person whom Allâh has taught the Qur'ân and he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does; and a person whom Allâh has given wealth and he spends it on what is just and right, whereupon another person may say, 'I wish I had been given what so-and-so has been given, for then I would do what he does.' " *[6:544-O.B]*

١٨١٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ فَسَمِعَهُ جَارٌ لَهُ فَقَالَ: لَيْتَنِي أُوتِيتُ مِثْلَ مَا أُوتِيَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ، وَرَجُلٌ آتَاهُ اللهُ مَالاً فَهُوَ يُهْلِكُهُ فِي الْحَقِّ، فَقَالَ رَجُلٌ: لَيْتَنِي أُوتِيتُ مِثْلَ مَا أُوتِيَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ).

CHAPTER 8. 'The best among you (Muslims) are those who learn the Qur'ân and teach it (to others).'

٨ - باب: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

1817. Narrated 'Uthmân رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The best among you (Muslims) are those who

١٨١٧ : عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (خَيْرُكُمْ مَنْ تَعَلَّمَ

learn the Qur'ân and teach it (to others)." *[6:545-O.B]*

الْقُرْآنَ وَعَلَّمَهُ).

1818. Narrated ('Uthmân bin 'Affân) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The most superior among you (Muslims) are those who learn the Qur'ân and teach it (to others)." *[6:546-O.B]*

١٨١٨: وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ فِي رِوَايَةٍ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ).

CHAPTER 9. The learning of the Qur'ân by heart and the reciting of it repeatedly.

٩ - باب: اسْتِذْكَارِ الْقُرْآنِ وَتَعَاهُدِهِ

1819. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "The example of the person who knows the Qur'ân by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away." *[6:549-O.B]*

١٨١٩ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الإِبِلِ الْمُعَقَّلَةِ: إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ).

1820. Narrated 'Abdullâh رضى الله عنه : The Prophet صلى الله عليه وسلم said, "It is a bad thing that some of you say, 'I have forgotten such and such Verse of the Qur'ân,' for indeed, he has been caused (by Allâh) to forget it.[1] So you must keep on reciting the Qur'ân because it escapes from the hearts of men faster than camels do (when they are released from their tying ropes)." *[6:550-O.B]*

١٨٢٠ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (بِئْسَ مَا لِأَحَدِهِمْ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ نُسِّيَ، وَٱسْتَذْكِرُوا الْقُرْآنَ، فَإِنَّهُ أَشَدُّ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ).

1821. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Keep on reciting the Qur'ân, for by Him in Whose Hand my life is, the Qur'ân runs away (is forgotten) faster than camels that are released from their tying ropes." *[6:552-O.B]*

١٨٢١ : عَنْ أَبِي مُوسَىٰ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (تَعَاهَدُوا الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَهُوَ أَشَدُّ تَفَصِّيًا مِنَ الإِبِلِ فِي عُقُلِهَا).

CHAPTER 10. Prolonging certain sounds while reciting the Qur'ân.

١٠ - باب: مَدِّ الْقِرَاءَةِ

1822. (Narrated Qatâda) : Anas bin Mâlik رضى الله عنه was asked about the

١٨٢٢ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ سُئِلَ: كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ

[1] Because of neglecting the Qur'ân and not reciting it frequently.

recitation of the Prophet صلى الله عليه وسلم. He replied, "He used to prolong certain sounds very much." He then recited: "In the Name of Allâh, the Most Beneficent, the Most Merciful" prolonging the pronunciation of 'In the Name of Allâh, 'the Most Beneficent,' and 'the Most Merciful.' *[6:566-O.B]*

ﷺ؟ فقال: كانت مدًّا، ثم قرأ: ﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾، يمدُّ بِبِسْمِ اللهِ وَيَمُدُّ بِالرَّحْمٰنِ، وَيَمُدُّ بِالرَّحِيمِ.

CHAPTER 11. To recite the Qur'ân in a charming voice.

١١ - باب: حُسْنِ الصَّوْتِ بِالْقِرَاءَةِ

1823. Narrated Abû Mûsa رضي الله عنه that the Prophet صلى الله عليه وسلم said to him, "O Abû Mûsa! You have been given one of the musical wind-instruments of the family of Dâ'ûd (David)."[1] *[6:568-O.B]*

١٨٢٣ : عَنْ أَبِي مُوسَى رَضِيَ ٱللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ لَهُ: (يَا أَبَا مُوسَى، لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ).

CHAPTER 12. What is the proper period for reciting the whole Qur'ân.

١٢ - باب: فِي كَمْ يُقْرَأُ الْقُرْآن

1824. Narrated 'Abdullâh bin 'Amr رضي الله عنهما: My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, "What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me." When this state continued for a long period, my father told the story to the Prophet صلى الله عليه وسلم who said to my father, "Let me meet him." Then I met him and he asked me, "How do you observe *Saum* (fast)?" I replied, "I observe *Saum* (fast) daily," He asked, "How long does it take you to finish the recitation of the whole Qur'ân?" I replied, "I finish it every night." On that he said, "Observe *Saum* (fast) for three days every month and recite the Qur'ân (and finish it) in one month." I said, "But I have the power to do more than that." He said, "Then observe *Saum* (fast) for three days per week." I

١٨٢٤ : عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو رَضِيَ ٱللَّهُ عَنْهُمَا قَالَ:

أَنْكَحَنِي أَبِي - رَضِيَ ٱللَّهُ عَنْهُ - ٱمْرَأَةً ذَاتَ حَسَبٍ، فَكَانَ يَتَعَاهَدُ كَنَّتَهُ فَيَسْأَلُهَا عَنْ بَعْلِهَا، فَتَقُولُ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ، لَمْ يَطَأْ لَنَا فِرَاشًا، وَلَمْ يُفَتِّشْ لَنَا كَنَفًا مُذْ أَتَيْنَاهُ، فَلَمَّا طَالَ ذٰلِكَ عَلَيْهِ، ذَكَرَ لِلنَّبِيِّ ﷺ، فَقَالَ: (أَلْقِنِي بِهِ). فَلَقِيتُهُ بَعْدُ، فَقَالَ: (كَيْفَ تَصُومُ؟). قُلْتُ: كُلَّ يَوْمٍ قَالَ: (وَكَيْفَ تَخْتِمُ؟). قُلْتُ: كُلَّ لَيْلَةٍ، قَالَ: (صُمْ كُلَّ شَهْرٍ ثَلَاثَةً، وَٱقْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ). قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ، قَالَ: (صُمْ

[1] The musical instruments stands here for the nice voice.

said, "I have the power to do more than that." He said, "Then observe *Ṣaum* (fast) for one day and leave for two days." I said, "I have the power to do more than that." He said, "Then fast the most superior type of fasting, (that is the) fasting of (Prophet) Dâ'ûd (David) عليه السلام, who used to observe *Ṣaum* (fast) every alternate day and finish the recitation of the whole Qur'ân in seven days." I wish I had accepted the permission of Allâh's Messenger صلى الله عليه وسلم as I have become a weak old man. It is said that 'Abdullâh used to recite one-seventh of the Qur'ân during the daytime to some of his family members for he used to check his memorization of what he would recite at night, so that it would be easier for him to read at night. And whenever he wanted to gain some strength, he used to give up *Ṣaum* (fasting) for some days and count those days to observe *Ṣaum* (fast) for a similar period, for he disliked to leave the things which he used to do during the lifetime of the Prophet صلى الله عليه وسلم. *[6:572-O.B]*

ثَلاثَةَ أَيَّامٍ فِي الجُمُعَةِ). قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ هٰذا، قالَ: (أَفْطِرْ يَوْمَيْنِ وَصُمْ يَوْمًا). قالَ: قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ، قالَ: (صُمْ أَفْضَلَ الصَّوْمِ، صَوْمَ دَاوُدَ، صِيَامَ يَوْمٍ وَإِفْطَارَ يَوْمٍ، وَٱقْرَأْ فِي كُلِّ سَبْعِ لَيَالٍ مَرَّةً). فَلَيْتَنِي قَبِلْتُ رُخْصَةَ رَسُولِ ٱللهِ ﷺ، وَذَاكَ أَنِّي كَبِرْتُ وَضَعُفْتُ، فَكانَ يَقْرَأُ عَلَى بَعْضِ أَهْلِهِ السُّبْعَ مِنَ الْقُرْآنِ بِالنَّهَارِ، وَٱلَّذِي يَقْرَؤُهُ يَعْرِضُهُ مِنَ النَّهَارِ، لِيَكُونَ أَخَفَّ عَلَيْهِ بِاللَّيْلِ، وَإِذَا أَرَادَ أَنْ يَتَقَوَّى أَفْطَرَ أَيَّامًا، وَأَحْصَى وَصَامَ مِثْلَهُنَّ، كَرَاهِيَةَ أَنْ يَتْرُكَ شَيْئًا فَارَقَ النَّبِيَّ ﷺ عَلَيْهِ.

CHAPTER 13. The sin of the person who recites the Qur'ân to show off or to gain some worldly benefit (or to feel proud).

١٣ - باب: إِثْمُ مَنْ رَاءَى بِقِـرَاءَةِ الْقُرْآنِ أَوْ تَأَكَّلَ بِهِ الخ

1825. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "There will appear some people among you whose *Ṣalât* (prayer) will make you look down upon yours, and whose *Ṣaum* (fasting) will make you look down upon yours, and whose (good) deeds will make you look down upon yours, but they will recite the Qur'ân which will not exceed their throats (they will not act on it) and they will go out of Islâm as an arrow goes out through the game whereupon the

١٨٢٥ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قالَ:

سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (يَخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلاَتَكُمْ مَعَ صَلاَتِهِمْ، وَصِيَامَكُمْ مَعَ صِيَامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ، وَيَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ ٱلدِّينِ

archer would examine the arrowhead but see nothing, and look at the unfeathered part of arrow but see nothing, and look at the arrowfeathers but see nothing, and finally he suspects to find something in the lower part of the arrow." *[6:578-O.B]*

كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَنْظُرُ في النَّصْلِ فَلاَ يَرَى شَيْئًا، وَيَنْظُرُ في الْقِدْحِ فَلاَ يَرَى شَيْئًا، وَيَنْظُرُ في الرِّيشِ فَلاَ يَرَى شَيْئًا، وَيَتَمارَى في الْفُوقِ).

1826. Narrated Abû Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The example of a believer who recites the Qur'ân and acts on it, is like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'ân but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'ân is like a *Raiḥâna* (sweet basil) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'ân is like a colocynth which tastes bitter and has a bad smell." *[6:579-O.B]*

١٨٢٦ : عَنْ أَبِي مُوسَى رَضِيَ آللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: (الْمُؤْمِنُ الَّذِي يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كالأُتْرُجَّةِ، طَعْمُها طَيِّبٌ وَرِيحُهَا طَيِّبٌ. وَالمُؤْمِنُ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كالتَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلاَ رِيحَ لَهَا. وَمَثَلُ المُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كالرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ. وَمَثَلُ المُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كالحَنْظَلَةِ، طَعْمُهَا مُرٌّ، وَخَبِيثٌ، وَرِيحُهَا مُرٌّ).

1827. Narrated Jundab bin 'Abdullâh رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Recite (and study) the Qur'ân as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being)." *[6:581-O.B]*

١٨٢٧ : عَنْ جُنْدَبِ بْنِ عَبْدِ آللهِ رَضِيَ آللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (آقْرَؤُوا الْقُرْآنَ مَا آئْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا آخْتَلَفْتُمْ فَقُومُوا عَنْهُ).

60. THE BOOK OF *NIKĀḤ* (Wedlock)

٦٠ . كتاب النِّكَاح

CHAPTER 1. Awakening the desire for marriage [which is recommended in the Statement of Allâh تعالى: "Marry (other) women of your choice." (V.4:3)]

١ ـ باب: التَّرْغِيب فِي النِّكَاحِ

1828. Narrated Anas bin Mâlik رضى الله عنه : A group of three men came to the houses of the wives of the Prophet صلى الله عليه وسلم asking how the Prophet صلى الله عليه وسلم worshipped (Allâh), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet صلى الله عليه وسلم as his past and future sins have been forgiven." Then one of them said, "I will offer the *Ṣalât* (prayer) throughout the night forever." The other said, "I will observe *Ṣaum* (fast) throughout the year and will not break my *Ṣaum* (fast)." The third said, "I will keep away from the women and will not marry forever." Allâh's Messenger صلى الله عليه وسلم came to them and said, "Are you the same people who said so-and-so? By Allâh, I am more submissive to Allâh and more afraid of Him than you; yet I observe *Ṣaum* (fast) and also do not observe *Ṣaum* (fast), I do offer *Ṣalât* (prayer) and also do sleep and I also marry women. So he who does not follow my *As-Sunna* (legal ways) in religion, is not from me (not one of my followers)". *[7:1-O.B]*

١٨٢٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: جَاءَ ثَلاَثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا، فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ؟ قَدْ غَفَرَ ٱللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَقَالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلاَ أُفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ ٱللهِ ﷺ فَقَالَ: (أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَا وَٱللهِ إِنِّي لأَخْشَاكُمْ لِلهِ وَأَتْقَاكُمْ لَهُ، لٰكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي).

CHAPTER 2. What is disliked of not marrying and of getting castrated.

٢ ـ باب: مَا يُكْرَهُ مِنَ التَّبَتُّلِ وَالخِصَاءِ

1829. Narrated Sa'd bin Abî Waqqâṣ رضى الله عنه : Allah's Messenger صلى الله عليه وسلم did not allow 'Uthmân bin Maẓ'ûn to keep away from marrying, and if he

١٨٢٩ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: رَدَّ النَّبِيُّ ﷺ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ

had allowed him, we would have gotten ourselves castrated.[1] *[7:11-O.B]*

لاَخْتَصَيْنَا.

1830. Narrated Abû Huraira رضى الله عنه: I said, "O Allâh's Messenger! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then I repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then I repeated my question (for the fourth time), and only then the Prophet صلى الله عليه وسلم said, "O Abû Huraira! The pen has dried after writing what you are going to confront.[2] So (it does not matter whether you) get yourself castrated or not."[3] *[7:13(B)-O.B]*

١٨٣٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ ٱللهِ، إِنِّي رَجُلٌ شَابٌّ، وَأَنَا أَخَافُ عَلَى نَفْسِي الْعَنَتَ، وَلاَ أَجِدُ مَا أَتَزَوَّجُ بِهِ النِّسَاءَ، فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ، فَسَكَتَ عَنِّي، ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ فَسَكَتَ عَنِّي ثُمَّ قُلْتُ مِثْلَ ذٰلِكَ، فَقَالَ النَّبِيُّ ﷺ: (يَا أَبَا هُرَيْرَةَ، جَفَّ الْقَلَمُ بِمَا أَنْتَ لاَقٍ؛ فَاخْتَصِ عَلَى ذٰلِكَ أَوْ ذَرْ).

CHAPTER 3. To marry virgins.

٣ - باب: نِكَاحِ الأَبْكَارِ

1831. Narrated 'Âisha رضى الله عنها: I said, "O Allâh's Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?" He said, "(I will let my camel graze) of the one of which nothing has been eaten before." (the subnarrator added: 'Âisha meant that Allâh's Messenger صلى الله عليه وسلم had not married a virgin besides herself.) *[7:14-O.B]*

١٨٣١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا، قَالَتْ: قُلْتُ: يَا رَسُولَ ٱللهِ، أَرَأَيْتَ لَوْ نَزَلْتَ وَادِيًا وَفِيهِ شَجَرَةٌ قَدْ أُكِلَ مِنْهَا، وَوَجَدْتَ شَجَرَةً لَمْ يُؤْكَلْ مِنْهَا، فِي أَيِّهَا كُنْتَ تُرْتِعُ بَعِيرَكَ؟ قَالَ: (فِي الَّتِي لَمْ يُرْتَعْ مِنْهَا). تَعْنِي أَنَّ رَسُولَ ٱللهِ ﷺ لَمْ يَتَزَوَّجْ بِكْرًا غَيْرَهَا.

CHAPTER 4. The marrying of a young lady to an elderly man.

٤ - باب: تَزْوِيجِ الصِّغَارِ مِنَ الكِبَارِ

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[1] Sa'd, by saying, "We would have ourselves castrated," did not mean the actual castration, but he meant excessive abstention from all kinds of pleasures, for castration is forbidden in Islâm.

[2] Your fate has been destined for you.

[3] (This means:) You cannot change your destined fate by getting castrated, so there is no benefit in doing so.

1832. Narrated ('Āisha) رضى الله عنها : The Prophet صلى الله عليه وسلم asked Abû Bakr for ('Āisha's) hand in marriage. Abû Bakr رضى الله عنه said, "But I am your brother." The Prophet صلى الله عليه وسلم said, "You are my brother in Allâh's Religion and His Book, but she ('Āisha) is lawful for me to marry." *[7:18-O.B]*

١٨٣٢ : وعَنْهَا رَضِيَ ٱللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ خَطَبَها إِلَى أَبِي بَكْرٍ، فَقَالَ لَهُ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: إِنَّمَا أَنَا أَخُوكَ، فَقَالَ: (أَنْتَ أَخِي فِي دِينِ ٱللهِ وَكِتَابِهِ، وَهِيَ لِي حَلَالٌ).

CHAPTER 5. (Both husband and wife) should have the same religion, (and the Statement of Allâh تعالى : "And it is He Who has created man from water; and has appointed for him kindred by blood and kindred by marriage.") (V.25:54)

٥ - باب: الأَكْفَاءِ فِي الدِّينِ

1833. Narrated ('Āisha) رضى الله عنها : Abû Ḥudhaifa bin 'Utba bin Rabî'a bin 'Abdi-Shams who had witnessed the battle of Badr along with the Prophet صلى الله عليه وسلم adopted Sâlim as his son, to whom he married his niece Hind bint Al-Walîd bin 'Utba bin Rabî'a; and Sâlim was the freed slave of an *Anṣâri* woman, just as the Prophet صلى الله عليه وسلم had adopted Zaid as his son. It was the custom in the Period of Ignorance that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allâh عز وجل revealed the Divine Verse:- "Call them (adopted sons) by (the names of) their fathers....your freed-slaves' (V.33:5). The adopted persons were called by their fathers' names. The one whose father was not known, would be regarded as a *Maula* and your brother in religion. Later on Sahla bint Suhail bin 'Amr Al-Qurashî Al-'Aamrî — and she was the wife of Abû Ḥudhaifa bin 'Utba — came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! We used to consider Sâlim as our (adopted) son, and now Allâh has revealed what you know (regarding

١٨٣٣ : وعَنْهَا رَضِيَ ٱللهُ عَنْهَا: أَنَّ أَبَا حُذَيْفَةَ بْنَ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ، رَضِيَ ٱللهُ عَنْهُ، وَكانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ النَّبِيِّ ﷺ، تَبَنَّى سَالِمًا، وَأَنْكَحَهُ بِنْتَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ، وَهُوَ مَوْلًى لِامْرَأَةٍ مِنَ الأَنْصَارِ، كَمَا تَبَنَّى النَّبِيُّ ﷺ زَيْدًا، وَكانَ مَنْ تَبَنَّى رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ وَوَرِثَ مِنْ مِيرَاثِهِ، حَتَّى أَنْزَلَ ٱللهُ: ﴿ٱدْعُوهُمْ لِآبَائِهِمْ..﴾ إِلَى قَوْلِهِ: ﴿..وَمَوَالِيكُمْ﴾. فَرُدُّوا إِلَى آبَائِهِمْ، فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كانَ مَوْلًى وَأَخًا فِي الدِّينِ، فَجَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بْنِ عَمْرٍو الْقُرَشِيِّ ثُمَّ الْعَامِرِيِّ - وَهِيَ ٱمْرَأَةُ أَبِي حُذَيْفَةَ بْنِ عُتْبَةَ - النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللهِ إِنَّا كُنَّا نَرَى سَالِمًا وَلَدًا،

adopted sons)." (The subnarrator) then mentioned the rest of the narration. *[7:25-O.B]*

وَقَدْ أَنْزَلَ ٱللهُ فِيهِ مَا قَدْ عَلِمْتَ. . فَذَكَرَ الحَدِيثَ.

1834. Narrated ('Āisha) رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم entered upon Ḍuba'a bint Az-Zubair and said to her, "Do you have a desire to perform the *Ḥajj*?" She replied, "By Allâh, I feel sick," He said to her, "Intend to perform *Ḥajj* and stipulate something by saying, 'O Allâh, I will finish my *Iḥrâm* at any place where You stop me (i.e. I am unable to go further)."[1] She was the wife of Al-Miqdâd bin Al-Aswad. *[7:26-O.B]*

١٨٣٤ : وعَنْها رَضِيَ ٱللهُ عَنْهَا قالَتْ: دَخَلَ رَسُولُ ٱللهِ ﷺ عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، فَقَالَ لَهَا: (لَعَلَّكِ أَرَدْتِ الحَجَّ؟). قالَتْ: وَٱللهِ لاَ أَجِدُنِي إلاَّ وَجِعَةً، فَقَالَ لَهَا: (حُجِّي وَٱشْتَرِطِي، وَقُولِي: اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي). وَكَانَتْ تَحْتَ المِقْدَادِ بْنِ الأَسْوَدِ.

1835. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A woman is married for four (things), i.e., her wealth, her family status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser." *[7:27-O.B]*

١٨٣٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (تُنْكَحُ المَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا ولِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَٱظْفَرْ بِذَاتِ ٱلدِّينِ، تَرِبَتْ يَدَاكَ).

1836. Narrated Sahl رضي الله عنه : A wealthy man passed by Allâh's Messenger صلى الله عليه وسلم and Allâh's Messenger asked (his companions), "What do you say about this (man)?" They replied, "If he asks for a lady's hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercession will be accepted; and if he speaks, he will be listened to." Allâh's Messenger صلى الله عليه وسلم kept silent, and then a man from among the poor Muslims passed by, and Allâh's Messenger صلى الله عليه وسلم asked (them,) "What do you say about this man?" They replied, "If he asks for a lady's hand in marriage, no one will accept him, and if he intercedes (for someone), his intercession will not be

١٨٣٦ : عَنْ سَهْلٍ رَضِيَ ٱللهُ عَنْهُ قالَ: مَرَّ رَجُلٌ غَنِيٌّ عَلَى رَسُولِ ٱللهِ ﷺ فَقَالَ: (مَا تَقُولُونَ في هٰذَا؟). قالُوا: حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ، وَإِنْ قالَ أَنْ يُسْتَمَعَ. قالَ: ثُمَّ سَكَتَ، فَمَرَّ رَجُلٌ مِنْ فُقَرَاءِ المُسْلِمِينَ، فَقَالَ: (مَا تَقُولُونَ في هٰذَا؟). قالُوا: حَرِيٌّ إِنْ خَطَبَ أَنْ لاَ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لاَ يُشَفَّعَ، وَإِنْ قالَ أَنْ لاَ يُسْمَعَ. فَقَالَ رَسُولُ ٱللهِ ﷺ: (هٰذَا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هٰذَا).

[1] If the ailment gets aggravated, she would abandon her *Iḥrâm*

accepted; and if he speaks, he will not be listened to." Allâh's Messenger صلى الله عليه وسلم said, "This poor man is better than so many of the first as to fill the earth." *[7:28-O.B]*

CHAPTER 6. What evil omen of a lady[1] is to be warded off. And the Statement of Allâh تعالى :-
"Verily, among your wives and your children, there are enemies for you. (i.e., may stop you from the obedience of Allâh) (V.64:14)

٦ - باب: مَا يُتَّقى مِنْ شُؤمِ المَـرْأَةِ وَقَوله تَعَالَى: ﴿إِنَّ مِنْ أَزواجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ﴾

1837. Narrated Usâma bin Zaid رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "After me I have not left any *Fitnah* (trial and affliction etc.) more harmful to men than women." *[7:33-O.B]*

١٨٣٧ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجالِ مِنَ النِّسَاءِ).

CHAPTER 7. (The Verse:) "Forbidden to you (for marriage) are: ..... your foster-mothers (who gave you suck)." (V.4:23) And foster suckling relation renders marriage unlawful, just as the corresponding birth (blood) relations.

٧ - باب: ﴿وأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ﴾ وَيَحْـرُمُ مِنَ الـرَّضَاعَـةِ مَا يَحْـرُمُ مِنَ النَّسَبِ

1838. Narrated Ibn 'Abbâs رضى الله عنهما : It was said to the Prophet صلى الله عليه وسلم, "Won't you marry the daughter of Ḥamza?" He said, "She is my foster suckling niece (suckling brother's daughter)." *[7:37-O.B]*

١٨٣٨ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قالَ: قِيلَ لِلنَّبِيِّ ﷺ: أَلاَ تَتَزَوَّجُ ٱبْنَةَ حَمْزَةَ؟ قالَ: (إِنَّهَا ٱبْنَةُ أَخِي مِنَ الرَّضَاعَةِ).

1839. Narrated 'Âisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم that while Allâh's Messenger صلى الله عليه وسلم was with her, she heard a voice of a man asking permission to enter the house of Ḥafṣa. 'Âisha added: I said,

١٨٣٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ، قالَتْ: فَقُلْتُ: يَا رَسُولَ

[1] The evil omen of a woman is her bad character, of a house is the bad neighbours, and is far away from a mosque, and of a horse is that one does not use it for *Jihâd* in Allâh's Cause..

"O Allâh's Messenger! This man is asking permission to enter your house." The Prophet صلى الله عليه وسلم said, "I think he is so-and-so," naming the foster suckling uncle of Hafsa. 'Aisha said, "If so-and-so," naming her foster suckling uncle, "were living, could he enter upon me?" The Prophet صلى الله عليه وسلم said, "Yes, for foster suckling relations render all those things unlawful which are unlawful through corresponding birth (blood) relations." *[7:36-O.B]*

اللهِ، هٰذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ، فَقَالَ النَّبِيُّ ﷺ: (أُرَاهُ فُلاَنًا). لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ، قَالَتْ عَائِشَةُ: لَوْ كَانَ فُلاَنٌ حَيًّا - لِعَمِّهَا مِنَ الرَّضَاعَةِ - دَخَلَ عَلَيَّ؟ فَقَالَ: (نَعَمْ، الرَّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الْوِلاَدَةُ).

1840. Narrated Umm Habiba, daughter of Abû Sufyân رضي الله عنهما: I said, "O Allâh's Messenger! Marry my sister, the daughter of Abû Sufyân." The Prophet صلى الله عليه وسلم said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet صلى الله عليه وسلم said, "But that is not lawful for me." I said, "We have heard that you want to marry the daughter of Abû Salama." He said, "(You mean) the daughter of Umm Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster suckling niece. I and Abû Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)." *[7:38-O.B]*

١٨٤٠ : عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ - رَضِيَ اللهُ عَنْهُمَا - قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ، انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ، فَقَالَ: (أَوَ تُحِبِّينَ ذٰلِكِ؟). فَقُلْتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي، فَقَالَ النَّبِيُّ ﷺ: (إِنَّ ذٰلِكِ لاَ يَحِلُّ لِي). قُلْتُ: فَإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ؟ قَالَ: (بِنْتَ أُمِّ سَلَمَةَ؟). قُلْتُ: نَعَمْ، فَقَالَ: (لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي، إِنَّهَا لَابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ).

CHAPTER 8. Whoever said: 'No suckling is to be carried on after the baby is two years old,' as the Statement of Allâh تعالى: "... for two whole years.... for those (parents) who desire to complete the term of suckling (breast feeding)" (V.2:233). And

٨ - باب: مَنْ قَالَ لاَ رِضَاعَ بَعْدَ حَوْلَيْنِ لِقَولِهِ تَعَالَى: ﴿حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ﴾ وَمَا يُحَرِّمُ مِنْ قَلِيلِ الرَّضَاعِ وَكَثِيرِهِ

what amount of suckling renders marriage unlawful.

1841. Narrated 'Âisha رضى الله عنها that the Prophet صلى الله عليه وسلم entered upon her while a man was sitting with her. Signs of anger seemed to appear on his face as if he disliked that. She said, "Here is my (foster suckling) brother." He said, "Be sure as to who is your foster suckling brother, for foster suckling relationship is established only when milk is the only food of the child."[1] *[7:39-O.B]*

١٨٤١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ، فَكَأَنَّهُ تَغَيَّرَ وَجْهُهُ، كَأَنَّهُ كَرِهَ ذٰلِكَ. فَقَالَتْ: إِنَّه أَخِي، فَقَالَ: (ٱنْظُرْنَ مَنْ إِخْوَانُكُنَّ، فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ).

1842. Narrated Jâbir رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم has forbidden to marry wife's niece (i.e., her brother's or sister's daughters) (i.e. that a woman should be married to a man along with her father's sister or her mother's sister). *[7:44-O.B]*

١٨٤٢ : عَنْ جَابِرِ بْنِ عَبدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قالَ: نَهَى رَسُولُ ٱللهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا.

CHAPTER 9. *Ash-Shighâr* (a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying *Mahr*).

٩ ـ باب: الشِّغار

1843. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade *Ash-Shighâr* (which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying *Mahr*.) *[7:47-O.B]*

١٨٤٣ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ نَهَى عَنِ الشِّغَارِ.

CHAPTER 10. Allâh's Messenger صلى الله عليه وسلم prohibited *Nikâḥ-al-Mut'a*[2] lately.

١٠ ـ باب: نَهْيِ النَّبِيِّ ﷺ عَنْ نِكاحِ الْمُتْعَةِ أَخيراً

1844. Narrated Jâbir bin 'Abdullâh and Salama bin Al-Akwa' رضى الله عنهم :

١٨٤٤ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ وَسَلَمَةَ ابْنِ الأَكْوَعِ رَضِيَ ٱللهُ عَنْهُمْ قَالاَ: كُنَّا

[1] Suckling which brings about foster relations is that which is done when the baby is under two years of age and the baby should at least have taken a good suck for five times.

[2] *Nikâḥ-al-Mut'a* means temporary marriage for a limited period of time. This type of marriage was allowed in the early days of Islâm in cases of necessity, but the Prophet صلى الله عليه وسلم finally prohibited it forever.

While we were in an army, Allâh's Messenger صلى الله عليه وسلم came to us and said, "You have been allowed to do the *Mut'a* (marriage), so do it." *[7:52-O.B]*

في جَيْشٍ، فَأَتَانَا رَسُولُ ٱللهِ ﷺ فَقَالَ: إِنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا، فَٱسْتَمْتِعُوا.

CHAPTER 11. A woman can present herself to a righteous man (for marriage).

١١ - باب: عَرْضِ المَرْأَةِ نَفْسَهَا عَلَى الرَّجُلِ الصَّالِحِ

1845. Narrated Sahl bin Sa'd رضي الله عنه : A woman presented herself to the Prophet صلى الله عليه وسلم (for marriage). A man said to him, "O Allâh's Messenger! (If you are not in need of her) marry her to me." The Prophet صلى الله عليه وسلم said, "What have you got?" The man said, "I have nothing." The Prophet صلى الله عليه وسلم said (to him), "Go and search (for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my (*Izâr*) waist-sheet, and half of it is for her." He had no *Ridâ'* (upper garment), the Prophet صلى الله عليه وسلم said, "What will she do with your waist-sheet? if you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet صلى الله عليه وسلم saw him (leaving), he called him back, or the man was called (for him), and he said to the man, "How much of the Qur'ân do you know (by heart)?" The man replied I know such *Sûrah* and such *Sûrah* (by heart)." naming the *Sûrah*. The Prophet صلى الله عليه وسلم said, "I have married her to you for what you know of the Qur'ân." *[7:54-O.B]*

١٨٤٥: عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ:

أَنَّ ٱمْرَأَةً عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ ﷺ، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ ٱللهِ زَوِّجْنِيهَا، فَقَالَ: (مَا عِنْدَكَ؟). قَالَ: مَا عِنْدِي شَيْءٌ، قَالَ: (ٱذْهَبْ فَٱلْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ). فَذَهَبَ ثُمَّ رَجَعَ، فَقَالَ: لَا وَٱللهِ مَا وَجَدْتُ شَيْئًا وَلَا خَاتَمًا مِنْ حَدِيدٍ، وَلٰكِنْ هٰذَا إِزَارِي وَلَهَا نِصْفُهُ، قَالَ سَهْلٌ وَمَا لَهُ رِدَاءٌ، فَقَالَ النَّبِيُّ ﷺ: (وَمَا تَصْنَعُ بِإِزَارِكَ، إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ وإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ). فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَآهُ النَّبِيُّ ﷺ فَدَعَاهُ أَوْ دُعِيَ لَهُ، فَقَالَ لَهُ: (مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟). فَقَالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا، لِسُوَرٍ يُعَدِّدُهَا، فَقَالَ النَّبِيُّ ﷺ: (أَمْلَكْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ).

CHAPTER 12. (It is permissible) to look at a woman before marrying her.

١٢ - باب: النَّظَرِ إِلَى المَرْأَةِ قَبْلَ التَّزْوِيجِ

1846. Narrated (Sahl bin Sa'd) رضي الله عنه : A woman came to Allâh's

١٨٤٦: وَفِي رِوَايَةٍ عَنْهُ رَضِيَ ٱللهُ عَنْهُ، أَنَّ

امْرَأَةٌ جَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، جِئْتُ لِأَهَبَ لَكَ نَفْسِي، فَنَظَرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ، ثُمَّ طَأْطَأَ رَأْسَهُ، فَذَكَرَ الحَدِيثَ، وَقَالَ فِي آخِرِهِ: (أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ). قَالَ: نَعَمْ، قَالَ: (اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ القُرْآنِ)

Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! I have come to you to present myself to you (for marriage)." Allâh's Messenger صلى الله عليه وسلم glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. This *Hadîth* is mentioned above (see *Hadîth* No. 1845) and in the end the (Prophet) said, "Can you recite it (the Qur'ân) by heart?" He said, "Yes". The Prophet صلى الله عليه وسلم said, "Go, I let you marry her for what you know of the Qur'ân (as her *Mahr*)". *[7:58-O.B]*

١٣ - باب: مَنْ قَالَ: لَا نِكَاحَ إِلَّا بِوَلِيٍّ

CHAPTER 13. Whoever said, "A marriage is not valid except through the *Walî* (guardian, i.e. her father, her brother, her relatives etc.) of a woman."

١٨٤٧ : عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: زَوَّجْتُ أُخْتًا لِي مِنْ رَجُلٍ فَطَلَّقَهَا، حَتَّى إِذَا انْقَضَتْ عِدَّتُهَا جَاءَ يَخْطُبُهَا، فَقُلْتُ لَهُ: زَوَّجْتُكَ وَفَرَشْتُكَ وَأَكْرَمْتُكَ، فَطَلَّقْتَهَا، ثُمَّ جِئْتَ تَخْطُبُهَا، لَا وَاللَّهِ لَا تَعُودُ إِلَيْكَ أَبَدًا. وَكَانَ رَجُلًا لَا بَأْسَ بِهِ، وَكَانَتِ المَرْأَةُ تُرِيدُ أَنْ تَرْجِعَ إِلَيْهِ، فَأَنْزَلَ اللَّهُ هٰذِهِ الآيَةَ: ﴿فَلَا تَعْضُلُوهُنَّ﴾. فَقُلْتُ: الآنَ أَفْعَلُ يَا رَسُولَ اللَّهِ، قَالَ: فَزَوَّجَهَا إِيَّاهُ.

1847. Narrated Ma'quil bin Yasar رضى الله عنه: "I married my sister to a man and he divorced her, and when her days of *'Iddah* (prescribed period) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allâh, she will never go back to you (again)!' That man was not a bad man and his wife wanted to go back to him. So Allâh revealed this Verse: 'Do not prevent them.' (V.2:232) So I said, 'Now I will do it (let her go back to him), O Allâh's Messenger.' " So he married her to him again. *[7:61-O.B]*

١٤ - باب: لَا يُنْكِحُ الأَبُ وَغَيْرُهُ البِكْرَ وَالثَّيِّبَ إِلَّا بِرِضَاهُمَا

CHAPTER 14. The father or the guardian cannot give a virgin or matron in marriage without her consent.

١٨٤٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (لَا تُنْكَحُ الأَيِّمُ

1848. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A matron should not be given in marriage

except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allâh's Messenger! How can we know her permission?" He said, "Her silence (indicates her permission)." *[7:67-O.B]*

حَتَّى تُسْتَأْمَرَ، وَلاَ تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ). قالُوا: يَا رَسُولَ ٱللهِ، وَكَيْفَ إِذْنُهَا؟ قالَ: (أَنْ تَسْكُتَ).

1849. Narrated 'Aisha رضي الله عنها: I said, "O Allâh's Messenger! A virgin feels shy." He said, "Her consent is (expressed by) her silence." *[7:68-O.B]*

١٨٤٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قُلْتُ: يَا رَسُولَ ٱللهِ، إِنَّ الْبِكْرَ تَسْتَحِي؟ قالَ: (رِضَاهَا صَمْتُهَا).

CHAPTER 15. If a man gives his daughter in marriage while she is averse to it then, such marriage is invalid.

١٥ - باب: إِذَا زَوَّجَ الرَّجُلُ ابْنَتَهُ وَهِيَ كَارِهَةٌ فَنِكَاحُهُ مَرْدُودٌ

1850. Narrated Khansâ' bint Khidhâm Al-Anṣârîya رضي الله عنها that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allâh's Messenger صلى الله عليه وسلم and he declared that marriage invalid. *[7:69-O.B]*

١٨٥٠ : عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ الأَنْصَارِيَّةِ رَضِيَ ٱللهُ عَنْهَا: أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذٰلِكَ، فَأَتَتْ رَسُولَ ٱللهِ ﷺ فَرَدَّ نِكَاحَهُ.

CHAPTER 16. None should ask for the hand of a lady who is already engaged to his brother (Muslim), but one should wait till the first suitor marries her or leaves her.

١٦ - باب: لا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَدَعَ

1851. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم decreed that one should not try to cancel a bargain already agreed upon between some persons (by offering a bigger price). And a man should not ask for the hand of a lady who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand. *[7:73-O.B]*

١٨٥١ : عَنِ ابْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: (نَهَى النَّبِيُّ ﷺ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلاَ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ، حَتَّى يَتْرُكَ الخَاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الخَاطِبُ).

CHAPTER 17. The conditions that are not lawful in the marriage contract.

١٧ - باب: الشُّرُوطِ الَّتِي لاَ تَحِلُّ فِي النِّكَاحِ

1852. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "It is not

١٨٥٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ

lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e., the other wife of her would-be husband) in order to have everything for herself, for she will take only what (Allâh) has foreordained for her." *[7:82-O.B]*

عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَا يَحِلُّ لِامْرَأَةٍ تَسْأَلُ طَلَاقَ أُخْتِهَا، لِتَسْتَفْرِغَ صَحْفَتَهَا، فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا).

CHAPTER 18. The woman who present the lady to her husband and their invocations for Allâh's Blessings upon them.

١٨ - باب: النِّسْوَةِ اللَّاتِي يُهْدِينَ الْمَرْأَةَ إِلَى زَوْجِهَا ودُعَائِهِنَّ بِالْبَرَكَةِ

1853. Narrated 'Āisha رضى الله عنها that she prepared a lady for a man from the *Anṣâr* as his bride and the Prophet صلى الله عليه وسلم said, "O 'Āisha! Haven't you got any amusement (during the marriage ceremony) as the *Anṣâr* like amusement?" *[7:92(A)-O.B]*

١٨٥٣ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّهَا زَفَّتِ ٱمْرَأَةً إِلَى رَجُلٍ مِنَ الأَنْصَارِ، فَقَالَ نَبِيُّ ٱللهِ ﷺ: (يَا عَائِشَةُ، مَا كَانَ مَعَكُمْ لَهْوٌ؟ فَإِنَّ الأَنْصَارَ يُعْجِبُهُمُ اللَّهْوُ).

CHAPTER 19. What a man should say on having a sexual intercourse with his wife.

١٩ - باب: مَا يَقُولُ الرَّجُلُ إِذَا أَتَى أَهْلَهُ

1854. Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "If anyone of you, when having sexual intercourse with his wife, says: *Bismillâh, Allâhumma jannibni-sh-Shaiṭân, wa jannib-ish-Shaiṭân ma razaqtana,*[1] and if it is destined that they should have a child, then Satan will never be able to harm him." *[7:94-O.B]*

١٨٥٤ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: بِسْمِ ٱللهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قُدِّرَ بَيْنَهُمَا فِي ذٰلِكَ، أَوْ قُضِيَ بَيْنَهُما وَلَدٌ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا).

CHAPTER 20. ***Al-Walîma*** **(the wedding banquet) is recommended to**

٢٠ - باب: الْوَلِيمَةِ وَلَوْ بِشَاةٍ

[1] This invocation means, 'In the Name of Allâh! O Allâh! Protect me from Satan and protect what You bestow upon us (i.e. an offspring) from Satan.'

be given even if one sheep is presented therein.

1855. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم did not give a better *Walîma* (wedding banquet) on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and he gave that *Walîma* (wedding banquet) with one sheep. *[7:97-O.B]*

١٨٥٥ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قالَ: مَا أَوْلَمَ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَى زَيْنَبَ، أَوْلَمَ بِشَاةٍ.

CHAPTER 21. Whoever gave a *Walîma* (wedding banquet) of less than one sheep.

٢١ - باب: مَنْ أَوْلَمَ بِأَقَلَّ مِنْ شَاةٍ

1856. Narrated Ṣafîya bint Shaiba رضى الله عنها : The Prophet صلى الله عليه وسلم gave a *Walîma* (wedding banquet) with two *Mûdd* of barley on marrying some of his wives. (1 *Mûdd* = ¾ of a kilogram). *[7:101-O.B]*

١٨٥٦ : عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: أَوْلَمَ النَّبِيُّ ﷺ عَلَى بَعْضِ نِسَائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ.

CHAPTER 22. It is obligatory to accept the invitation to a *Walîma* (wedding banquet) and other invitations. And whoever gave a *Walîma* (wedding banquet) for seven days or thereabout. (The Prophet صلى الله عليه وسلم did not decree that the *Walîma* should be given for one or two days.)

٢٢ - باب: حَقِّ إِجَابَةِ الْوَلِيمَةِ وَالدَّعْوَةِ وَمَنْ أَوْلَمَ سَبْعَةَ أَيَّامٍ وَنَحْوَهُ

1857. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you is invited to a *Walîma* (wedding banquet) he must go for it (accept the invitation)." *[7:102-O.B]*

١٨٥٧ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا).

CHAPTER 23. The exhortation of taking care of the women.

٢٣ - باب: الْوَصَاةِ بِالنِّسَاءِ

1858. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever believes in Allâh and the Last Day should not harm his neighbour. And I command you to take care of the women, for they are created

١٨٥٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَنْ كانَ يُؤْمِنُ بِٱللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَٱسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّهُنَّ خُلِقْنَ

from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it and if you leave it, it will remain crooked, so I command you to take care of the women." *[7:114-O.B]*

مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَٱسْتَوْصُوا بِالنِّسَاءِ خَيْرًا).

CHAPTER 24. To treat one's family in a polite and kind manner.

٢٤ - باب: حُسنِ المُعَاشَرَةِ مَعَ الأَهْلِ

1859. Narrated 'Āisha رضي الله عنها : Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, "My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it."[1] The second one said, "I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, "My husband is a moderate person like the night of Tihama which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house."[2] The sixth one said, "If

١٨٥٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ ٱمْرَأَةً، فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لاَ يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا، قَالَتِ الأُولَى: زَوْجِي لَحْمُ جَمَلٍ غَثٍّ، عَلَى رَأْسِ جَبَلٍ: لاَ سَهْلٍ فَيُرْتَقَى وَلاَ سَمِينٍ فَيُنْتَقَلُ. قَالَتِ الثَّانِيَةُ: زَوْجِي لاَ أَبُثُّ خَبَرَهُ، إِنِّي أَخَافُ أَنْ لاَ أَذَرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ وَبُجَرَهُ. قَالَتِ الثَّالِثَةُ: زَوْجِي الْعَشَنَّقُ، إِنْ أَنْطِقْ أُطَلَّقْ وَإِنْ أَسْكُتْ أُعَلَّقْ. قَالَتِ الرَّابِعَةُ: زَوْجِي كَلَيْلِ تِهَامَةَ، لاَ حَرٌّ وَلاَ قُرٌّ، وَلاَ مَخَافَةَ وَلاَ سَآمَةَ، قَالَتِ الْخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فَهِدَ، وَإِنْ خَرَجَ أَسِدَ، وَلاَ يَسْأَلُ عَمَّا عَهِدَ. قَالَتِ السَّادِسَةُ: زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ ٱشْتَفَّ، وَإِنِ ٱضْطَجَعَ ٱلْتَفَّ، وَلاَ يُولِجُ الْكَفَّ لِيَعْلَمَ

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[1] Her husband was badly behaved, worthless, arrogant and miserly.

[2] She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticise any fault he may notice.

my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a *Zarnab* (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword[1]. His ashes are abundant[2] and his house is near to the people who would easily consult him."[3] The tenth one said, "My husband is Mâlik, and what is Mâlik? Mâlik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." The eleventh one said, "My husband is *Abû Zar'a* and what is *Abû Zar'a* (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat).

الْبَثَّ. قالَتِ السَّابِعَةُ: زَوْجِي غَيَايَاءُ، أَوْ عَيَايَاءُ، طَبَاقَاءُ، كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكِ أَوْ فَلَّكِ أَوْ جَمَعَ كُلاًّ لَكِ. قالَتِ الثَّامِنَةُ: زَوْجِي المَسُّ مَسُّ أَرْنَبٍ، وَالرِّيحُ رِيحُ زَرْنَبٍ. قالَتِ التَّاسِعَةُ: زَوْجِي رَفِيعُ الْعِمَادِ، طَوِيلُ النِّجَادِ، عَظِيمُ الرَّمادِ، قَرِيبُ الْبَيْتِ مِنَ النَّادِ. قالَتِ الْعَاشِرَةُ: زَوْجِي مَالِكٌ وَمَا مَالِكٌ، مَالِكٌ خَيْرٌ مِنْ ذٰلِكَ، لَهُ إِبِلٌ كَثِيرَاتُ المَبَارِكِ، قَلِيلاَتُ المَسَارِحِ، وإِذا سَمِعْنَ صَوْتَ الْمِزْهَرِ، أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ. قالَتْ الحَادِيَةَ عَشْرَةَ: زَوْجِي أَبُو زَرْعٍ، فَمَا أَبُو زَرْعٍ؟ أَنَاسَ مِنْ حُلِيٍّ أُذُنَيَّ، وَمَلأَ مِنْ شَحْمٍ عَضُدَيَّ، وَبَجَّحَنِي فَبَجَحَتْ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ غُنَيْمَةٍ بِشِقٍّ، فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ وَأَطِيطٍ، وَدَائِسٍ وَمُنَقٍّ، فَعِنْدَهُ أَقُولُ فَلاَ أُقَبَّحُ، وَأَرْقُدُ فَأَتَصَبَّحُ، وَأَشْرَبُ فَأَتَقَنَّحُ. أُمُّ أَبِي زَرْعٍ، فَمَا أُمُّ أَبِي زَرْعٍ؟ عُكُومُها رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ. ٱبْنُ أَبِي زَرْعٍ، فَمَا ٱبْنُ أَبِي زَرْعٍ؟ مَضْجَعُهُ كَمَسَلِّ شَطْبَةٍ، وَيُشْبِعُهُ ذِرَاعُ

[1] He is noble and brave.

[2] He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.

[3] He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.

And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain[1]. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning and when I drink water (or milk), I drink my fill. The mother of *Abû Zar'a*, and what may one say in praise of the mother of *Abû Zar'a*? Her saddle bags were always full of provision and her house was spacious[2]. As for the son of *Abû Zar'a,* what may one say of the son of *Abû Zar'a*? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger.[3] As for the daughter of *Abû Zar'a*, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave-girl of *Abû Zar'a*, what may one say of the (maid) slave-girl of *Abû Zar'a*? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."[4] The eleventh lady added, "One day it so happened that *Abû Zar'a* went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he

الجَفْرَةِ. بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ؟ طَوْعُ أَبِيهَا، وَطَوْعُ أُمِّهَا، وَمِلْءُ كِسَائِهَا، وَغَيْظُ جَارَتِهَا. جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ؟ لاَ تَبُثُّ حَدِيثَنَا تَبْثِيثًا، وَلاَ تُنَقِّثُ مِيرَتَنَا تَنْقِيثًا، وَلاَ تَمْلأُ بَيْتَنَا تَعْشِيشًا. قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالأَوْطَابُ تُمْخَضُ، فَلَقِيَ ٱمْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالْفَهْدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّانَتَيْنِ، فَطَلَّقَنِي وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ رَجُلًا سَرِيًّا، رَكِبَ شَرِيًّا، وَأَخَذَ خَطِّيًّا، وَأَرَاحَ عَلَيَّ نَعَمًا ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجًا، وَقَالَ: كُلِي أُمَّ زَرْعٍ، وَمِيرِي أَهْلَكِ، قَالَتْ: فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِيهِ، مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ.

قَالَتْ عَائِشَةُ: قَالَ رَسُولُ ٱللهِ ﷺ: (كُنْتُ لَكِ كَأَبِي زَرْعٍ لأُمِّ زَرْعٍ).

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[1] They were rich formers, her husband took her out of poverty into prosperity.

[2] She was well-off and generous.

[3] He was a slender man who ate little.

[4] She was trustworthy, careful and clean.

divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O *Umm Zar'a*, and give provision to your relatives.' " She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of *Abû Zar'a*." 'Āisha رضى الله عنها then said: Allâh's Messenger صلى الله عليه وسلم said to me, "I am to you as *Abû Zar'a* was to his wife *Umm Zar'a*". *[7:117-O.B]*

CHAPTER 25. A woman should not observe *Ṣaum* (fast) (optional ones) except with the permission of her husband.

٢٥ - باب: صَوْمِ الْمَرْأَةِ بِإِذْنِ زَوْجِهَا تَطَـوُّعاً

1860. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A woman should not observe *Ṣaum* (fast) (optional ones) except with her husband's permission if he is at home (staying with her)." And a woman should not allow anyone to enter her husband's house except with his consent. And whatever she spends of his wealth as charitable gifts in Allah's Cause without being ordered by him, he will get half of the reward". *[7:123-O.B]*

١٨٦٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لاَ يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَلاَ تَأْذَنَ فِي بَيْتِهِ إِلاَّ بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيْرِ أَمْرِهِ فَإِنَّهُ يُؤَدَّىٰ إِلَيْهِ شَطْرُهُ).

CHAPTER 26.

٢٦ - «باب»

1861. Narrated Usâma رضى الله عنه: The Prophet صلى الله عليه وسلم said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts etc.). But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women." *[7:124-O.B]*

١٨٦١ : عَنْ أُسَامَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَإِذَا عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ).

CHAPTER 27. To draw lots among one's wives when one intends to go on a journey (in order to take one of them with).

٢٧ - باب: الْقُـرْعَـةِ بَيْنَ النِّسَاءِ إِذَا أَرَادَ سَفَراً

1862. Narrated (Al-Qâsim): 'Āisha رضي الله عنها said that whenever the Prophet صلى الله عليه وسلم intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on 'Āisha and Ḥafṣa. When night fell the Prophet صلى الله عليه وسلم would ride beside 'Āisha and talk with her. One night Ḥafṣa said to 'Āisha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'Āisha said, "Yes, (I agree.)" So 'Āisha rode, and then the Prophet صلى الله عليه وسلم came towards 'Āisha's camel on which Ḥafṣa was riding. He greeted Ḥafṣa and then proceeded (beside her) till they dismounted (on the way). 'Āisha missed him, and so, when they dismounted, she put her legs in the *Idhkhir* and said, "O Lord (Allâh)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet صلى الله عليه وسلم)." *[7:138-O.B]*

١٨٦٢ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كانَ إِذَا خَرَجَ أَقْرَعَ بَيْنَ نِسَائِهِ، فَطَارَتِ الْقُرْعَةُ لِعَائِشَةَ وَحَفْصَةَ، وَكانَ النَّبِيُّ ﷺ إِذَا كانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ، فَقَالَتْ حَفْصَةُ: أَلاَ تَرْكَبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكِ، تَنْظُرِينَ وَأَنْظُرُ؟ فَقَالَتْ: بَلَى، فَرَكِبَتْ، فَجَاءَ النَّبِيُّ ﷺ إِلَى جَمَلِ عَائِشَةَ وَعَلَيْهِ حَفْصَةُ، فَسَلَّمَ عَلَيْهَا، ثُمَّ سَارَ حَتَّى نَزَلُوا، وَٱفْتَقَدَتْهُ عَائِشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ رِجْلَيْهَا بَيْنَ الإِذْخِرِ وَتَقُولُ: يَا رَبِّ سَلِّطْ عَلَيَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَغُنِي، وَلاَ أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا.

CHAPTER 28. If somebody marries a virgin and he has already a matron wife (with him).

٢٨ - باب: إِذَا تَزَوَّجَ الْبِكْرَ عَلَى الثَّيِّبِ

1863. Narrated Anas رضي الله عنه : *As-Sunna* (legal way of the Prophet صلى الله عليه وسلم) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days; and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days. *[7:140-O.B]*

١٨٦٣ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ - قَالَ: وَلَوْ شِئْتُ أَنْ أَقُولَ: قالَ النَّبِيُّ ﷺ - وَلٰكِنْ قالَ: السُّنَّةُ إِذَا تَزَوَّجَ الْبِكْرَ أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ الثَّيِّبَ أَقَامَ عِنْدَهَا ثَلاثًا.

CHAPTER 29. (It is not recommended for) one to claim that

one has more things or better qualities than one really has. And what is forbidden as regards the pride of lady over the other wives of her husband.

٢٩ - باب: الْمُتَشَبِّعِ بِمَا لَمْ يَنَلْ وَمَا يُنْهَىٰ مِنِ افْتِخَارِ الضَّرَّةِ

1864. Narrated Asmâ' رضي الله عنها : A lady said, "O Allâh's Messenger! My husband has another wife, so is it sinful of me to claim that he has given me what he has not given me (in order to tease her)?" Allâh's Messenger صلى الله عليه وسلم said, "The one who pretends that he has been given what he has not been given, is just like the (false) one who wears two garments of falsehood."[1] *[7:146-O.B]*

١٨٦٤ : عَنْ أَسْمَاءَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ ٱمْرَأَةً قَالَتْ: يَا رَسُولَ ٱللهِ، إِنَّ لِي ضَرَّةً، فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي؟ فَقَالَ رَسُولُ ٱللهِ ﷺ: (الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَيْ زُورٍ).

CHAPTER 30. The *Ghîra* (i.e., honour, prestige or self-respect) [Sa'd bin 'Ubâda said: "If I saw a man with my wife, I would strike him with the sharp edge of the sword." The Prophet صلى الله عليه وسلم said (to his companions), "Are you astonished by Sa'd's (*Ghîra*) sense of honour? (By Allâh) I have a greater sense of *Ghîra*[2] than he has, and Allâh has still more greater sense of *Ghîra* than I have."]

٣٠ - باب: الْغَيْرَةِ

1865. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh has a sense of *Ghîra*, and Allâh's Sense of *Ghîra* is provoked when a believer does something which Allâh has prohibited." *[7:150-O.B]*

١٨٦٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (إِنَّ ٱللهَ يَغَارُ، وَغَيْرَةُ ٱللهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ ٱللهُ).

1866. Narrated Asmâ' bint Abû Bakr رضي الله عنهما : When Az-Zubair married me, he had not real property or any slave or anything else except a camel

١٨٦٦ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَتْ: تَزَوَّجَنِي الزُّبَيْرُ وَمَا لَهُ فِي الأَرْضِ مِنْ مَالٍ وَلاَ مَمْلُوكٍ،

[1] This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.

[2] *Ghîra*: This Arabic word covers a wide meaning — self-respect, jealousy (as regards women) and it is a feeling of fury with great anger when one's honour and prestige is challenged or injured.

which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our *Anṣâri* neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date-stones on my head from Zubair's land given to him by Allâh's Messenger صلى الله عليه وسلم and this land was two-third *Farsakh* (about two miles) from my house. One day, while I was coming with the date-stones on my head, I met Allâh's Messenger صلى الله عليه وسلم along with some *Anṣâri* people. He called me and then, (directing his camel to kneel down) said, "*Ikh*! *Ikh*! so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of *Ghîra*, as he was one of those people who had the greatest sense of *Ghîra*. Allâh's Messenger صلى الله عليه وسلم noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allâh's Messenger صلى الله عليه وسلم while I was carrying a load of date-stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of *Ghîra* (see the glossary). On that Az-Zubair said, "By Allâh, your carrying the date-stones (and you being seen by the Prophet صلى الله عليه وسلم in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abû Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me). *[7:151-O.B]*

وَلاَ شَيْءٍ غَيْرَ نَاضِحٍ وَغَيْرَ فَرَسِهِ، فَكُنْتُ أَعْلِفُ فَرَسَهُ وَأَسْتَقِي المَاءَ، وَأَخْرِزُ غَرْبَهُ وَأَعْجِنُ، وَلَمْ أَكُنْ أُحْسِنُ أَخْبِزُ، وَكَانَ يَخْبِزُ جَارَاتٌ لِي مِنَ الأَنْصَارِ، وَكُنَّ نِسْوَةَ صِدْقٍ، وَكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ ٱللهِ ﷺ عَلَى رَأْسِي، وَهِيَ مِنِّي عَلَى ثُلُثَيْ فَرْسَخٍ، فَجِئْتُ يَوْمًا وَالنَّوَى عَلَى رَأْسِي، فَلَقِيتُ رَسُولَ ٱللهِ ﷺ وَمَعَهُ نَفَرٌ مِنَ الأَنْصَارِ، فَدَعَانِي ثُمَّ قَالَ: (إِخْ إِخْ). لِيَحْمِلَنِي خَلْفَهُ، فَٱسْتَحْيَيْتُ أَنْ أَسِيرَ مَعَ الرِّجَالِ، وَذَكَرْتُ الزُّبَيْرَ وَغَيْرَتَهُ وَكَانَ أَغْيَرَ النَّاسِ، فَعَرَفَ رَسُولُ ٱللهِ ﷺ أَنِّي قَدِ ٱسْتَحْيَيْتُ فَمَضَى، فَجِئْتُ الزُّبَيْرَ فَقُلْتُ: لَقِيَنِي رَسُولُ ٱللهِ ﷺ وَعَلَى رَأْسِي النَّوَى، وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَأَنَاخَ لِأَرْكَبَ، فَٱسْتَحْيَيْتُ مِنْهُ وَعَرَفْتُ غَيْرَتَكَ، فَقَالَ: وَٱللهِ لَحَمْلُكِ النَّوَى كَانَ أَشَدَّ عَلَيَّ مِنْ رُكُوبِكِ مَعَهُ، قَالَتْ: حَتَّى أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ بَعْدَ ذٰلِكَ بِخَادِمٍ يَكْفِينِي سِيَاسَةَ الْفَرَسِ، فَكَأَنَّمَا أَعْتَقَنِي.

CHAPTER 31. The jealousy of women and their anger.

٣١ - باب: غَيْرَةِ النِّسَاءِ وَوَجْدِهِنَّ

1867. Narrated 'Āisha رضى الله عنها that Allâh's Messenger صلى الله عليه وسلم said to her, "I know when you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muḥammad,' but when you are angry with me, then you say, 'No, by the Lord of Ibrâhim (Abraham).'" Thereupon I said, "Yes (you are right), but by Allâh, O Allâh's Messenger, I leave nothing but your name."[1] *[7:155-O.B]*

١٨٦٧ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ:

قالَ لِي رَسُولُ ٱللهِ ﷺ: (إِنِّي لأَعْلَمُ إِذَا كُنْتِ عَنِّي رَاضِيَةً، وَإِذَا كُنْتِ عَلَيَّ غَضْبَى). قالَتْ: فَقُلْتُ: مِنْ أَيْنَ تَعْرِفُ ذٰلِكَ؟ فَقَالَ: (أَمَّا إِذَا كُنْتِ عَنِّي رَاضِيَةً، فَإِنَّكِ تَقُولِينَ: لاَ وَرَبِّ مُحَمَّدٍ، وَإِذَا كُنْتِ غَضْبَى، قُلْتِ: لاَ وَرَبِّ إِبْرَاهِيمَ). قالَتْ: قُلْتُ: أَجَلْ وَٱللهِ يَا رَسُولَ ٱللهِ، مَا أَهْجُرُ إِلاَّ ٱسْمَكَ.

CHAPTER 32. A man should not stay with a woman in seclusion unless he is a *Dhu-Maḥram* (a person who is legally not allowed to marry that woman, e.g. her father or brother, etc. (And it is unlawful for one) to enter upon a woman whose husband is absent.

٣٢ - باب: لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا ذُو مَحْرَمٍ وَالدُّخُولِ عَلَى المُغِيبَةِ

1868. Narrated 'Uqba bin 'Aamir رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Beware of entering upon the ladies." A man from the *Anṣâr* said, "O Allâh's Messenger! What about *Al-Ḥamu*[2] (the in-laws of the wife) (the brothers of her husband or his nephews, etc.)?" The Prophet صلى الله عليه وسلم replied: The in-laws *(Al-Ḥamu)* of the wife are death itself.[3] *[7:159-O.B]*

١٨٦٨ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (إِيَّاكُمْ وَٱلدُّخُولَ عَلَى النِّسَاءِ). فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: يَا رَسُولَ ٱللهِ، أَفَرَأَيْتَ الحَمْوَ؟ قالَ: (الحَمْوُ المَوْتُ).

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[1] She does not feel less affectionate at the time of her anger. The only consequence of her anger is not to mention his name.

[2] It is mainly the brothers of the husband or the in-laws of the wife who are meant here, are only those who could have married that woman if she had not been married.

[3] The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore =

CHAPTER 33. A woman should not look at or touch the body of another woman to describe her to her husband.

٣٣ - باب: لَا تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا

1869. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her." *[7:167-O.B]*

١٨٦٩ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لاَ تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ، فَتَنْعَتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا).

CHAPTER 34. If a man is away or absent from his family for a long time, then on returning home, he should not enter his house at night (lest he should find something which might arouse his suspicion as regards his family, or lest he should discover their defects).

٣٤ - باب: لَا يَطْرُقْ أَهْلَهُ لَيْلاً إِذَا أَطَالَ الْغَيْبَةَ

1870. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "When anyone of you is away from his house for a long time, he should not return to his family at night." *[7:171-O.B]*

١٨٧٠ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا أَطَالَ أَحَدُكُمُ الْغَيْبَةَ فَلاَ يَطْرُقْ أَهْلَهُ لَيْلاً).

1871. Narrated (Jâbir bin 'Abdullâh) رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair." *[7:173-O.B]*

١٨٧١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (إِذَا دَخَلْتَ لَيْلاً، فَلاَ تَدْخُلْ عَلَى أَهْلِكَ، حَتَّى تَسْتَحِدَّ الْمُغِيبَةُ، وَتَمْتَشِطَ الشَّعِثَةُ).

= the Prophet صلى الله عليه وسلم compared the brother-in-law of a wife to death if he stays in seclusion with her.

61. THE BOOK OF DIVORCE

٦١ ـ كِتَابُ الطَّلَاقِ

[The Statement of Allâh تعالى : "O Prophet (صلى الله عليه وسلم)! When you divorce women, divorce them at their *'Iddah* (prescribed periods) and count (accurately) their *'Iddah* (prescribed periods)]." (V.65:1)

1872. Narrated 'Abdullah bin 'Umar رضى الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allâh's Messenger صلى الله عليه وسلم. 'Umar bin Al-Khattâb asked Allâh's Messenger صلى الله عليه وسلم about that. Allâh's Messenger صلى الله عليه وسلم said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allâh has fixed for the women meant to be divorced." *[7:178-O.B]*

١٨٧٢ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّهُ طَلَّقَ ٱمْرَأَتَهُ وَهِيَ حَائِضٌ، عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ ٱللهِ ﷺ عَنْ ذٰلِكَ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ ٱللهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ).

CHAPTER 1. If a woman is divorced during her menses, then that divorce is counted as one legal divorce.

١ ـ باب: إِذَا طُلِّقَتِ الحَائِضُ تُعْتَدُّ بِذٰلِكَ الطَّلَاقِ

1873. Narrated (Ibn 'Umar) رضى الله عنهما: (Divorcing my wife during her menses) was counted as one legal divorce i.e. one of the three divorces. *[7:180-O.B]*

١٨٧٣ :وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: حُسِبَتْ عَلَيَّ بِتَطْلِيقَةٍ.

CHAPTER 2. Whoever divorced (his wife), and should a man tell his wife face to face that she is divorced.

٢ ـ باب: مَنْ طَلَّقَ، وَهَلْ يُوَاجِهُ امْرَأَتَهُ بِالطَّلَاقِ

1874. Narrated 'Âisha رضى الله عنها : When the daughter of Al-Jaun was brought to Allâh's Messenger صلى الله عليه وسلم (as his bride) and he went near her, she said, "I seek refuge with Allâh from you." He said, "You have sought

١٨٧٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا : أَنَّ ٱبْنَةَ الجَوْنِ، لَمَّا أُدْخِلَتْ عَلَى رَسُولِ ٱللهِ ﷺ وَدَنَا مِنْهَا قَالَتْ: أَعُوذُ بِٱللهِ مِنْكَ، فَقَالَ لَهَا: (لَقَدْ عُذْتِ بِعَظِيمٍ،

refuge with The Most Great; return to your family."[1] *[7:181-O.B]*

ٱلْحَقِي بِأَهْلِكِ).

1875. Narrated Abû Usaid رضی الله عنه in a similar *Hadîth* (as above *Hadîth* No. 1874) and said, "The (Jauniya, a lady from Banî Jaun) was brought along with her wet nurse (as a bride for the Prophet صلی الله علیه وسلم). When the Prophet صلی الله علیه وسلم entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet صلی الله علیه وسلم raised his hand to pat her so that she might become tranquil (as she did not know that he was Allah's Messenger). She said, "I seek refuge with Allâh from you." He said, "You have sought refuge with One Who gives refuge." Then the Prophet صلی الله علیه وسلم came out to us and said, "O Abû Usaid! Give her two white linen dresses to wear and let her go back to her family (i.e. she is divorced)." *[7:182-O.B]*

١٨٧٥ : وَفي رِوايَةٍ عَنْ أَبي أُسَيْدٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّهَا أُدْخِلَتْ عَلَيْهِ وَمَعَهَا دَايَتُهَا حَاضِنَةٌ لَهَا، فَقالَ النَّبِيُّ ﷺ: (هَبِي نَفْسَكِ لِي). قالَتْ: وَهَلْ تَهَبُ المَلِكَةُ نَفْسَهَا لِلسُّوقَةِ؟ قالَ: فَأَهْوَى بِيَدِهِ يَضَعُ يَدَهُ عَلَيْهَا لِتَسْكُنَ، فَقالَتْ: أَعُوذُ بِٱللهِ مِنْكَ، فَقَالَ: (قَدْ عُذْتِ بِمَعَاذٍ). ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: (يَا أَبَا أُسَيْدٍ، ٱكْسُهَا رَازِقِيَّيْنِ، وَأَلْحِقْهَا بِأَهْلِهَا).

CHAPTER 3. Whoever thinks it permissible to divorce one's wife thrice [(at a time), depending on the Statement of Allâh عز وجل : "The divorce is (only permissible) twice; after that either you retain her on reasonable terms or release her with kindness."] (V.2:229)

٣ - باب: مَنْ جَوَّزَ الطَّلَاقَ الثَّلَاثَ

1876. Narrated 'Âisha رضی الله عنها : The wife of Rifâ'a Al-Quraẓî came to Allâh's Messenger صلی الله علیه وسلم and said, "O Allâh's Messenger! Rifâ'a divorced me irrevocably. After him I married 'Abdur-Raḥmân bin Az-Zubair Al-Quraẓî who proved to be impotent." Allâh's Messenger صلی الله علیه وسلم said to her, "Perhaps you want to return to Rifâ'a? Nay (you cannot return to

١٨٧٦ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ ٱمْرَأَةَ رِفَاعَةَ الْقُرَظِيِّ جَاءَتْ إِلَى رَسُولِ ٱللهِ، ﷺ فَقَالَتْ: يَا رَسُولَ ٱللهِ، إِنَّ رِفاعَةَ طَلَّقَنِي فَبَتَّ طَلَاقِي، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيرِ الْقُرَظِيَّ، وَإِنَّمَا مَعَهُ مِثْلُ الْهُدْبَةِ، قَالَ

[1] "Return to your family" is an indirect way of saying, "You are divorced."

Rifâ'a) until you enjoy the sexual relation (consummate your marriage) with him ('Abdur-Raḥmân) and he with you." *[7:186-O.B]*

رَسُولُ ٱللهِ ﷺ: (لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفاعَةَ؟ لاَ، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ).

CHAPTER 4. Statement of Allâh عز و جل: "O Prophet! Why do you ban (for yourself) that which Allâh has made lawful to you?" (V.66:1)

٤ - باب: ﴿لِمَ تُحَرِّمُ مَا أَحَلَّ اللهُ لَكَ﴾

1877. Narrated 'Âisha رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم was fond of honey and sweet edible things and (it was his habit) that after finishing the *'Aṣr* prayer he would visit his wives and stay with one of them at that time. Once he went to Ḥafṣa, the daughter of 'Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet صلى الله عليه وسلم to drink (and that was the reason for the delay). I said, "By Allâh, we will play a trick on him (to prevent him from doing so)." So I said to Sauda bint Zam'a, "The Prophet صلى الله عليه وسلم will approach you, and when he comes near you, say: 'Have you taken *Maghâfîr* (a bad-smelling gum)? He will say, 'No.' Then say to him: 'Then what is this bad smell which I smell from you?' He will say to you, 'Ḥafṣa made me drink honey syrup.' Then say: 'Perhaps the bees of that honey had sucked the juice of the tree of *Al-'Urfuṭ.*' I shall also say the same. O you, Ṣafiya, say the same." Later Sauda said, "By Allâh, as soon as he (the Prophet صلى الله عليه وسلم) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when the Prophet صلى الله عليه وسلم came near Sauda, she said to him, "O Allâh's Messenger!

١٨٧٧ : وعَنْها رَضِيَ ٱللهُ عَنْهَا قالَتْ: كانَ رَسُولُ ٱللهِ ﷺ يُحِبُّ الْعَسَلَ وَالْحَلْوَاءَ، وَكانَ إِذَا ٱنْصَرَفَ مِنَ الْعَصْرِ دَخَلَ عَلَى نِسَائِهِ، فَيَدْنُو مِنْ إِحْدَاهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ بِنْتِ عُمَرَ، فَٱحْتَبَسَ أَكْثَرَ مَا كانَ يَحْتَبِسُ، فَغِرْتُ، فَسَأَلْتُ عَنْ ذٰلِكَ، فَقِيلَ لِي: أَهْدَتْ لَهَا ٱمْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ، فَسَقَتِ النَّبِيَّ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أَمَا وَٱللهِ لَنَحْتَالَنَّ لَهُ، فَقُلْتُ لِسَوْدَةَ بِنْتِ زَمْعَةَ: إِنَّهُ سَيَدْنُو مِنْكِ، فَإِذَا دَنَا مِنْكِ فَقُولِي: أَكَلْتَ مَغَافِيرَ؟ فَإِنَّهُ سَيَقُولُ لَكِ: لاَ، فَقُولِي لَهُ: مَا هٰذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ؟ فَإِنَّهُ سَيَقُولُ لَكِ: سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ، وَسَأَقُولُ ذٰلِكَ، وَقُولِي أَنْتِ يَا صَفِيَّةُ ذَاكِ. قالَتْ: تَقُولُ سَوْدَةُ: فَوَٱللهِ مَا هُوَ إِلاَّ أَنْ قامَ عَلَى الْبَابِ، فَأَرَدْتُ أَنْ أُبَادِيَهُ بِمَا أَمَرْتِنِي بِهِ فَرَقًا مِنْكِ، فَلَمَّا دَنَا مِنْهَا قالَتْ لَهُ سَوْدَةُ: يَا رَسُولَ ٱللهِ، أَكَلْتَ مَغَافِيرَ؟ قالَ: (لاَ). قالَتْ: فَمَا

Have you taken *Maghâfîr*?" He said, "No." She said, "Then what is this bad smell which I detect on you?" He said, "Ḥafṣa made me drink honey syrup." She said, "Perhaps its bees had sucked the juice of *Al-'Urfuṭ* tree." When he came to me, I also said the same, and when he went to Ṣafiya, she also said the same. And when the Prophet صلى الله عليه وسلم again went to Ḥafṣa, she said, "O Allâh's Messenger! Shall I give you more of that drink?" He said, "I am not in need of it." Sauda said, "By Allâh, we deprived him (of it)." I said to her, "Keep quiet." *[7:193-O.B]*

هٰذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ؟ قَالَ: (سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ). فَقَالَتْ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ، فَلَمَّا دَارَ إِلَيَّ قُلْتُ لَهُ نَحْوَ ذٰلِكَ، فَلَمَّا دَارَ إِلَى صَفِيَّةَ قَالَتْ لَهُ مِثْلَ ذٰلِكَ، فَلَمَّا دَارَ إِلَى حَفْصَةَ قَالَتْ: يَا رَسُولَ ٱللهِ، أَلاَ أَسْقِيكَ مِنْهُ؟ قَالَ: (لاَ حَاجَةَ لِي فِيهِ). قَالَتْ: تَقُولُ سَوْدَةُ: وَٱللهِ لَقَدْ حَرَمْنَاهُ، قُلْتُ لَهَا: ٱسْكُتِي.

CHAPTER 5. *Al-Khul'*[1] and how a divorce is given according to it. And the Statement of Allâh تعالى: "And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh." (V.2:229)

٥ - باب: الْخُلْعِ وَكَيْفَ الطَّلاَقُ فِيهِ وَقَوْلِ اللهِ تَعَالَى: ﴿وَلاَ يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئاً إِلاَّ أَنْ يَخَافَا أَلاَّ يُقِيمَا حُدُودَ اللهِ﴾

1878. Narrated Ibn 'Abbâs رضي الله عنهما: The wife of Thâbit bin Qais came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! I do not blame Thâbit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islâmic manner (if I remain with him)." On that Allâh's Messenger صلى الله عليه وسلم said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet صلى الله عليه وسلم said to Thâbit, "O Thâbit! Accept your garden, and divorce her once." *[7:197-O.B]*

١٨٧٨ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ ٱمْرَأَةَ ثَابِتِ بْنِ قَيْسٍ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللهِ، ثَابِتُ ٱبْنُ قَيْسٍ، مَا أَعْتُبُ عَلَيْهِ فِي خُلُقٍ وَلاَ دِينٍ، وَلٰكِنِّي أَكْرَهُ الْكُفْرَ فِي ٱلإِسْلاَمِ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟). قَالَتْ: نَعَمْ، قَالَ رَسُولُ ٱللهِ ﷺ: (اقْبَلِ الحَدِيقَةَ وَطَلِّقْهَا تَطلِيقَةً).

[1] *Al-Khul'* means the parting of a wife from her husband by giving him a certain compensation.

CHAPTER 6. The intercession of the Prophet صلى الله عليه وسلم for Barîra's husband.

1879. Narrated (Ibn 'Abbâs) رضي الله عنهما : Barîra's husband was a slave called Mughîth — as if I am seeing him now, going behind Barîra and weeping with his tears flowing down his beard. The Prophet صلى الله عليه وسلم said to 'Abbâs, "O 'Abbâs! Are you not astonished at the love of Mughîth for Barîra and the hatred of Barîra for Mughîth?" The Prophet صلى الله عليه وسلم then said to Barîra, "Why don't you return to him?" She said, "O Allâh's Messenger! Do you order me to do so?" He said, "No, I only intercede for him." She said, "I am not in need of him." *[7:206-O.B]*

٦ - باب: شَفَاعَةِ النَّبِيِّ ﷺ فِي زَوْجِ بَرِيْرَةَ

١٨٧٩ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ زَوْجَ بَرِيرَةَ كانَ عَبْدًا يُقَالُ لَهُ مُغِيثٌ، كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا يَبْكِي وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ، فَقَالَ النَّبِيُّ ﷺ لِعَبَّاسٍ: (يَا عَبَّاسُ، أَلاَ تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ، وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثًا؟). فَقَالَ النَّبِيُّ ﷺ: (لَوْ رَاجَعْتِيهِ. قالَتْ: يَا رَسُولَ ٱللهِ أَتَأْمُرُنِي؟ قَالَ: (إِنَّمَا أَنَا أَشْفَعُ). قالَتْ: لاَ حاجَةَ لِي فِيهِ.

CHAPTER 7. The *Li'ân*[1] [The Statement of Allâh عز وجل : "And for those who accuse their wives....if he (her husband) speaks the truth." (V.24:6-9)]

1880. Narrated Sahl bin Sa'd رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them. *[7:224-O.B]*

٧ - باب: اللِّعَـــانِ

١٨٨٠ : عَنْ سَهْلِ بْنِ سَعْدٍ ٱلسَّاعِدِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (أَنَا وَكافِلُ الْيَتِيمِ فِي الجَنَّةِ هٰكَذَا). وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى، وَفَرَّجَ بَيْنَهُمَا شَيْئًا.

CHAPTER 8. If a husband hints that he suspects his paternity to a child (that is known to be his).

1881. Narrated Abû Huraira رضي الله عنه : A man came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! A black child has been born for me." The Prophet صلى الله عليه وسلم asked him, "Have

٨ - باب: إِذَا عَرَّضَ بِنَفْيِ الْوَلَدِ

١٨٨١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ:
أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا

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[1] *Li'ân:* See the glossary.

you got camels?" The man said, "Yes." The Prophet صلى الله عليه وسلم asked him, "What colour are they?" The man replied, "Red." The Prophet صلى الله عليه وسلم said, "Is there a grey one among them?' The man replied, "Yes." The Prophet صلى الله عليه وسلم said, "Whence comes that?" He said, "May be it is because of heredity." The Prophet صلى الله عليه وسلم said, "May be your latest son has this colour because of heredity." *[7:225-O.B]*

رَسُولَ ٱللهِ، وُلِدَ لِي غُلاَمٌ أَسْوَدُ، فَقَالَ: (هَلْ لَكَ مِنْ إِبِلٍ؟). قَالَ: نَعَمْ، قَالَ: (مَا أَلْوَانُهَا؟). قَالَ: حُمْرٌ، قَالَ: (هَلْ فِيهَا مِنْ أَوْرَقَ؟). قَالَ: نَعَمْ، قَالَ: (فَأَنَّى ذٰلِكَ؟). قَالَ: لَعَلَّهُ نَزَعَهُ عِرْقٌ، قَالَ: (فَلَعَلَّ ٱبْنَكَ هٰذَا نَزَعَهُ عِرْقٌ).

CHAPTER 9. (The saying of the *Imâm*) (ruler) to those who are involved in a case of *Li'ân*: "Surely one of you two is a liar; so will one of you repent (to Allâh)?"

٩ - باب: اسْتِتَابَة المُتَلاعِنِين

1882. Narrated Ibn 'Umar رضي الله عنهما about those who were involved in a case of *Li'ân*. He said, "The Prophet صلى الله عليه وسلم said to those who were involved in a case of *Li'ân*, 'Your accounts are with Allâh. One of you two is a liar, and you (the husband) have no right over her (she is divorced).' The man said, 'What about my property (*Mahr*)?' The Prophet صلى الله عليه وسلم said, 'You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your property back.' " *[7:232-O.B]*

١٨٨٢ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا فِي حَدِيثِ المُتَلاَعِنَيْنِ قَالَ: قَالَ النَّبِيُّ ﷺ لِلْمُتَلاَعِنَيْنِ: (حِسَابُكُمَا عَلَى ٱللهِ، أَحَدُكُمَا كَاذِبٌ، لاَ سَبِيلَ لَكَ عَلَيْهَا). قَالَ: مَالِي؟
قَالَ: (لاَ مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا ٱسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ لَكَ).

CHAPTER 10. Can a mourning lady use kohl?

١٠ - باب: الْكُحْلِ لِلْحَادَّةِ

1883. Narrated Umm Salama رضي الله عنها: A woman was bereaved of her husband and her relatives worried about her eyes (which were diseased). They came to Allâh's Messenger صلى الله عليه وسلم and asked him to allow them to treat her eyes with kohl, but he said, "She should not apply kohl to her eyes. (In

١٨٨٣ : عَنْ أُمِّ سَلَمَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ ٱمْرَأَةً تُوُفِّيَ زَوْجُهَا، فَخَشُوا عَلَى عَيْنَيْهَا، فَأَتَوْا رَسُولَ ٱللهِ ﷺ فَٱسْتَأْذَنُوهُ فِي ٱلْكُحْلِ، فَقَالَ: (لاَ تَكَحَّلْ، قَدْ كَانَتْ إِحْدَاكُنَّ تَمْكُثُ فِي شَرِّ أَحْلاَسِهَا،

the Period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) till four months and ten days have passed." *[7:252-O.B]*

أَوْ شَرِّ بَيْتِهَا، فَإِذَا كانَ حَوْلٌ فَمَرَّ كَلْبٌ رَمَتْ بِبَعْرَةٍ، فَلاَ حَتَّى تَمْضِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ).

62. THE BOOK OF PROVISION (OUTLAY) AND THE SUPERIORITY OF PROVIDING FOR ONE'S FAMILY

٦٢ ـ كتَابُ النَّفَقَاتِ وَفَضْلِ النَّفَقَةِ عَلَى الأَهْلِ

1884. Narrated Abû Mas'ûd Al-Anṣâri رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When a Muslim spends something on his family intending to receive Allâh's Reward, it is regarded as *Ṣadaqa* (act of charity) for him." *[7:263-O.B]*

١٨٨٤ : عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ، وَهُوَ يَحْتَسِبُهَا، كانَتْ لَهُ صَدَقَةً).

1885. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The one who looks after a widow or a poor person is like a *Mujâhid* (warrior) who fights for Allâh's Cause, or like him who offers *Ṣalât* (prayers) all the night and observes *Ṣaum* (fast) all the day." *[7:265-O.B]*

١٨٨٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قالَ النَّبِيُّ ﷺ: (السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسكِينِ، كالْمُجَاهِدِ في سَبِيلِ اللهِ، أَوِ الْقَائِمِ اللَّيْلَ الصَّائِمِ النَّهَارَ).

CHAPTER 1. To provide one's family with food sufficient for one year in advance. And how one should spend on his dependants.

١ ـ باب: حَبْسِ الرَّجُلِ قُوتَ سَنَةٍ عَلَى أَهْلِهِ وكَيْفَ نَفَقَاتُ الْعِيَالِ

1886. Narrated 'Umar bin Al-Khaṭṭâb رضي الله عنه : The Prophet صلى الله عليه وسلم used to sell the dates of the garden of Banî An-Naḍîr and store food for his family that would cover their needs for a whole year. *[7:270-O.B]*

١٨٨٦ : عَنْ عُمَرَ، رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ يَبِيعُ نَخْلَ بَنِي النَّضِيرِ، وَيَحْبِسُ لِأَهْلِهِ قُوتَ سَنَتِهِمْ.

63. THE BOOK OF FOODS (MEALS)

1887. Narrated Abû Huraira رضي الله عنه : Once while I was in a state of fatigue (because of severe hunger), I met 'Umar bin Al-Khattâb, and I asked him to recite a Verse from Allâh's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allâh's Messenger صلى الله عليه وسلم standing by my head. He said, "O Abû Huraira!" I replied, "*Labbaik*, O Allâh's Messenger, and *Sa'daik*!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abû Huraira!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met 'Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O 'Umar, took over the case. By Allâh, I asked you to recite a Verse to me while I knew it better than you." On that 'Umar said to me, "By Allâh, if I admitted and entertained you, it would have been dearer to me than having nice red camels". *[7:287(B)-O.B]*

CHAPTER 1. One should mention the Name of Allâh on starting to eat, and one should eat with his right hand.

1888. Narrated 'Umar bin Abî Salama رضي الله عنه : I was a boy under the care of Allâh's Messenger صلى الله عليه وسلم and my hand used to go around the dish while

٦٣ ـ كِتَابُ الأَطْعِمَة

١٨٨٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَصَابَنِي جَهْدٌ شَدِيدٌ، فَلَقِيتُ عُمَرَ ابْنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ، فَٱسْتَقْرَأْتُهُ آيَةً مِنْ كِتَابِ ٱللهِ، فَدَخَلَ دَارَهُ وَفَتَحَهَا عَلَيَّ، فَمَشَيْتُ غَيْرَ بَعِيدٍ فَخَرَرْتُ لِوَجْهِي مِنَ الجَهْدِ وَالجُوعِ، فَإِذَا رَسُولُ ٱللهِ ﷺ قَائِمٌ عَلَى رَأْسِي، فَقَالَ: (يا أَبَا هُرَيْرَةَ). فَقُلْتُ: لَبَّيْكَ رَسُولَ ٱللهِ وَسَعْدَيْكَ، فَأَخَذَ بِيَدِي فَأَقَامَنِي وَعَرَفَ الَّذِي بِي، فَٱنْطَلَقَ بِي إِلَى رَحْلِهِ، فَأَمَرَ لِي بِعُسٍّ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ، ثُمَّ قالَ: (عُدْ فَاشْرَبْ يا أَبَا هُرَيْرَةَ). فَعُدْتُ فَشَرِبْتُ، ثُمَّ قالَ: (عُدْ). فَعُدْتُ فَشَرِبْتُ، حَتَّى ٱسْتَوَى بَطْنِي فَصَارَ كالقِدْحِ، قالَ: فَلَقِيتُ عُمَرَ، وَذَكَرْتُ لَهُ الَّذِي كانَ مِنْ أَمْرِي، وَقُلْتُ لَهُ: تَوَلَّى ٱللهُ ذٰلِكَ مَنْ كانَ أَحَقَّ بِهِ مِنْكَ يا عُمَرُ، وَٱللهِ لَقَدِ ٱسْتَقْرَأْتُكَ الآيَةَ، وَلأَنَا أَقْرَأُ لَهَا مِنْكَ. قالَ عُمَرُ: وَٱللهِ لأَنْ أَكُونَ أَدْخَلْتُكَ أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي مِثْلُ حُمْرِ النَّعَمِ.

١ ـ باب: التَّسْمِيَةِ عَلَى الطَّعَامِ وَالأَكْلِ بِالْيَمِينِ

١٨٨٨ : عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، رَضِيَ ٱللهُ عَنْهُ: كُنْتُ غُلَامًا في حَجْرِ رَسُولِ

eating. So Allâh's Messenger صلى الله عليه وسلم said to me, "O boy! Mention the Name of Allâh and eat with your right hand, and eat of the dish what is nearer to you." Since then I have applied those instructions while eating. *[7:288-O.B]*

ٱللهِ ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ ٱللهِ ﷺ: (يَا غُلَامُ، سَمِّ ٱللهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ). فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.

CHAPTER 2. Whoever ate till he was satisfied.

٢ - باب: مَنْ أَكَلَ حَتَّى شَبِعَ

1889. Narrated 'Āisha رضى الله عنها: The Prophet صلى الله عليه وسلم died when we had satisfied our hunger with the two black things, i.e., dates and water. *[7:295-O.B]*

١٨٨٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: تُوُفِّيَ النَّبِيُّ ﷺ حِينَ شَبِعْنَا مِنَ الأَسْوَدَيْنِ: التَّمْرِ وَالمَاءِ.

CHAPTER 3. Thin bread and eating at an eating table, (or a dining table)

٣ - باب: الْخُبْزِ الْمُرَقَّقِ وَالأَكْلِ عَلَى الْخِوَانِ

1890. Narrated Anas رضى الله عنه "The Prophet صلى الله عليه وسلم did not eat thin bread, or a roasted sheep till he met Allâh (died)". *[7:297-O.B]*

١٨٩٠ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: مَا أَكَلَ النَّبِيُّ ﷺ خُبْزًا مُرَقَّقًا، وَلَا شَاةً مَسْمُوطَةً حَتَّى لَقِيَ ٱللهَ.

1891. Narrated (Anas) رضى الله عنه: To the best of my knowledge, the Prophet صلى الله عليه وسلم did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table. *[7:298-O.B]*

١٨٩١ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، في رواية، قَالَ: مَا عَلِمْتُ النَّبِيَّ ﷺ أَكَلَ عَلَى سُكُرُّجَةٍ قَطُّ، وَلَا خُبِزَ لَهُ مُرَقَّقٌ قَطُّ، وَلَا أَكَلَ عَلَى خِوَانٍ قَطُّ.

CHAPTER 4. The food of one person is sufficient for two persons.

٤ - باب: طَعَامُ الوَاحِدِ يَكْفِي الإِثْنَيْنِ

1892. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons." *[7:304-O.B]*

١٨٩٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (طَعَامُ الاثْنَيْنِ كَافِي الثَّلَاثَةِ، وَطَعَامُ الثَّلَاثَةِ كَافِي الأَرْبَعَةِ).

CHAPTER 5. A believer eats in one intestine (i.e., he is satisfied with a little food).

٥ - باب: المُؤمِنُ يَأْكُلُ فِي مِعيً وَاحِدٍ

1893. Narrated (Nâfi'): Ibn 'Umar رضى الله عنهما never used to take his meal unless a poor man was called to eat with him.

١٨٩٣ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ كَانَ لَا يَأْكُلُ حَتَّى يُؤْتَى

One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said to his servant, "Don't let this man enter my house, for I heard the Prophet صلى الله عليه وسلم saying, "A believer eats in one intestine (is satisfied with a little food), and a *Kâfir* (disbeliever) eats in seven intestines (eats much food)." *[7:305-O.B]*

بِمِسْكِينٍ يَأْكُلُ مَعَهُ، فَأُتِيَ يَوْمًا بِرَجُلٍ يَأْكُلُ مَعَهُ فَأَكَلَ كَثِيرًا، فَقَالَ لِخَادِمِهِ: لاَ تُدْخِلْ هٰذَا عَلَيَّ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ).

CHAPTER 6. To eat while leaning (against something).

٦ - باب: الأَكْلِ مُتَّكِئاً

1894. Narrated Abû Juhaifa رضى الله عنه: While I was with the Prophet صلى الله عليه وسلم he said to a man who was with him, "I do not take my meals while leaning." *[7:311-O.B]*

١٨٩٤ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ ٱللهُ عَنْهُ، قالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ لِرَجُلٍ عِنْدَهُ: (لاَ آكُلُ وَأَنَا مُتَّكِئٌ).

CHAPTER 7. The Prophet صلى الله عليه وسلم never criticized any food (that was offered to him).

٧ - باب: مَا عَابَ النَّبِيُّ ﷺ طَعَاماً

1895. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it. *[7:320-O.B]*

١٨٩٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: مَا عابَ النَّبِيُّ ﷺ طَعَامًا قَطُّ، إِنِ ٱشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

CHAPTER 8. To blow (on the grind powdered) barley (to remove the husk).

٨ - باب: النَّفْخِ فِي الشَّعِيرِ

1896. Narrated Sahl رضى الله عنه, he was asked, "Did you use white flour during the lifetime of the Prophet صلى الله عليه وسلم?" Sahl replied, "No. "Did you use to sift barley flour?" He said, "No, but we used to blow off the husk (of the barley)." *[7:321-O.B]*

١٨٩٦ : عَنْ سَهْلٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ قِيلَ لَهُ: هَلْ رَأَيْتُمْ فِي زَمانِ النَّبِيِّ ﷺ النَّقِيَّ؟ قالَ: لاَ، قيل: فَهَلْ كُنْتُمْ تَنْخُلُونَ الشَّعِيرَ؟ قالَ: لاَ، وَلٰكِنْ كُنَّا نَنْفُخُهُ.

CHAPTER 9. What the Prophet صلى الله عليه وسلم and his companions used to eat.

٩ - باب: مَا كَانَ النَّبِيُّ ﷺ وأَصْحَابُهُ يَأْكُلُونَ

1897. Narrated Abû Huraira رضى الله عنه: Once the Prophet صلى الله عليه وسلم distributed dates among his

١٨٩٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: قَسَمَ النَّبِيُّ ﷺ يَوْمًا بَيْنَ أَصْحَابِهِ

companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it. *[7:322-O.B]*

تَمْرًا، فَأَعْطَى كُلَّ إِنْسَانٍ سَبْعَ تَمَرَاتٍ، فَأَعْطَانِي سَبْعَ تَمَرَاتٍ إِحْدَاهُنَّ حَشَفَةٌ، فَلَمْ يَكُنْ فِيهِنَّ تَمْرَةٌ أَعْجَبَ إِلَيَّ مِنْهَا، شَدَّتْ فِي مِضَاغِي.

1898. Narrated Abû Huraira رضى الله عنه that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, "Allâh's Messenger صلى الله عليه وسلم left this world without satisfying his hunger even with barley bread." *[7:325-O.B]*

١٨٩٨ : وَعَنْهُ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَصْلِيَّةٌ، فَدَعَوْهُ، فَأَبَى أَنْ يَأْكُلَ وَقَالَ: خَرَجَ رَسُولُ ٱللَّهِ ﷺ مِنَ ٱلدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعِيرِ.

1899. Narrated 'Āisha رضى الله عنها : The family of Muhammad صلى الله عليه وسلم had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Al-Madîna till he died. *[7:327-O.B]*

١٨٩٩ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ، مُنْذُ قَدِمَ المَدِينَةَ، مِنْ طَعَامِ الْبُرِّ ثَلاثَ لَيَالٍ تِبَاعًا، حَتَّى قُبِضَ.

CHAPTER 10. The *Talbîna* (a kind of dish prepared from flour or bran, and sometimes honey is added).

١٠ - باب: التَّلْبِينَة

1900. Narrated ('Āisha) رضى الله عنها , that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of *Talbîna* be cooked. Then *Tharîd* (a dish prepared from meat and bread) would be prepared and the *Talbîna* would be poured on it. 'Āisha رضى الله عنها would say (to the women) "Eat of it, for I have heard Allâh's Messenger صلى الله عليه وسلم saying, 'The *Talbîna* soothes the heart of the patient and relieves him from some of his sadness (by giving rest and comfort).' " *[7:328-O.B]*

١٩٠٠ : وعَنْها رَضِيَ ٱللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا كَانَتْ إِذَا مَاتَ المَيِّتُ مِنْ أَهْلِهَا، فَٱجْتَمَعَ لِذٰلِكَ النِّسَاءُ، ثُمَّ تَفَرَّقْنَ إِلاَّ أَهْلَهَا وَخَاصَّتَهَا، أَمَرَت بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ ثُمَّ صُنِعَ ثَرِيدٌ فَصُبَّتِ التَّلْبِينَةُ عَلَيْهَا، ثُمَّ قَالَتْ: كُلْنَ مِنْهَا، فَإِنِّي سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: (التَّلْبِينَةُ مَجَمَّةٌ لِفُؤَادِ المَرِيضِ، تَذْهَبُ بِبَعْضِ الحُزْنِ).

CHAPTER 11. Eating in a dish decorated with silver.

١١ - باب: الأَكْلِ من الإِنَاءِ المُفَضَّضِ

1901. Narrated Hudhaifa رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Do not wear silk or *Deebâj*, and do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for the disbelievers in this worldly life and for us in the Hereafter." *[7:337-O.B]*

١٩٠١ : عَنْ حُذَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لاَ تَلْبَسُوا الحَرِيرَ وَلاَ ٱلدِّيباجَ، وَلاَ تَشْرَبُوا فِي آنِيَةِ ٱلذَّهَبِ وَٱلفِضَّةِ، وَلاَ تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي ٱلدُّنْيَا وَلَنَا فِي الآخِرَةِ).

CHAPTER 12. A man may take the trouble to prepare a meal for his (Muslim) brethren.

١٢ - باب: الرَّجُلِ يَتَكَلَّفُ الطَّعَامَ لإِخْوَانِهِ

1902. Narrated Abû Mas'ûd Al-Ansârî رضى الله عنه : There was a man called Abû Shu'aib, and he had a slave who was a butcher. He said (to his slave), "Prepare a meal to which I may invite Allâh's Messenger صلى الله عليه وسلم along with four other men." So he invited Allâh's Messenger صلى الله عليه وسلم and four other men, but another man followed them whereupon the Prophet صلى الله عليه وسلم said, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said, "Nay I allow him to come in." *[7:345-O.B]*

١٩٠٢ : عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ مِنَ الأَنْصَارِ رَجُلٌ يُقَالُ لَهُ أَبُو شُعَيْبٍ، وَكانَ لَهُ غُلاَمٌ لَحَّامٌ، فَقَالَ: ٱصْنَعْ لِي طَعَامًا، أَدْعُو رَسُولَ ٱللهِ ﷺ خَامِسَ خَمْسَةٍ فَدَعَا رَسُولَ ٱللهِ ﷺ خَامِسَ خَمْسَةٍ، فَتَبِعَهُمْ رَجُلٌ، فَقَالَ النَّبِيُّ ﷺ: (إِنَّكَ دَعَوْتَنَا خَامِسَ خَمْسَةٍ، وَهٰذَا رَجُلٌ قَدْ تَبِعَنَا، فَإِنْ شِئْتَ أَذِنْتَ لَهُ، وَإِنْ شِئْتَ تَرَكْتَهُ). قَالَ: بَلْ أَذِنْتُ لَهُ.

CHAPTER 13. The eating of snake-cucumber with fresh dates.

١٣ - باب: القِثَّاءِ بالرُّطَبِ

1903. Narrated 'Abdullâh bin Ja'far bin Abî Tâlib رضى الله عنهما : I saw Allâh's Messenger صلى الله عليه وسلم eating fresh dates with snake-cucumber. *[7:351-O.B]*

١٩٠٣ : عَنْ عَبْدِ ٱللهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الرُّطَبَ بِالْقِثَّاءِ.

CHAPTER 14. Fresh dates and dry dates.

١٤ - باب: الرُّطَبِ وَالتَّمْرِ

1904. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : There was a Jew in

١٩٠٤ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ

Al-Madîna who used to lend me money up to the season of plucking dates. (Jâbir had a piece of land which was on the way to Ruma). That year the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet صلى الله عليه وسلم whereupon he said to his companions, "Let us go and ask the Jew for respite for Jâbir." All of them came to me in my garden, and the Prophet صلى الله عليه وسلم started speaking to the Jew, but the Jew said, "O Abul Qâsim! I will not grant him respite." When the Prophet صلى الله عليه وسلم saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet صلى الله عليه وسلم. He ate and then said to me, "Where is your hut, O Jâbir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet صلى الله عليه وسلم got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jâbir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet صلى الله عليه وسلم and informed him of the good news, whereupon he said, "I testify that I am Allâh's Messenger." *[7:354-O.B]*

ٱللهُ عَنْهُمَا قالَ:

كانَ بِالمَدِينَةِ يَهُودِيٌّ وَكانَ يُسْلِفُنِي في تَمْرِي إِلَى ٱلجَذَاذِ وَكانَتْ لِجَابِرٍ الأَرْضُ الَّتِي بِطَرِيقِ رُومَةَ، فَجَلَسَتْ، فَخَلاَ عَامًا، فَجَاءَنِي الْيَهُودِيُّ عِنْدَ الجَذَاذِ وَلَمْ أَجُدَّ مِنْهَا شَيْئًا، فَجعلْتُ أَسْتَنْظِرُهُ إِلَى قَابِلٍ فَيَأْبى، فَأُخْبِرَ بِذٰلِكَ النَّبِيُّ ﷺ، فَقَالَ لِأَصْحَابِهِ: (ٱمْشُوا نَسْتَنْظِرْ لِجَابِرٍ مِنَ الْيَهُودِيِّ). فَجَاؤُونِي في نَخْلِي، فَجَعَلَ النَّبِيُّ ﷺ يُكَلِّمُ الْيَهُودِيَّ، فَيَقُولُ: أَبَا القَاسِمِ لاَ أُنْظِرُهُ، فَلَمَّا رَأَى النَّبِيُّ ﷺ قامَ فَطَافَ في النَّخْلِ، ثُمَّ جاءَهُ فَكَلَّمَهُ فَأَبى، فَقُمْتُ فَجِئْتُ بِقَلِيلِ رُطَبٍ، فَوَضَعْتُهُ بَيْنَ يَدَيِ النَّبِيِّ ﷺ فَأَكَلَ، ثُمَّ قالَ: (أَيْنَ عَرِيشُكَ يَا جابِرُ). فَأَخْبَرْتُهُ، فَقَالَ: (ٱفْرُشْ لِي فِيهِ؟). فَفَرَشْتُهُ، فَدَخَلَ فَرَقَدَ ثُمَّ ٱسْتَيْقَظَ، فَجِئْتُهُ بِقَبْضَةٍ أُخْرَى فَأَكَلَ مِنْهَا، ثُمَّ قامَ فَكَلَّمَ الْيَهُودِيَّ فَأَبى عَلَيْهِ، فَقامَ في الرِّطَابِ في النَّخْلِ الثَّانِيَةَ، ثُمَّ قالَ يَا جابِرُ: (جُدَّ وَٱقْضِ). فَوَقَفَ في الجَذَاذِ، فَجَذَذْتُ مِنْهَا مَا قَضَيْتُهُ، وَفَضَلَ مِثْلُهُ، فَخَرَجْتُ حَتَّى جِئْتُ النَّبِيَّ ﷺ فَبَشَّرْتُهُ، فَقَالَ: (أَشْهَدُ أَنِّي رَسُولُ ٱللهِ).

CHAPTER 15. *Al-'Ajwa* (a special kind of dates).

١٥ - باب: الْعَجْوَةِ

1905. Narrated Sa'd bin Abû Waqqâş رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "He who eats seven *'Ajwa* dates every morning, will not be affected by poison or magic on the day he eats them." *[7:356-O.B]*

١٩٠٥ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةٍ، لَمْ يَضُرَّهُ فِي ذَلِكَ الْيَوْمِ سُمٌّ وَلاَ سِحْرٌ).

CHAPTER 16. To lick and suck the fingers before cleaning them with a handkerchief.

١٦ - باب: لَعْقِ الأَصَابِعِ

1906. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else." *[7:366-O.B]*

١٩٠٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا:
أَنَّ النَّبِيَّ ﷺ قَالَ: (إِذَا أَكَلَ أَحَدُكُمْ فَلاَ يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا).

1907. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : During the lifetime of the Prophet صلى الله عليه وسلم we did not have any handkerchiefs (to wipe our hands) except the palms of our hands our forearms and our feet. *[7:367-O.B]*

١٩٠٧ : عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا زَمَانَ النَّبِيِّ ﷺ لَمْ يَكُنْ لَنَا مَنَادِيلُ إِلاَّ أَكُفُّنَا وَسَوَاعِدُنَا وَأَقْدَامُنَا.

CHAPTER 17. What one should say after finishing one's meal.

١٧ - باب: ما يَقُولُ إِذَا فَرَغَ مِنْ طَعَامِهِ

1908. Narrated Abû Umâma رضى الله عنه : Whenever the dining sheet of the Prophet صلى الله عليه وسلم was taken away (i.e., whenever he finished his meal), he used to say: *"Al-ḥamdulillâh ḥamdan kathîran ṭaiyiban mubârakan fîhi, ghaira makfiy wala muwadda' wala mustaghna 'anhu Rabbana."*[1] *[7:368-O.B]*

١٩٠٨ : عَنْ أَبِي أُمَامَةَ، رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَعَ مَائِدَتَهُ قَالَ: (الْحَمْدُ لِلهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنًى عَنْهُ، رَبَّنَا).

1909. Narrated (Abû Umâma) in a similar *Ḥadîth*: Whenever the Prophet

١٩٠٩: وَعَنْهُ في رواية: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا

[1] All the praise and thanks be to Allâh! Much good and blessed praise! O our Lord. We cannot compensate Your favour, nor can leave it, nor can dispense with it.

صلى الله عليه وسلم finished his meals (or when his dining sheet was taken away), he used to say, "All the praises and thanks be to Allâh Who has satisfied our needs and quenched our thirst. Your favour cannot by compensated or denied." *[7:369-O.B]*

فَرَغَ مِنْ طَعَامِهِ، قالَ: (الحَمْدُ للهِ الَّذِي كَفَانَا وَأَرْوَانَا، غَيْرَ مَكْفِيٍّ وَلاَ مَكْفُورٍ).

CHAPTER 18. The Statement of Allâh تعالى :- "And when you have taken your meal, disperse." (V.33:53)

١٨ - باب: قَوْلِ الله تَعَالَى: ﴿فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا﴾

1910. Narrated Anas رضي الله عنه : I know (about) the *Ḥijâb* (the order of veiling of women) more than anybody else. Ubaî bin Ka'b used to ask me about it. Allâh's Messenger صلى الله عليه وسلم became the bridegroom of Zainab bint Jaḥsh whom he married at Al-Madîna. After the sun had risen high in the sky, the Prophet صلى الله عليه وسلم invited the people to a meal. Allâh's Messenger صلى الله عليه وسلم remained sitting and some people remained sitting with him after the other guests had left. Then Allâh's Messenger صلى الله عليه وسلم got up and went away, and I too, followed him till he reached the door of 'Âisha's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Âisha's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet صلى الله عليه وسلم hung a curtain between me and him, and the Verse regarding the order for (veiling of women) *Ḥijâb* was revealed. *[7:375-O.B]*

١٩١٠ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قالَ: أَنَا أَعْلَمُ النَّاسِ بِٱلْحِجَابِ، كانَ أُبَيُّ بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ، أَصْبَحَ رَسُولُ ٱللهِ ﷺ عَرُوسًا بِزَيْنَبَ بِنْتِ جَحْشٍ، وَكانَ تَزَوَّجَهَا بِالمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ٱرْتِفَاعِ النَّهَارِ، فَجَلَسَ رَسُولُ ٱللهِ ﷺ وَجَلَسَ مَعَهُ رِجَالٌ بَعْدَما قامَ الْقَوْمُ، حَتَّى قامَ رَسُولُ ٱللهِ ﷺ فَمَشَى وَمَشَيْتُ مَعَهُ، حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعَ فَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ، فَرَجَعَ وَرَجَعْتُ مَعَهُ الثَّانِيَةَ، حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ فَإِذَا هُمْ قَدْ قامُوا، فَضَرَبَ بَيْنِي وَبَيْنَهُ سِتْرًا، وَأُنْزِلَ ٱلْحِجَابُ.

64. THE BOOK OF THE *'AQÎQA*[1]

٦٤ ـ كِتَابُ الْعَقِيقَةِ

CHAPTER 1.The naming of a newly born child the day it is born.

١ ـ باب: تَسْمِيَةِ الْمَوْلُودِ

1911. Narrated Abû Mûsa رضى الله عنه : A son was born to me and I took him to the Prophet صلى الله عليه وسلم who named him Ibrâhim, did *Taḥnîk*[2] for him with a date, invoked Allâh to bless him and returned him to me. (The narrator added: That was Abû Mûsa's eldest son.). *[7:376-O.B]*

١٩١١ : عَنْ أَبِي مُوسَى رَضِيَ ٱللَّهُ عَنْهُ قَالَ: وُلِدَ لِي غُلامٌ، فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ فَسَمَّاهُ إِبْراهِيمَ، فَحَنَّكَهُ بِتَمْرَةٍ، وَدَعَا لَهُ بِالْبَرَكَةِ، وَدَفَعَهُ إِلَيَّ.

1912. Narrated Asmâ' bint Abû Bakr رضى الله عنهما that she gave birth to 'Abdullâh bin Zubair [see *Ḥadîth* No. 1594]. She added: "They (Muslims) were very happy with his birth, for it had been said to them that the Jews had bewitched them, and so they would not bring any offspring". *[7:378-O.B]*

١٩١٢ : حَدِيثُ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ ٱللَّهُ عَنْهُمَا: أَنَّهَا وَلَدَتْ عَبْدَ ٱللَّهِ بْنَ الزُّبَيْرِ، تَقَدَّم فِي حَدِيثِ الهِجْرَة وَزادَ هُنا: فَفَرِحُوا بِهِ فَرَحًا شَدِيدًا، لِأَنَّهُمْ قِيلَ لَهُمْ: إِنَّ الْيَهُودَ قَدْ سَحَرَتْكُمْ فَلاَ يُولَدُ لَكُمْ.

CHAPTER 2. To remove what harms the boy, when *'Aqîqa* is offered for him.

٢ ـ باب: إِمَاطَةِ الأَذىٰ عَنِ الصَّبِيِّ فِي العَقِيقَةِ

1913. Narrated Salmân bin 'Aamir Aḍ-Ḍabbî رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "*'Aqîqa* is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." [Note: It has been quoted in *Fatḥ Al-Bâri* that the majority of the religious scholars agrees to the *Ḥadîth* narrated in *Ṣaḥîḥ At-Tirmidhî* that the Prophet صلى الله عليه وسلم was asked about *'Aqîqa* and he ordered two sheep for a boy and one sheep for a

١٩١٣ : عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ رَضِيَ ٱللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: (مَعَ الْغُلاَمِ عَقِيقَةٌ، فَأَهْرِيقُوا عَنْهُ دَمًا، وَأَمِيطُوا عَنْهُ الأَذَى).

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[1] *'Aqîqa* is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh, two for a male child and one for a female child.

[2] *Taḥnîk* is the process of chewing some sweet food (e.g., dates or honey) and inserting it into the baby's mouth and rubbing its chin to train it to eat and pronouncing *Adhân* in baby's ear and giving name to the baby.

girl and that is his *Sunna* (legal way of *Aqîqa*)]. *[7:380-O.B]*

CHAPTER 3. *Al-Fara'*.

٣ - باب: الْفَــرَع

1914. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Neither *Fara'*[1] nor *'Atîra*[2] (is permissible):" *Al-Fara'* was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. And *Al-'Atira* was (a sheep which was to be slaughtered) during the month of Rajab. *[7:382-O.B]*

١٩١٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ فَرَعَ وَلاَ عَتِيرةَ).
وَالْفَرَعُ: أَوَّلُ النِّتَاجِ، كانُوا يَذْبَحُونَهُ لِطَوَاغِيتِهِمْ، وَالْعَتِيرَةُ في رَجَبٍ.

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[1] *Al'Atîra* was a sacrifice which the pagans used to offer to their idols during the month of Rajab.

[2] *Al-Fara'* may mean one of the three things: (a) The first offspring of camels or sheep which the people of the pre-Islâmic era used to offer to their idols. (b) A sacrifice which they used to offer when one's camels became of the number, one wished them to be. (c) A meal given on the occasion on the birth of camels.

65. THE BOOK OF SLAUGHTERING AND HUNTING

٦٥ ـ كِتَابُ الذبائِح وَالصَّيْدِ

CHAPTER 1. The mentioning of Allâh's Name while hunting.

١ ـ باب: التَّسْمِيَةِ عَلَى الصَّيْدِ

1915. Narrated 'Adî bin Ḥâtim رضى الله عنه : I asked the Prophet صلى الله عليه وسلم about the game killed by a *Mi'râḍ* (i.e., a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allâh's Name on (sending) your hound only, but you have not mentioned it on some other hound. *[7:384-O.B]*

١٩١٥ : عَنْ عَدِيِّ بْنِ حاتِمٍ رَضِيَ ٱللهُ عَنْهُ قالَ:

سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ، قالَ: (ما أَصابَ بِحَدِّهِ، فَكُلْهُ، وَما أَصابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ). وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ، فَقالَ: (ما أَمْسَكَ عَلَيْكَ فَكُلْ، فَإِنَّ أَخْذَ الْكَلْبِ ذَكاةٌ، وَإِنْ وَجَدْتَ مَع كَلْبِكَ أَوْ كِلاَبِكَ كَلْبًا غَيْرَهُ، فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ فَلاَ تَأْكُلْ، فَإِنَّمَا ذَكَرْتَ ٱسْمَ ٱللهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ).

CHAPTER 2. About hunting with a bow....

٢ ـ باب: صَيْدِ الْقَوْسِ

1916. Narrated Abû Tha'laba Al-Khushanî رضى الله عنه : I said, "O Allâh's Prophet! We are living in a land ruled by the people of the Scripture. Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not

١٩١٦ : عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ رَضِيَ ٱللهُ عَنْهُ قالَ: قُلْتُ يا نَبِيَّ ٱللهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتابٍ أَفَنَأْكُلُ في آنِيَتِهِمْ؟ وَبِأَرْضِ صَيْدٍ، أَصِيدُ بِقَوْسِي، وَبِكَلْبِي الَّذِي لَيس بِمُعَلَّمٍ وَبِكَلْبِي المعَلَّمِ، فَما يَصْلُحُ لِي؟ قالَ: (أَمَّا ما ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ: فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلاَ تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا غَيْرَهَا فَٱغْسِلُوهَا

eat out of theirs but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allâh's Name, eat of it, and if you hunt something with your trained hound after mentioning Allâh's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it." *[7:387-O.B]*

وَكُلُوا فِيهَا. وَما صِدْتَ بقَوْسِكَ فَذَكَرْتَ ٱسْمَ اللهِ فَكُلْ، وَما صِدْتَ بِكَلْبِكَ المُعَلَّمِ فَذَكَرْتَ ٱسْمَ ٱللهِ فَكُلْ، وَما صِدْتَ بكَلْبِكَ غَيْرَ المُعَلَّمِ فَأَدْرَكْتَ ذَكاتَهُ فَكُلْ).

CHAPTER 3. *Al-Khadhf* (throwing stones with the middle finger and the thumb) and *Al-Bunduqa* (a ball of clay thrown through a hollow stick or the like).

٣ - باب: الخَذْفِ وَالْبُنْدُقَةِ

1917. Narrated 'Abdullâh bin Mughaffal رضى الله عنه that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allâh's Messenger صلى الله عليه وسلم has forbidden throwing stones, or he used to dislike it." 'Abdullâh added: Throwing stones will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullâh once again saw the man throwing stones. He said to him, "I tell you that Allâh's Messenger صلى الله عليه وسلم has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period." *[7:388-O.B]*

١٩١٧ : عَنْ عَبْدِ ٱللهِ بْنِ مُغَفَّلٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ رَأَى رَجُلًا يَخْذِفُ، فَقَالَ لَهُ: لاَ تَخْذِفْ، فَإِنَّ رَسُولَ ٱللهِ ﷺ نَهَى عَنِ الخَذْفِ، أَوْ كانَ يَكْرَهُ الخَذْفَ، وَقالَ: (إِنَّهُ لاَ يُصَادُ بِهِ صَيْدٌ وَلاَ يُنْكَأُ بِهِ عَدُوٌّ، وَلٰكِنَّهَا قَدْ تَكْسِرُ السِّنَّ، وَتَفْقَأُ الْعَيْنَ). ثُمَّ رَآهُ بَعْدَ ذٰلِكَ يَخْذِفُ، فَقالَ لَهُ: أُحَدِّثُكَ عَنْ رَسولِ ٱللهِ ﷺ أَنَّهُ نَهىٰ عَنْ الخَذْفِ أَو كَرِهَ الخَذْفَ وَأَنْتَ تَخْذِفُ لاَ أُكَلِّمُكَ كَذَا وَكَذَا.

CHAPTER 4. Whoever keeps a (pet) dog neither for hunting, nor for guarding livestock.

٤ - باب: مَن اقْتَنىٰ كَلْباً لَيْسَ بِكَلْبِ صَيْدٍ أَوْ مَاشِيَةٍ

1918. Narrated Ibn 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two *Qirâṭ* from his good deeds." *[7:389-O.B]*

١٩١٨ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (مَنِ ٱقْتَنىٰ كَلْبًا، لَيْسَ بِكَلْبِ ماشِيَةٍ أَوْ ضَارِيَةٍ، نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطَانِ).

CHAPTER 5. If the hunter hits a game but does not catch it till two or three days have passed.

٥ ـ باب: الصَّيْدِ إذا غابَ عَنْهُ يَوْمَيْنِ أوْ ثَلاثَةً

1919. Narrated 'Adî bin Hâtim رضي الله عنه a similar quotation like *Hadîth* No. 1915 and it is added (in this *Hadîth*): "And if you have thrown an arrow at a game and then find it (dead) one or two days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it." *[7:393-O.B]*

١٩١٩ : حَديث عَدِيٍّ بْنِ حَاتِمٍ : تَقَدَّمَ قَرِيبًا، وزادَ في هٰذِهِ الرِّوايَةِ: (. . وَإِنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ لَيْسَ بِهِ إِلاَّ أَثَرُ سَهْمِكَ فَكُلْ، وَإِنْ وَقَعَ فِي المَاءِ فَلاَ تَأْكُلْ).

CHAPTER 6. The eating of locusts.

٦ ـ باب: أَكْلِ الجَرَادِ

1920. Narrated Ibn Abî 'Aufa رضي الله عنهما: We participated with the Prophet صلى الله عليه وسلم in six or seven *Ghazawât*, and we used to eat locusts with him. *[7:403-O.B]*

١٩٢٠ : عَنِ ٱبْنِ أَبِي أَوْفَى رَضِيَ ٱللهُ عَنْهُمَا قالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَواتٍ أَوْ سِتًّا، كُنَّا نَأْكُلُ مَعَهُ الجَرَادَ.

CHAPTER 7. The *Nahr* (literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel's neck) and the *Dhabh* (means slaughtering of animals other than camels e.g. sheep, cow, etc.)

٧ ـ باب: النَّحْرِ وَالذَّبْحِ

1921. Narrated Asmâ' bint Abû Bakr رضي الله عنهما : We slaughtered a horse (by *Nahr*) during the lifetime of the Prophet صلى الله عليه وسلم and ate it, while we were in Al-Madîna. *[7:418-O.B]*

١٩٢١ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا قالَتْ: نَحَرْنَا عَلَى عَهْدِ رَسُولِ ٱللهِ ﷺ فَرَسًا، وَنَحْنُ بالمَدِينَةِ، فَأَكَلْنَاهُ.

CHAPTER 8. What is disliked of *Al-Muthla, Al-Masbûra,* and *Al-Mujaththama*.[1]

٨ ـ باب: مَا يُكْرَهُ مِنَ المُثْلَةِ وَالمَصْبُورَةِ وَالمُجَثَّمَةِ

1922. Narrated Ibn 'Umar رضي الله عنهما: That he passed by a group of young

١٩٢٢ : عَنْ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُما: أَنَّهُ مَرَّ بِنَفَرٍ نَصَبُوا دَجاجَةً

[1] *Al-Muthla* is the amputation of all or part of the limbs of an animal while it is still alive.
Al-Masbûra is the animal that is shot by an arrow or by something else after it has been caged or tied.
Al-Mujaththama is the animal that is tied and used as a target.

men who had tied a hen and started shooting at it. When they saw Ibn 'Umar, they dispersed, leaving it. On that Ibn 'Umar said, "Who has done this? The Prophet صلى الله عليه وسلم cursed the one who did so." *[7:423-O.B]*

يَرْمُونَهَا، فَلَمَّا رَأَوْه تَفَرَّقُوا، فَقَالَ ٱبْنُ عُمَرَ: مَنْ فَعَلَ هٰذَا؟ إِنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هٰذَا.

1923. Narrated (Ibn 'Umar) رضي الله عنهما in a similar *Hadîth* : The Prophet صلى الله عليه وسلم cursed the one who did *Muthla* to an animal (i.e., cut its limbs or some other part of its body while it is still alive). *[7:424-O.B]*

١٩٢٣: وَعَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا في رواية أَنَّهُ قَالَ: لَعَنَ النَّبِيُّ ﷺ مَنْ مَثَّلَ بِالحَيَوَانِ.

CHAPTER 9. The meat of chickens.

٩ - باب: لَحْمِ الدَّجَاجِ

1924. Narrated Abû Mûsa Al-Ash'arî) رضي الله عنه : I saw the Prophet صلى الله عليه وسلم eating chicken. *[7:426-O.B]*

١٩٢٤ : عَنْ أَبِي مُوسٰى الأَشْعَرِيِّ رَضِيَ ٱللهُ عَنْهُ قالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ دَجَاجًا.

CHAPTER 10. (It is unlawful) to eat the meat of beasts having fangs.

١٠ - باب: أَكْلِ كُلِّ ذي نابٍ مِنَ السِّباعِ

1925. Narrated Abû Tha'laba رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade the eating of the meat of beasts having fangs. *[7:438-O.B]*

١٩٢٥ : عَنْ أَبِي ثَعْلَبَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ نَهٰى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

CHAPTER 11. The musk (a kind of perfume).

١١ - باب: الْمِسْكِ

1926. Narrated Abû Mûsa رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The example of a good righteous companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him." *[7:442-O.B]*

١٩٢٦ : عَنْ أَبِي مُوسٰى رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَثَلُ الجَلِيسِ الصَّالِحِ وَالسَّوْءِ، كَحَامِلِ المِسْكِ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا خَبِيثَةً).

CHAPTER 12. Branding the faces.

١٢ - باب: الوَسْمِ وَالْعَلَمِ فِي الصُّورَةِ

1927. Narrated Ibn 'Umar رضى الله عنهما : "The Prophet صلى الله عليه وسلم forbade beating (animals) on the face." *[7:449-O.B]*

١٩٢٧ : عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ: نَهٰى النَّبِيُّ ﷺ أَنْ تُضْرَبَ الصُّورَةُ.

66. THE BOOK OF *AL-AḌĀḤI* ("Sacrifices"— Animals slaughtered on the day of *'Eid- al-Aḍḥa*):

٦٦ - كتَابُ الأضَاحِي

CHAPTER 1. What may be eaten of the meat of sacrificed animals.

١ - باب: مَا يُؤكَلُ مِنْ لُحُومِ الأَضَاحِيِّ وَما يُتَزَوَّدُ مِنْهَا

1928. Narrated Salama bin Al- 'Akwa' رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever has slaughtered a sacrifice should not keep anything of its meat after three days." When it was the next year the people said, "O Allâh's Messenger! Shall we do as we did last year?" He said, "Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I wanted you to help (the needy)." *[7:476-O.B]*

١٩٢٨ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: (مَنْ ضَحَّى مِنْكُمْ فَلاَ يُصْبِحَنَّ بَعْدَ ثَالِثَةٍ وَفي بَيْتِهِ مِنْهُ شَيْءٌ). فَلَمَّا كانَ الْعَامُ المُقْبِلُ، قالُوا: يَا رَسُولَ اللهِ، نَفْعَلُ كما فَعَلْنَا عامَ المَاضِي؟ قالَ: (كُلُوا وَأَطْعِمُوا وَادَّخِرُوا، فَإِنَّ ذٰلِكَ الْعَامَ كانَ بِالنَّاسِ جَهْدٌ، فَأَرَدْتُ أَنْ تُعِينُوا فِيهَا).

1929. Narrated 'Umar bin Al-Khaṭṭâb رضى الله عنه that he offered the *'Eid* prayer before the *Khuṭba* (religious talk) and then delivered the *Khuṭba* (religious talk) before the people, saying, "O people! Allâh's Messenger صلى الله عليه وسلم has forbidden you to observe *Ṣaum* (fast) (on the first day of) each of these two *'Eids*, for one of them is the day of breaking your *Ṣaum* (fast), and the other is the one, on which you eat the meat of your sacrifices." *[7:478-O.B]*

١٩٢٩ : عَنِ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ، أَنَّهُ صَلَّى العيدَ يَوْمَ الأَضْحَى قَبْلَ الخُطْبَةِ، ثُمَّ خَطَبَ فَقالَ: يَا أَيُّهَا النَّاسُ، إِنَّ رَسُولَ اللهِ ﷺ قَدْ نَهاكُمْ عَنْ صِيَامِ هٰذَيْنِ الْيَوْمَيْنِ، أَمَّا أَحَدُهُما فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَأَمَّا الآخَرُ فَيَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

67. THE BOOK OF DRINKS

٦٧ ـ كِتَابُ الأشْرِبَةِ

1930. Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Whoever drinks alcoholic drinks in the world and does not repent from it (i.e., stops drinking alcoholic drinks, and begs Allâh to forgive him before his death), will be deprived of it in the Hereafter." *[7:481-O.B]*

١٩٣٠ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا : أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ : (مَنْ شَرِبَ الخَمْرَ فِي ٱلدُّنْيَا، ثُمَّ لَمْ يَتُبْ مِنْهَا، حُرِمَهَا فِي الآخِرَةِ).

1931. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer." *[7:484-O.B]*

١٩٣١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ : إِنَّ النَّبِيَّ ﷺ قَالَ : (لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ).

1932. Narrated (Abû Huraira) رضي الله عنه in another quotation: "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)." *[7:484-O.B]*

١٩٣٢ : وَعَنْهُ فِي رِوايَة أَيْضًا : (وَلاَ يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ فِيهَا، حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ).

CHAPTER 1. The alcoholic drinks prepared from honey and it is called *Al-Bit'*.

١ ـ باب: الخَمْرُ مِنَ العَسَلِ وَهُوَ الْبِتْعُ

1933. Narrated 'Āisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم was asked about *Al-Bit';* a liquor prepared from honey which the Yemenites used to drink. Allâh's Messenger صلى الله عليه وسلم said, "All drinks that intoxicate are unlawful (to drink)." *[7:492(A)-O.B]*

١٩٣٣ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْها قَالَتْ : سُئِلَ رَسُولُ ٱللهِ ﷺ عَنِ البِتْعِ وَهُوَ نَبِيذُ العَسَلِ، وَكانَ أَهْلُ اليَمَنِ يَشْرَبُونَهُ، فَقالَ رَسولُ ٱللهِ ﷺ : (كُلُّ شَرابٍ أَسْكَرَ فَهُوَ حَرَامٌ).

1934. Narrated Abû 'Aamir Al-Ash'arî رضي الله عنه that he heard the Prophet صلى الله عليه وسلم saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And

١٩٣٤ : عَنْ أَبِي عامِرٍ الأَشْعَرِيِّ رَضِيَ ٱللهُ عَنْهُ : أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ : (لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ، يَسْتَحِلُّونَ ٱلْحِرَ وَالحَرِيرَ، وَالخَمْرَ

(from them) there will be some who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow; Allâh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." *[7:494(B)-O.B]*

وَالمَعَازِفَ، وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عَلَمٍ، يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ، يَأْتِيهِمْ لِحَاجَةٍ فَيَقُولُوا: ارْجِعْ إِلَيْنَا غَدًا، فَيُبَيِّتُهُمُ ٱللهُ، وَيَضَعُ العَلَمَ، وَيَمْسَخُ آخَرِينَ قِرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ القِيَامَةِ).

CHAPTER 2. To prepare non-alcoholic drinks in bowls or *Taur* (a bowl made of stone, copper or wood).

٢ - باب: الانْتِبَاذِ فِي الأَوْعِيَةِ وَالتَّوْرِ

1935. Narrated (Sahl) : Abû Usaid As-Sâ'idî رضي الله عنه invited Allâh's Messenger صلى الله عليه وسلم on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allâh's Messenger صلى الله عليه وسلم ? She had soaked some dates in water in a *Taur* overnight. *[7:495-O.B]*

١٩٣٥ : عَنْ أَبِي أُسَيْدٍ السَّاعِدِيِّ أَنَّهُ دَعا النَّبِيَّ ﷺ في عُرْسِهِ، فَكانَتِ ٱمْرَأَتُهُ خَادِمَهُمْ، وَهِيَ العَرُوسُ، قَالَتْ: أَتَدْرُونَ مَا سَقَيْتُ رَسُولَ ٱللهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ في تَوْرٍ.

CHAPTER 3. The Prophet صلى الله عليه وسلم re-allowed the use of (certain kinds of) bowls and containers after he had forbidden their use.

٣ - باب: تَرْخِيصِ النَّبِيِّ ﷺ فِي الأَوْعِيَةِ وَالظُّرُوفِ بَعْدَ النَّهْيِ

1936. Narrated 'Abdullâh bin 'Amr رضي الله عنهما: When the Prophet صلى الله عليه وسلم forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to him صلى الله عليه وسلم , "But not all the people can find skins." So he allowed them to use clay jars not covered with pitch. *[7:497-O.B]*

١٩٣٦ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا قالَ: لَمَّا نَهَى النَّبِيُّ ﷺ عَنِ الأَسْقِيَةِ، قِيلَ لِلنَّبِيِّ ﷺ: لَيْسَ كُلُّ النَّاسِ يَجِدُ سِقَاءً، فَرَخَّصَ لَهُمْ فِي الجَرِّ غَيْرِ المُزَفَّتِ.

CHAPTER 4. Whoever considers that the unripe date-drink and the ripe date-drink should not be mixed with each other if it is an intoxicant,

٤ - باب: مَنْ رَأَى أَنْ لَا يَخْلِطَ البُسْرَ وَالتَّمْرَ إِذَا كانَ مُسْكِراً وَأَنْ لَا

and that two kinds of cooked food should not be put in one dish.

يجْعَلَ إِدَامَيْنِ فِي إِدَامٍ

1937. Narrated Abû Qatâda رضى الله عنه : The Prophet صلى الله عليه وسلم forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may have such drinks as long as it is fresh.) *[7:507-O.B]*

١٩٣٧ : عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُجْمَعَ بَيْنَ التَّمْرِ وَالزَّهْوِ، وَالتَّمْرِ وَالزَّبِيبِ، وَلْيُنْبَذْ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ.

CHAPTER 5. The drink of milk, and the Statement of Allâh عزوجل : "(We give you to drink of that which is in their bellies), from between excretions and blood, (pure milk palatable to the drinkers.)...." (V.16:66)

٥ - باب: شُرْبِ اللَّبَنِ وَقَوْلِ الله عَزَّ وَجَلَّ: ﴿مِنْ بَيْنِ فَرْثٍ وَدَمٍ﴾

1938. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : Abû Humaid brought a cup of milk from (a place called) Al-Naqî': Allâh's Messenger صلى الله عليه وسلم said to him, "Will you not cover it, even by placing a stick across it?" *[7:510-O.B]*

١٩٣٨ : عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ أَبُو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّقِيعِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: (أَلاَ خَمَّرْتَهُ: وَلَوْ تَعْرِضَ عَلَيْهِ عُودًا).

1939. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk, and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening." *[7:513-O.B]*

١٩٣٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (نِعْمَ الصَّدَقَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً، وَالشَّاةُ الصَّفِيُّ مِنْحَةً، تَغْدُو بِإِنَاءٍ، وَتَرُوحُ بِآخَرَ).

CHAPTER 6. The drinking of milk (mixed) with water.

٦ - باب: شُرْبِ اللَّبَنِ بِالمَاءِ

1940. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم and one of his companions entered upon an *Anṣâri* man and the Prophet صلى الله عليه وسلم said to him, "If you have water kept overnight in a waterskin, (give us), otherwise we will sip water

١٩٤٠ : عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَمَعَهُ صَاحِبٌ لَهُ، فَقَالَ النَّبِيُّ ﷺ: (إِنْ كانَ عِنْدَكَ مَاءٌ بَاتَ

by putting our mouth in it (a basin)." The man was watering his garden then. He said. "O Allâh's Messenger! I have water kept overnight; let us go to the shade." So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allâh's Messenger صلى الله عليه وسلم drank, and then the man who had come along with him, drank. *[7:517-O.B]*

هٰذِهِ اللَّيْلَةَ فِي شَنَّةٍ وَإِلاَّ كَرَعْنَا). قَالَ: وَالرَّجُلُ يُحَوِّلُ الْمَاءَ فِي حَائِطِهِ، قَالَ: فَقَالَ الرَّجُلُ: يَا رَسُولَ اللهِ عِنْدِي مَاءٌ بَائِتٌ، فَانْطَلِقْ إِلَى الْعَرِيشِ، قَالَ: فَانْطَلَقَ بِهِمَا، فَسَكَبَ فِي قَدَحٍ، ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ، فَشَرِبَ رَسُولُ اللهِ ﷺ، ثُمَّ شَرِبَ الرَّجُلُ الَّذِي جَاءَ مَعَهُ.

CHAPTER 7. To drink while standing.

٧ - باب: الشُّرْبِ قَائِماً

1941. Narrated 'Alî رضى الله عنه that he came to the gate of the courtyard (of the mosque) and drank (water) while he was standing and said, "Some people dislike to drink while standing, but I saw the Prophet صلى الله عليه وسلم doing (drinking water) as you have seen me doing now." *[7:519-O.B]*

١٩٤١ : عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: أَنَّهُ أَتَى بَابَ الرَّحَبَةِ بِمَاءٍ فَشَرِبَ قَائِمًا، فَقَالَ: إِنَّ نَاسًا يَكْرَهُ أَحَدُهُمْ أَنْ يَشْرَبَ وَهُوَ قَائِمٌ، وَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ فعلَ كما رَأَيْتُمُونِي فَعَلْتُ.

1942. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم drank *Zam-zam* (water) while standing. *[7:521-O.B]*

١٩٤٢ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: شَرِبَ النَّبِيُّ ﷺ قَائِمًا مِنْ زَمْزَمَ.

CHAPTER 8. The bending of the mouths of the waterskins for the sake of drinking from them.

٨ - باب: اخْتِنَاثِ الأَسْقِيَةِ

1943. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade the bending of the mouths of waterskins for the sake of drinking from them. *[7:529-O.B]*

١٩٤٣ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ اخْتِنَاثِ الأَسْقِيَةِ. يَعْنِي الشُّرْبَ مِنْ أَفْوَاهِهَا.

1944. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade drinking (directly) from the mouth of a waterskin or other leather containers, and forbade preventing one's neighbour

١٩٤٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الشُّرْبِ مِنْ فَمِ الْقِرْبَةِ أَوِ السِّقَاءِ، وَأَنْ يَمْنَعَ أَحَدُكُمْ

from fixing a peg in (the wall of) one's house. *[7:531-O.B]*

جَارَهُ أَنْ يَغْرِزَ خَشَبَهُ فِي دَارِهِ.

CHAPTER 9. It is forbidden to breath in the vessel (while drinking water).

٩ - باب: النَّهْيِ عَنِ التَّنَفُّسِ فِي الإِنَاءِ

1945. Narrated (Thumâma bin 'Abdullâh) : Anas رضى الله عنه used to [breathe twice or thrice (while drinking) in a vessel and used to] claim that the Prophet صلى الله عليه وسلم used to take three breaths while drinking. (See *Ḥadîth* No. 123 for taking the verdict). *[7:535-O.B]*

١٩٤٥ : عَنْ أَنَسٍ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ يَتَنَفَّسُ فِي ٱلإِنَاءِ ثَلاثًا.

CHAPTER 10. Silver utensils.

١٠ - باب: آنِيَةِ الْفِضَّةِ

1946. Narrated Umm Salama رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "He who drinks in silver utensils is only filling his abdomen with Hell-fire." *[7:538-O.B]*

١٩٤٦ : عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ ورَضِيَ ٱللَّهُ عَنْها، أَنَّ رَسولَ ٱللَّهِ ﷺ قَالَ: الَّذِي يَشْرَبُ فِي آنِيَةِ الفِضَّةِ إِنَّما يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمْ.

CHAPTER 11. To drink in wooden utensils.

١١ - باب: الشُّرْبِ فِي الأَقْدَاحِ

1947. Narrated Sahl bin Sa'd رضى الله عنه that the Prophet صلى الله عليه وسلم came upon Saqîfa Banî Sâ'ida and said, "Give us water, O Sahl!" So we gave them water in a wooden bowl. The (subnarrator) added: Sahl took out for us that very drinking wooden bowl and we all drank from it. Later on 'Umar bin 'Abdul 'Azîz (requested Sahl) to give it to him as a present, and he gave it to him as a present. *[7:541-O.B]*

١٩٤٧ : عَن سَهْلِ بْن سَعْدٍ رَضِيَ ٱللَّهُ عَنْهُ قالَ: جاءَ النَّبِيُّ ﷺ سَقِيفَةَ بَنِي سَاعِدَةَ فَقَالَ: (ٱسْقِنَا يَا سَهْلُ). فَخَرَجْتُ لَهُمْ بِهٰذَا الْقَدَحِ فَأَسْقَيْتُهُمْ فِيهِ. قالَ الراوي: فَأَخْرَجَ لَنَا سَهْلٌ ذٰلِكَ الْقَدَحَ فَشَرِبْنَا مِنْهُ. قالَ: ثُمَّ ٱسْتَوْهَبَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بَعْدَ ذٰلِكَ فَوَهَبَهُ لَهُ.

1948. Narrated Anas bin Mâlik رضى الله عنه that with him was a bowl in which Allâh's Messenger صلى الله عليه وسلم drank on many occasions. The subnarrator added, "Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abû Ṭalḥa said to him, 'Do not change a thing that Allâh's Messenger صلى الله عليه وسلم has made.' So Anas left it as it was." *[7:542-O.B]*

١٩٤٨ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللَّهُ عَنْهُ، أَنَّهُ كانَ عِنْدَهُ قَدَحُ النَّبِيِّ ﷺ فَقالَ: لَقَدْ سَقَيْتُ رَسُولَ ٱللَّهِ ﷺ فِي هٰذَا الْقَدَحِ أَكْثَرَ مِنْ كَذَا وَكَذَا. قالَ: وَكانَ فِيهِ حَلْقَةٌ مِنْ حَدِيدٍ، فَأَرَادَ أَنَسٌ أَنْ يَجْعَلَ مَكانَهَا حَلْقَةً مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَقَالَ لَهُ أَبُو طَلْحَةَ: لاَ تُغَيِّرَنَّ شَيْئًا صَنَعَهُ رَسُولُ ٱللَّهِ ﷺ، فَتَرَكَهُ.

68. THE BOOK OF PATIENTS

٦٨ ـ كِتَابُ المَرْضَى

CHAPTER 1. The saying that sickness is expiation for sins.

١ ـ باب: مَا جاءَ فِي كَفَّارَةِ المَرَضِ

1949. Narrated Abû Sa'îd Al-Khudrî and Abû Huraira رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "No fatigue, no disease, nor sorrow,nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allâh expiates some of his sins for that". *[7:545-O.B]*

١٩٤٩ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، وَأَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (ما يُصِيبُ المُسْلِمَ، مِنْ نَصَبٍ وَلاَ وَصَبٍ، وَلاَ هَمٍّ وَلاَ حَزَنٍ وَلاَ أَذىً وَلاَ غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلاَّ كَفَّرَ ٱللهُ بِهَا مِنْ خَطَايَاهُ).

1950. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allâh removes his difficulties.) And *Al-Fâjir* (an impious wicked evil-doer) is like a pine tree which keeps hard and straight till Allâh cuts (breaks) it down when He wishes." *[7:547-O.B]*

١٩٥٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قالَ رَسُولُ ٱللهِ ﷺ: (مَثَلُ المُؤْمِنِ كَمَثَلِ الخَامَةِ مِنَ الزَّرْعِ، مِنْ حَيْثُ أَتَتْهَا الرِّيحُ كَفَأَتْهَا، فَإِذَا ٱعْتَدَلَتْ تَكَفَّأُ بِالْبَلاَءِ. وَالْفَاجِرُ كالأَرْزَةِ، صَمَّاءَ مُعْتَدِلَةً، حَتَّى يَقْصِمَهَا ٱللهُ إِذَا شَاءَ).

1951. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If Allâh wants to do good to somebody, He afflicts him with trials." *[7:548-O.B]*

١٩٥١ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قالَ رَسُولُ ٱللهِ ﷺ: (مَنْ يُرِدِ ٱللهُ بِهِ خَيْرًا يُصِبْ مِنْهُ).

CHAPTER 2. The severity of disease.

٢ ـ باب: شِدَّةِ المَرَضِ

1952. Narrated 'Âisha رضي الله عنها : I never saw anybody suffering so severely from sickness as Allâh's Messenger صلى الله عليه وسلم . *[7:549-O.B]*

١٩٥٢ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ ٱللهِ ﷺ.

1953. Narrated 'Abdullâh رضي الله عنه : I visited the Prophet صلى الله عليه وسلم during his ailments and he was suffering from a high fever. I said, "You have a high fever. Is it because you will have a

١٩٥٣ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قالَ: أَتَيْتُ النَّبِيَّ ﷺ في مَرَضِهِ، وَهُوَ يُوعَكُ وَعْكًا شَدِيدًا، وَقُلْتُ: إِنَّكَ

لَتُوعَكُ وَعْكًا شَدِيدًا، قُلْتُ: إِنَّ ذَاكَ بِأَنَّ لَكَ أَجْرَيْنِ؟ قالَ: (أَجَلْ، مَا مِنْ مُسْلِمٍ يُصِيبُه أَذًى إِلاَّ حَاتَّ ٱللهُ عَنْهُ خَطَايَاهُ، كما تَحَاتُّ وَرَقُ الشَّجَرِ).

double reward for it?" He said, "Yes, for no Muslim is afflicted with any harm but for that Allâh will remove his sins as the leaves of a tree fall down." *[7:550-O.B]*

٣ ـ باب: فَضْلِ مَنْ يُصْرَعُ مِنَ الرِّيحِ

CHAPTER 3. The superiority of a person who is suffering from epilepsy.

١٩٥٤ : عَنْ ٱبنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا أَنَّهُ قَالَ لِبَعْضِ أَصْحابِهِ: أَلاَ أُرِيكَ ٱمْرَأَةً مِنْ أَهْلِ الجنَّةِ؟ قالَ: بَلى، قالَ: هٰذِه المَرْأَةُ السَّوْدَاءُ، أَتَتِ النَّبِيَّ ﷺ فَقَالَت: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَٱدْعُ ٱللهَ لِي، قَالَ: (إِنْ شِئْتِ صَبَرْتِ وَلَكِ الجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ ٱللهَ أَنْ يُعَافِيَكِ). فَقَالَتْ: إِنِّي أَصْبِرُ، فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَٱدْعُ ٱللهَ أَنْ لاَ أَتَكَشَّفَ، فَدَعَا لَهَا.

1954. Narrated Ibn 'Abbâs رضى الله عنهما that he said to some (one) of his companions, "Shall I show you a woman of the people of Paradise?" The companion said, "Yes." He said, "This black lady came to the Prophet صلى الله عليه وسلم and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allâh for me.' The Prophet صلى الله عليه وسلم said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allâh to cure you.' She said, 'I will remain patient, and added, 'but I become uncovered, so please invoke Allâh for me that I may not become uncovered.' So he invoked Allâh for her." *[7:555-O.B]*

٤ ـ باب: فَضْلِ مَنْ ذَهَبَ بَصَرُهُ

CHAPTER 4. The superiority of a person who has lost his sight.

١٩٥٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ ٱللهَ تَعالىٰ قالَ: إِذَا ٱبْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبَرَ، عَوَّضْتُهُ مِنْهُمَا الجَنَّةَ). يُرِيدُ: عَيْنَيْهِ.

1955. Narrated Anas bin Mâlik رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.' " *[7:557-O.B]*

٥ ـ باب: عِيَادَةِ المَرِيضِ

CHAPTER 5.To visit a patient.

١٩٥٦ : عَنْ جابِرٍ رَضِيَ ٱللهُ عَنْهُ، قَالَ: جاءَنِي النَّبِيُّ ﷺ يَعُودُنِي، لَيْسَ بِرَاكِبِ بَغْلٍ وَلاَ بِرْذَوْنٍ.

1956. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم came to visit me (while I was sick) and he was riding neither a mule, nor a horse. *[7:568-O.B]*

CHAPTER 6. It is permissible for a patient to say: "I am sick," or "Oh, my head!" or "My ailment has been aggravated." And the saying of Ayyûb (Job) عليه السلام , "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." (V.21:83)

٦ - باب: مَا رُخِّصَ لِلْمَرِيضِ أَنْ يَقُولَ إِنِّي وَجِعٌ أَوْ وَا رَأْسَاه أَو اشْتَدَّ بِي الْوَجَعُ وَقَوْلِ أَيُّوبَ عَلَيْهِ السَّلَامُ: ﴿أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

1957. Narrated 'Āisha رضي الله عنها that she said (while she was suffering from headache), "Oh, my head!" Allâh's Messenger صلى الله عليه وسلم said, "I wish that had happened while I was still living, for then I would ask Allâh's Forgiveness for you and invoke Allâh for you."[1] 'Āisha said, "*Wâ thukliyah*![2] By Allâh, I think you want me to die: and if this should happen, you would spend the last part of the day sleeping with one of your wives!" The Prophet صلى الله عليه وسلم said, "Nay, I should say, 'Oh my head!' I felt like sending for Abû Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), 'Allâh would not allow it to be otherwise, and the Muslims would prevent it to be otherwise." *[7:570-O.B]*

١٩٥٧ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا أَنَّهَا قالَتْ: وَارَأْسَاهُ، فَقَالَ رَسُولُ ٱللهِ ﷺ: (ذَاكِ لَوْ كانَ وَأَنَا حَيٌّ فَأَسْتَغْفِرُ لَكِ وَأَدْعُوَ لَكِ). فَقَالَتْ عائِشَةُ: وَاثُكْلِيَاهْ، وَٱللهِ إِنِّي لأَظُنُّكَ تُحِبُّ مَوْتِي، وَلَوْ كانَ ذٰلِكَ، لَظَلِلْتَ آخِرَ يَوْمِكَ مُعَرِّسًا بِبَعْضِ أَزْوَاجِكَ، فَقَالَ النَّبِيُّ ﷺ: (بَلْ أَنَا وَارَأْسَاهُ، لَقَدْ هَمَمْتُ، أَوْ أَرَدْتُ، أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَٱبْنِهِ وَأَعْهَدَ: أَنْ يَقُولَ الْقَائِلُونَ، أَوْ يَتَمَنَّى الْمُتَمَنُّونَ، ثُمَّ قُلْتُ: يَأْبَى ٱللهُ وَيَدْفَعُ الْمُؤْمِنُونَ، أَوْ يَدْفَعُ ٱللهُ وَيَأْبَى الْمُؤْمِنُونَ).

CHAPTER 7.The patient's wish for death.

٧ - باب: تَمَنِّي الْمَرِيضِ الْمَوْتَ

1958. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allâh! Keep me alive as long as life is better for me, and let me

١٩٥٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: (لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ أَصَابَهُ، فَإِنْ كانَ لاَ بُدَّ فاعِلًا، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كانَتِ

[1] The Prophet صلى الله عليه وسلم wished that he would survive her so that he might invoke Allâh for her.

[2] An exclamation, meaning: "Alas! I have lost son". The literal meaning is not meant here; it only expresses the distress and discomfort of the speaker.

die if death is better for me.' " *[7:575-O.B]*

الحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي مَا كَانَتِ الْوَفَاةُ خَيْرًا لِي).

1959. Narrated Khabbâb رضى الله عنه : That he had been branded (cauterized) at seven places in his body. He said, "Our companions who died (during the lifetime of the Prophet صلى الله عليه وسلم) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend it except on the construction of buildings. Had the Prophet صلى الله عليه وسلم not forbidden us to wish for death, I would have wished for it." *[7:576-O.B]*

١٩٥٩ : عَنْ خَبَّابٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ ٱكْتَوَى سَبْعَ كَيَّاتٍ، فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا وَلَمْ تَنْقُصْهُمُ ٱلدُّنْيَا، وَإِنَّا أَصَبْنَا مَا لاَ نَجِدُ لَهُ مَوْضِعًا إِلاَّ التُّرَابَ، وَلَوْلاَ أَنَّ النَّبِيَّ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بِهِ.

1960. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "The good deeds of any person will not make him enter Paradise." (i.e., none can enter Paradise through his good deeds.). They (the Prophet's companions) said, "Not even you, O Allâh's Messenger?" He said, "Not even I, unless Allâh bestows His Favour and Mercy on me. So be moderate in your religious deeds and do the deeds that are within your ability; and none of you should wish for death, for if he is a good-doer, he may increase his good deeds, and if he is an evil-doer, he may repent to Allâh." *[7:577-O.B]*

١٩٦٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (لَنْ يُدْخِلَ أَحَدًا عَمَلُهُ الجَنَّةَ). قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ ٱللهِ؟ قَالَ: (لاَ، وَلاَ أَنَا، إِلاَّ أَنْ يَتَغَمَّدَنِيَ ٱللهُ بِفَضْلٍ وَرَحْمَةٍ، فَسَدِّدُوا وَقَارِبُوا، وَلاَ يَتَمَنَّيَنَّ أَحَدُكُمُ المَوْتَ: إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزْدَادَ خَيْرًا، وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ).

CHAPTER 8. The invocation for the patient by the one who pays a visit to him.

٨ - باب: دُعَاءِ العَائِدِ لِلْمَرِيضِ

1961. Narrated 'Âisha رضى الله عنها : Whenever Allâh's Messenger صلى الله عليه وسلم paid a visit to a patient, or a patient was brought to him, he used to invoke Allâh, saying, "Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease." *[7:579-O.B]*

١٩٦١ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ رَسُولَ ٱللهِ ﷺ، كَانَ إِذَا أَتَى مَرِيضًا أَوْ أُتِيَ بِهِ إِلَيْهِ، قَالَ: (أَذْهِبِ البَاسَ رَبَّ النَّاسِ، ٱشْفِ وَأَنْتَ الشَّافِي، لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا).

69. THE BOOK OF MEDICINE

٦٩ - كِتَابُ الطِّبِّ

CHAPTER 1. There is no disease that Allâh has sent down except that He also has sent down its treatment.

١ - باب: مَا أَنْزَلَ الله دَاءً إِلاَّ أَنْزَلَ لَهُ شِفَاءً

1962. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There is no disease that Allâh has sent down, except that He also has sent down its treatment." *[7:582-O.B]*

١٩٦٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَا أَنْزَلَ ٱللهُ دَاءً إِلاَّ أَنْزَلَ لَهُ شِفَاءً).

CHAPTER 2. There is cure in three things.

٢ - باب: الشِّفَاءُ فِي ثَلاَثٍ

1963. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire)." *[7:585-O.B]*

١٩٦٣ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: (الشِّفَاءُ فِي ثَلاَثَةٍ: شَرْبَةِ عَسَلٍ، وَشَرْطَةِ مِحْجَمٍ، وَكَيَّةِ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ).

CHAPTER 3. Treatment with honey. And the Statement of Allâh تعالى :- "Wherein is healing for men." (V.16:69)

٣ - باب: الدَّوَاءِ بِالْعَسَلِ وَقَوْلِ الله تَعَالَى: ﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾

1964. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم and said, "My brother has some abdominal trouble." The Prophet صلى الله عليه وسلم said to him "Let him drink honey," The man came for the second time and the Prophet صلى الله عليه وسلم said to him, "Let him drink honey." He came for the third time and the Prophet صلى الله عليه وسلم said, "Let him drink honey." He returned again and said, "I have done that." The Prophet صلى الله عليه وسلم then said, "Allâh has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured. *[7:588-O.B]*

١٩٦٤ : عَنْ أَبِي سَعِيدٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَخِي يَشْتَكِي بَطْنَهُ، فَقَالَ: (ٱسْقِهِ عَسَلًا). ثُمَّ أَتَاهُ الثَّانِيَةَ، فَقَالَ: (ٱسْقِهِ عَسَلًا). ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ: (ٱسْقِهِ عَسَلًا). ثُمَّ أَتَاهُ فَقَالَ: فَعَلْتُ؟ فَقَالَ: (صَدَقَ ٱللهُ، وَكَذَبَ بَطْنُ أَخِيكَ، ٱسْقِهِ عَسَلًا). فَسَقَاهُ فَبَرَأَ.

CHAPTER 4. (To treat with) black cumin (Nigella seeds).

٤ - باب: الحَبَّةِ السَّوْدَاءِ

1965. Narrated 'Āisha رضى الله عنها that she heard the Prophet صلى الله عليه وسلم saying, "This black cumin is healing for all diseases except *As-Sâm*." 'Āisha رضى الله عنها said, "What is *As-Sâm*?" He said, "Death." *[7:591-O.B]*

١٩٦٥ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ هٰذِهِ الحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلاَّ مِنَ السَّامِ). قُلْتُ: وَمَا السَّامُ؟ قَالَ: (المَوْتُ)

CHAPTER 5. To sniff the Indian *Qusṭ* and sea *Qusṭ* (kind of incense).

٥-باب: السَّعُوطِ بالقُسْطِ الهِنْدِيِّ والبَحْرِيِّ

1966. Narrated Umm Qais bint Miḥṣan رضى الله عنها : I heard the Prophet صلى الله عليه وسلم saying, "Treat with the Indian incense, for it has healing for seven diseases: It is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy". The rest of the *Ḥadîth* [please see *Ḥadîth* No. 167]. *[7:596-O.B]*

١٩٦٦ : عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (عَلَيْكُمْ بِهٰذَا العُودِ الهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ: يُسْعَطُ بِهِ مِنَ العُذْرَةِ، وَيُلَدُّ بِهِ مِنْ ذَاتِ الجَنْبِ). وَبَاقي الحَدِيثِ تَقَدَّم.

CHAPTER 6. To be cupped (as a treatment) for disease.

٦ - باب: الحِجَامَةِ مِنَ الدَّاءِ

1967. Narrated Anas رضى الله عنه : The cupping of Abû Ṭaiba to the Prophet صلى الله عليه وسلم [see *Ḥadîth* No. 1004] and in the end he said : Allâh's Messenger صلى الله عليه وسلم said, "The best medicines you may treat yourselves with are cupping and sea incense." He added, "You should not torture your children by treating tonsillitis by pressing the tonsils (or the palate with the finger) but use incense." *[7:599-O.B]*

١٩٦٧ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ: حَدِيثُ ٱحْتَجَمَ النَّبِيُّ ﷺ، حَجَمَهُ أَبُو طَيْبَةَ تَقَدَّم، وَقَالَ هُنا في آخِرِهِ: إِنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِنَّ أَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ ٱلحِجَامَةُ، وَالقُسْطُ البَحْرِيُّ).

وَقَالَ: (لاَ تُعَذِّبُوا صِبْيَانَكُمْ بِالغَمْزِ مِنَ العُذْرَةِ، وَعَلَيْكُمْ بِالقُسْطِ).

CHAPTER 7. Whoever does not treat or get treated with a *Ruqya*.

٧ - باب: مَنْ لَمْ يُرْقِ

1968. Narrated Ibn 'Abbâs رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Nations were displayed before me, one or two Prophets would pass by along with a few followers. A Prophet

١٩٦٨ : عَنْ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ:

قَالَ رَسُولُ ٱللهِ ﷺ: (عُرِضَتْ عَلَيَّ

would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, 'Who are they? Are they my followers?' It was said, 'No. It is Mûsa (Moses) and his followers.' It was said to me, 'Look at the horizon,' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky!' Behold! There was a multitude filling the horizon. It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.'" Then the Prophet صلى الله عليه وسلم entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allâh and followed His Messenger; therefore those people are either ourselves or our children who are born in the Islâmic era, for we were born in the Period of Ignorance." When the Prophet صلى الله عليه وسلم heard of that, he came out and said, "Those people are those who do not treat themselves with *Ruqya*, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord." On that 'Ukâsha bin Miḥsan said, "Am I one of them, O Allâh's Messenger?" The Prophet صلى الله عليه وسلم said, "Yes", Then another person got up and said, "Am I one of them?" The Prophet صلى الله عليه وسلم said, "Ukâsha has preceded you." *[7:606-O.B]*

الأُمَمُ، فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمُرُّونَ مَعَهُمُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ: ما هٰذَا؟ أُمَّتِي هٰذِهِ؟ قِيلَ: هٰذَا مُوسٰى وَقَوْمُهُ، قِيلَ: انْظُرْ إِلَى الأُفُقِ، فَإِذَا سَوَادٌ يَمْلأُ الأُفُقَ، ثُمَّ قِيلَ لِي: انْظُرْ هَا هُنَا وَها هُنَا في آفاقِ السَّمَاءِ، فَإِذَا سَوَادٌ قَدْ مَلأَ الأُفُقَ، قِيلَ: هٰذِهِ أُمَّتُكَ، وَيَدْخُلُ الجَنَّةَ مِنْ هٰؤُلاَءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ). ثُمَّ دَخَلَ وَلَمْ يُبَيِّنْ لَهُمْ، فَأَفاضَ الْقَوْمُ، وَقالُوا: نَحْنُ الَّذِينَ آمَنَّا بِاللهِ وَاتَّبَعْنَا رَسُولَهُ، فَنَحْنُ هُمْ، أَوْ أَوْلاَدُنَا الَّذِينَ وُلِدُوا في الإِسْلاَمِ، فَإِنَّا وُلِدْنَا في الجَاهِلِيَّةِ، فَبَلَغَ النَّبِيَّ ﷺ فَخَرَجَ، فَقَالَ: (هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَلاَ يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ). فَقَالَ عُكاشَةُ بْنُ مِحْصَنٍ: أَمِنْهُمْ أَنَا يَا رَسُولَ اللهِ؟ قالَ: (نَعَمْ). فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أَنَا؟ قالَ: (سَبَقَكَ بِهَا عُكَاشَةُ).

CHAPTER 8. Leprosy.

٨ - باب: الْجُذَام

1969. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "(There is) no *'Adwa* (no contagious disease is conveyed without Allâh's Permission), nor is there any bad omen

١٩٦٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ ﷺ: (لاَ عَدْوَى وَلاَ طِيَرَةَ، وَلاَ هَامَةَ وَلاَ صَفَرَ، وَفِرَّ مِنَ

(from birds), nor is there any *Hâmah,* nor is there (any bad omen in the month of) Ṣafar, and one should run away from the leper as one runs away from a lion." *[7:608-O.B]*

الْمَجْذُومِ كما تَفِرُّ مِنَ الأَسَدِ).

CHAPTER 9. There is no *Ṣafar* (i.e., it is not a contagious disease). (*Ṣafar* is a disease that afflicts the abdomen). [*See Fatḥ Al-Bâri,* Vol. 12, Page 279].

٩ ـ باب: لا صَفَرَ

1970. Narrated (Abû Huraira رضى الله عنه): [Allâh's Messenger صلى الله عليه وسلم said, "There is no *'Adwa* (no disease is conveyed from the sick to the healthy without Allâh's Permission), nor *Ṣafar,* nor *Hâmah.*"] A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet صلى الله عليه وسلم said, "Then who conveyed the (mange) disease to the first one?" *[7:615-O.B]*

١٩٧٠ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، في رواية، قَالَ: قَالَ أَعْرَابِيٌّ: يَارَسُولَ ٱللهِ، فَمَا بَالُ إِبِلِي، تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظِّبَاءُ، فَيَدْخُلُ بَيْنَهاالْبَعِيرُالأَجْرَبُ فَيُجْرِبُهَا؟فَقَالَ: (فَمَنْ أَعْدَى الأَوَّلَ؟).

CHAPTER 10. Pleurisy.

١٠ ـ باب: ذَاتِ الْجَنْبِ

1971. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم allowed one of the *Anṣâr* families to treat persons who have taken poison and also who are suffering from ear ailment with *Ruqya.* Anas added: I got myself branded (cauterized) for pleurisy, when Allâh's Messenger صلى الله عليه وسلم was still alive, Abû Ṭalḥa, Anas bin An-Naḍr and Zaid bin Thâbit witnessed that, and it was Abû Ṭalḥa who branded (cauterized) me. *[7:617-O.B]*

١٩٧١ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: أَذِنَ رَسُولُ ٱللهِ ﷺ لِأَهْلِ بَيْتٍ مِنَ الأَنْصَارِ أَنْ يَرْقُوا مِنَ الْحُمَةِ وَالأُذُنِ. قَالَ أَنَسٌ: كُوِيتُ مِنْ ذَاتِ الجَنْبِ، وَرَسُولُ ٱللهِ ﷺ حَيٌّ، وَشَهِدَنِي أَبُو طَلْحَةَ وَأَنَسُ بْنُ النَّضْرِ وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو طَلْحَةَ كَوَانِي.

CHAPTER 11. Fever is from the heat of Hell.

١١ ـ باب: الحُمَّى مِنْ فَيْحِ جَهَنَّمَ

1972. (Narrated Fâṭima) Whenever a lady suffering from fever was brought to Asmâ' bint Abû Bakr رضى الله عنهما , she used to invoke Allâh for her and then

١٩٧٢ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ ٱللهُ عَنْهُمَا:

sprinkle some water on her body at the chest and say, "Allâh's Messenger صلى الله عليه وسلم used to order us to abate fever with water." *[7:620-O.B]*

أَنَّهَا كَانَتْ إِذَا أُتِيَتْ بِالمَرْأَةِ قَدْ حُمَّتْ تَدْعُو لَهَا، أَخَذَتِ المَاءَ، فَصَبَّتْهُ بَيْنَهَا وَبَيْنَ جَيْبِهَا. وقَالَتْ: كانَ رَسُولُ ٱللهِ ﷺ يَأْمُرُنَا أَنْ نَبْرُدَهَا بِالمَاءِ.

CHAPTER 12. What has been mentioned about the plague.

١٢ - باب: مَا يُذْكَرُ فِي الطَّاعُونِ

1973. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "(Death from) plague is martyrdom for every Muslim." *[7:628-O.B]*

١٩٧٣ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ).

CHAPTER 13. *Ruqya* for an evil eye.

١٣ - باب: رُقْيَةِ الْعَيْنِ

1974. Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم ordered me or somebody else to do *Ruqya* (if there was danger) from an evil eye. *[7:634-O.B]*

١٩٧٤ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: أَمَرَنِي رَسُولُ ٱللهِ ﷺ، أَوْ: أَمَرَ، أَنْ يُسْتَرْقَى مِنَ الْعَيْنِ.

1975. Narrated Umm Salama that the Prophet صلى الله عليه وسلم saw in her house a girl whose face had a black spot. He said, "She is under the effect of an evil eye, so treat her with a *Ruqya*." *[7:635-O.B]*

١٩٧٥ : عَنْ أُمِّ سَلَمَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ رَأَى فِي بَيْتِهَا جَارِيَةً فِي وَجْهِهَا سَفْعَةٌ، فَقَالَ: (ٱسْتَرْقُوا لَهَا، فَإِنَّ بِها النَّظْرَةَ).

CHAPTER 14. To treat a snakebite or a scorpion sting with a *Ruqya*.

١٤ - باب: رُقْيَةِ الحَيَّةِ وَالعَقْرَبِ

1976. Narrated 'Âisha رضى الله عنها, "The Prophet صلى الله عليه وسلم allowed the treatment of poisonous sting with *Ruqya*." *[7:637-O.B]*

١٩٧٦ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: رَخَّصَ النَّبِيُّ ﷺ فِي الرُّقْيَةِ مِنْ كُلِّ ذِي حُمَةٍ.

CHAPTER 15. The *Ruqya* of the Prophet صلى الله عليه وسلم (i.e., what he used to recite while doing a *Ruqya*).

١٥ - باب: رُقْيَةِ النَّبِيِّ ﷺ

1977. Narrated ('Âisha) رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم used to read in his *Ruqya*, "In the Name of Allâh. The earth of our land and the saliva of some of us cure our patients

١٩٧٧ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ لِلْمَرِيضِ: (بِسْمِ ٱللهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى

with the permission of our Lord."[1] *[7:642-O.B]*

سَقِيمُنَا، بِإِذْنِ رَبِّنَا).

CHAPTER 16. The *Fa'l* (good omen).

١٦ - باب: الْفَـــأْلِ

1978. Narrated Abû Huraira رضى الله عنه: I heard the Prophet صلى الله عليه وسلم saying "There is no *Ṭiyara* and the best omen is the *Fa'l*." Somebody said, "What is the *Fa'l*, O Allâh's Messenger?" He said, "A good word that one of you hears (and takes as a good omen)." *[7:651-O.B]*

١٩٧٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (لاَ طِيَرَةَ، وَخَيْرُهَا الْفَأْلُ). قالُوا: وَما الْفَأْلُ يا رَسولَ ٱللهِ؟ قالَ: (الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ).

CHAPTER 17. (What is said about) Foretellers.

١٧ - باب: الْكَهَانَةِ

1979. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet صلى الله عليه وسلم and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, "O Allâh's Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor has cried? A case like that should be nullified." On that the Prophet صلى الله عليه وسلم said, "This is one of the brothers of foretellers".[2] *[7:654-O.B]*

١٩٧٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَضَى في ٱمْرَأَتَيْنِ مِنْ هُذَيْلٍ ٱقْتَتَلَتَا، فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِحَجَرٍ، فَأَصَابَ بَطْنَهَا وَهِيَ حامِلٌ، فَقَتَلَتْ وَلَدَهَا الَّذِي في بَطْنِهَا، فَٱخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَضَى: أَنَّ دِيَةَ ما في بَطْنِهَا غُرَّةٌ، عَبْدٌ أَوْ أَمَةٌ، فَقَالَ وَلِيُّ الْمَرْأَةِ الَّتِي غَرِمَتْ: كَيْفَ أَغْرَمُ، يَا رَسُولَ ٱللهِ، مَنْ لاَ شَرِبَ وَلاَ أَكَلَ، وَلاَ نَطَقَ وَلاَ ٱسْتَهَلَّ، فَمِثْلُ ذٰلِكَ بَطَلَ. فَقَالَ النَّبِيُّ ﷺ: (إِنَّمَا هٰذَا مِنْ إِخْوَانِ الْكُهَّانِ).

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[1] The Prophet صلى الله عليه وسلم while reciting the *Ruqya,* put some of his saliva on the index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

[2] The Prophet صلى الله عليه وسلم called him so because he had used rhymed speech like foretellers.

CHAPTER 18. Some eloquent speech is as effective as magic.

١٨ - باب: إنَّ مِنَ الْبَيَانِ لَسِحْراً

1980. Narrated Ibn 'Umar رضى الله عنهما: Two men came from the east and addressed the people who wondered at their eloquent speeches. On that Allâh's Messenger صلى الله عليه وسلم said, "Some eloquent speech is as effective as magic." *[7:662-O.B]*

١٩٨٠ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ قَدِمَ رَجُلاَنِ مِنْ أَهْلِ الْمَشْرِقِ فَخَطَبَا، فَعَجِبَ النَّاسُ لِبَيَانِهِمَا، فَقَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ مِنَ الْبَيَانِ لَسِحْرًا، أَوْ: إِنَّ بَعْضَ الْبَيَانِ سِحْرٌ).

CHAPTER 19. No *'Adwa* (no contagious disease is conveyed without Allâh's Permission)

١٩ - باب: لاَ عَدْوَى

1981. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The (cattle) suffering from a disease should not be mixed up with healthy (cattle)" (or said: Do not put a patient with a healthy person as a precaution). *[7:667-O.B]*

١٩٨١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لاَ يُورِدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ).

CHAPTER 20. The taking of poison and treating with it, or with what may be dangerous, or with an impure or polluted thing (medicine, etc.).

٢٠ - باب: شُرْبِ السُّمِّ وَالدَّوَاءِ بِهِ وَمَا يُخَافُ مِنْهُ وَالْخَبِيثِ

1982. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever, and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever." *[7:670-O.B]*

١٩٨٢ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا، فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خالِدًا مُخَلَّدًا فِيهَا أَبَدًا).

CHAPTER 21. If a housefly falls in a utensil.

٢١ - باب: إذا وَقَعَ الذُّبَابُ فِي الإنَاءِ

1983. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing[1] (antidote for it), i.e., the treatment for that disease." *[7:673-O.B]*

١٩٨٣ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (إِذَا وَقَعَ ٱلذُّبَابُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ، ثُمَّ لِيَطْرَحْهُ، فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ شِفَاءً وَفِي الآخَرِ دَاءً).

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[1] Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet صلى الله عليه وسلم (before 1400 years approx.when the humans knew very little of modern medicine.) Similarly Allâh عز و جل created organisms and other mechanisms which kill these pathogens e.g. Pencillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counterbalance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muhammad M. El-Samahy, chief of *Hadîth* Dept. in Al-Azhar University, Cairo (Egypt); he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life cycle protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

70. THE BOOK OF DRESS

٧٠ ـ كِتَابُ اللِّبَاس

CHAPTER 1. The part of the garment that hangs below the ankles is in the Fire.

١ ـ باب: مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهُوَ فِي النَّار

1984. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The part of an *Izâr* which hangs below the ankles is in the Fire." [i.e., the one who wears the *Izâr* (lower-half body cover) that hangs below the ankles (with conceit) will be in the fire of Hell]. (See *Fatḥ Al-Bâri,* Vol. 12, Page 370) *[7:678-O.B]*

١٩٨٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (ما أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإِزَارِ فَفِي النَّارِ).

CHAPTER 2. The *Burûd* (black decorated square garments that are worn by bedouins) and the *Ḥibar* (a green garment made in Yemen) and the *Shamla* (a garment that is wrapped around the body).

٢ ـ باب: الْبُرُودِ وَالْحِبَرَ وَالشَّمْلَةِ

1985. Narrated Anas bin Mâlik رضى الله عنه , the most beloved garment to the Prophet صلى الله عليه وسلم to wear was the *Ḥibara* (a kind of Yemenese cloth). *[7:704-O.B]*

١٩٨٥ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ أَحَبُّ الثِّيَابِ إِلَى النَّبِيِّ ﷺ أَنْ يَلْبَسَها الْحِبَرَةَ.

1986. Narrated 'Âisha رضى الله عنها : When Allâh's Messenger صلى الله عليه وسلم died, he was covered with a *Ḥibara Burd* (green square decorated garment). *[7:705-O.B]*

١٩٨٦ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ رَسُولَ ٱللهِ ﷺ حِينَ تُوُفِّيَ سُجِّيَ بِبُرْدٍ حِبَرَةٍ.

CHAPTER 3. White clothes.

٣ ـ باب: الثِّيَابِ الْبِيضِ

1987. Narrated Abû Dhar رضى الله عنه : I came to the Prophet صلى الله عليه وسلم while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh,), and then later on he dies while believing in that, except that he will enter Paradise." I asked, "Even if he had committed illegal sexual intercourse and theft" and

١٩٨٧ : عَنْ أَبِي ذَرٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ:

أَتَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ ثَوْبٌ أَبْيَضُ، وَهُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدِ ٱسْتَيْقَظَ، فَقَالَ: (ما مِنْ عَبْدٍ قَالَ: لاَ إِلَهَ إِلاَّ ٱللهُ، ثُمَّ مَاتَ عَلَى ذٰلِكَ إِلاَّ دَخَلَ الْجَنَّةَ). قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: (وَإِنْ زَنَىٰ

repeated my words thrice. He also said thrice, "Even if he had committed illegal sexual intercourse and theft" and added, "In spite of Abû Dhar's dislikeness." *[7:717-O.B]*

وَإِنْ سَرَقَ). قُلْتُ: وَإِنْ زَنَىٰ وَإِنْ سَرَقَ؟ قالَ: (وَإِنْ زَنَى وَإِنْ سَرَقَ). قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قالَ: (وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ).

وَكانَ أَبُو ذَرٍّ إِذَا حَدَّثَ بِهٰذَا قالَ: وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ.

CHAPTER 4. The wearing of silk clothes (by men) and bedding thereof.

٤ - باب: لُبْسِ الحَرِيرِ وَافْتِرَاشِهِ

1988. Narrated 'Umar رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم had forbidden the use of silk (clothes by men) except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery. *[7:718-O.B]*

١٩٨٨ : عَنْ عُمَرَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ نَهَى عَنِ الحَرِيرِ، إِلاَّ هٰكَذَا. وَأَشَارَ بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الإِبْهَامَ، يَعْنِي الأَعْلاَمَ.

CHAPTER 5. (Bedding) of silk sheets.

٥ - باب: افْتِرَاشِ الحَرِيرِ

1989. Narrated (Umar) رضي الله عنه : The Prophet صلى الله عليه وسلم said, "There is none who wears silk in this world except that he will wear nothing of it in the Hereafter."' *[7:720-O.B]*

١٩٨٩ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: (مَنْ لَبِسَ الحَرِيرَ فِي ٱلدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ).

1990. Narrated Hudhaifa رضي الله عنه : The Prophet صلى الله عليه وسلم forbade us to drink out of gold and silver vessels, or eat in it, and also forbade the wearing of silk and *Dîbâj* or sitting on it. *[7:728-O.B]*

١٩٩٠ : عَنْ حُذَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: نَهَانَا النَّبِيُّ ﷺ أَنْ نَشْرَبَ فِي آنِيَةِ ٱلذَّهَبِ وَالْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ لُبْسِ الحَرِيرِ وَٱلدِّيبَاجِ، وَأَنْ نَجْلِسَ عَلَيْهِ.

CHAPTER 6. Men are forbidden to use saffron.

٦ - باب: النَّهْيِ عَنِ التَّزَعْفُرِ لِلرِّجَالِ

1991. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم forbade men to use saffron. *[7:737-O.B]*

١٩٩١ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

CHAPTER 7. The *Sibtiya* (shoes made of tanned leather) and other shoes.

٧ - باب: النِّعَالِ السِّبْتِيَّةِ وَغَيْرِهَا

1992. Narrated (Anas) رضى الله عنه : He was asked, "Did the Prophet صلى الله عليه وسلم use to offer the *Ṣalât* (prayers) with his shoes on?" He said, "Yes". *[7:741-O.B]*

١٩٩٢ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ سُئِلَ : أَكانَ النَّبِيُّ ﷺ يُصَلِّي في نَعْلَيْهِ؟ قالَ : نَعَمْ.

1993. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes whatsoever." *[7:746-O.B]*

١٩٩٣ : وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ : أَنَّ رَسُولَ ٱللهِ ﷺ قالَ : (لاَ يَمْشِي أَحَدُكُمْ في نَعْلٍ وَاحِدَةٍ، لِيُحْفِهِمَا جَمِيعًا أَوْ لِيُنْعِلْهُمَا).

CHAPTER 8. One should take off the left shoe first.

٨ - باب: يَنْزِعُ نَعْلَهُ الْيُسْرَى

1994. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take the left one first. Let the right shoe be the first to be put on and the last to be taken off." *[7:747-O.B]*

١٩٩٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ : أَنَّ رَسُولَ ٱللهِ ﷺ قالَ : (إِذَا ٱنْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمالِ، لِتَكُنِ الْيُمْنىٰ أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُما تُنْزَعُ).

CHAPTER 9. The statement of the Prophet صلى الله عليه وسلم : 'None should have the same engraving made on his ring as the engraving on my ring.'

٩ - باب: قَوْلِ النَّبِيِّ ﷺ : لَا يُنْقَشُ عَلَى نَقْشِ خَاتَمِهِ

1995. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم took a silver ring and had 'Muḥammad, the Messenger of Allâh,' engraved on it. The Prophet صلى الله عليه وسلم then said (to us), "I have a silver ring with 'Muḥammad, the Messenger of Allâh' engraved on it, so none of you should have the same engraving on his ring." *[7:766-O.B]*

١٩٩٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ : أَنَّ رَسُولَ ٱللهِ ٱتَّخَذَ خَاتَمًا مِنْ وَرِقٍ، وَنَقَشَ فِيهِ : مُحَمَّدٌ رَسُولُ ٱللهِ، وَقالَ : (إِنِّي ٱتَّخَذْتُ خَاتَمًا مِنْ وَرِقٍ، وَنَقَشْتُ فِيهِ مُحَمَّدٌ رَسُولُ ٱللهِ، فَلاَ يَنْقُشَنَّ أَحَدٌ عَلَى نَقْشِهِ).

CHAPTER 10. The dismissal of such men as are in the similitude (assume

١٠ - باب: إِخْرَاجِ الْمُتَشَبِّهِينَ

the manners) of women, from the houses.

بِالنِّسَاءِ مِنَ الْبُيُوتِ

1996. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم cursed effeminate men [those men who are in the similitude (assume the manners) of women and those women who assume the manners of men] and he said, "Turn them out of your houses." The Prophet صلى الله عليه وسلم turned out such and such man, and 'Umar turned out such and such woman. *[7:774-O.B]*

١٩٩٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قالَ: لَعَنَ النَّبِيُّ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجالِ، وَالْمُتَرَجِّلاَتِ مِنَ النِّسَاءِ، وَقالَ: (أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ). قالَ: فَأَخْرَجَ النَّبِيُّ ﷺ فُلاَنًا وَأَخْرَجَ عُمَرُ فُلاَنًا.

CHAPTER 11. To leave the beard (i.e., not to cut it).

١١ - باب: إِعْفَاءِ اللِّحَى

1997. Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Do the opposite of what the pagans do, cut the moustaches short and leave the beard (as it is)." *[7:781-O.B]*

١٩٩٧ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (خالِفُوا الْمُشْرِكِينَ: وَفِّرُوا اللِّحَى، وَأَحْفُوا الشَّوَارِبَ).

CHAPTER 12. ***Al-Khidâb*** **(the hair dye).**

١٢ - باب: الخِضَاب

1998. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Jews and Christians do not dye their hair so you should do the opposite what they do." *[7:786-O.B]*

١٩٩٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ ﷺ: (إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ فَخَالِفُوهُمْ).

CHAPTER 13. The curly hair.

١٣ - باب: الجَعْد

1999. Narrated (Qatâda: I asked) Anas رضي الله عنه about the hair of Allâh's Messenger صلى الله عليه وسلم. He said, "The hair of Allâh's Messenger صلى الله عليه وسلم was neither much straight, nor much curly, and it used to hang down till between his shoulders and his earlobes. *[7:791-O.B]*

١٩٩٩ : عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ شَعَرُ رَسُولِ اللهِ ﷺ رَجِلاً، لَيْسَ بِالسَّبِطِ وَلاَ الجَعْدِ، بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ.

2000. Narrated (Anas) رضي الله عنه: The Prophet صلى الله عليه وسلم had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft. *[7:793-O.B]*

٢٠٠٠ : وعَنْهُ رَضِيَ اللهُ عَنْهُ، قالَ: كانَ النَّبِيُّ ﷺ ضَخْمَ الْيَدَيْنِ وَالْقَدَمَيْنِ، لَمْ أَرَ قَبْلَهُ وَلاَ بَعْدَهُ مِثْلَهُ، وَكانَ بَسْطَ الْكَفَّيْنِ.

CHAPTER 14. *Al-Qaza'* (leaving a tuft of hair here and there after shaving one's head).

١٤ - باب: الْقَزَعِ

2001. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade *Al-Qaza'* (leaving a tuft of hair here and there after shaving one's head.) *[7:804-O.B]*

٢٠٠١ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَى عَنِ الْقَزَعِ.

CHAPTER 15. The application of perfume by the wife on her husband with her own hands.

١٥ - باب: تَطْيِيبِ المَرْأَةِ زَوجها بِيَدَيْهَا

2002. Narrated 'Âisha رضى الله عنها : I used to perfume Allâh's Messenger صلى الله عليه وسلم with the best scent available till I saw the shine of scent on his head and beard. *[7:812-O.B]*.

٢٠٠٢ : عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: كُنْتُ أُطَيِّبُ النَّبِيَّ ﷺ بِأَطْيَبِ ما يَجِدُ، حَتَّى أَجِدَ وَبِيصَ الطِّيبِ في رَأْسِهِ وَلِحْيَتِهِ.

CHAPTER 16. Whoever did not refuse the scent.

١٦ - باب: مَنْ لا يَرُدُّ الطِّيبَ

2003. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم never used to refuse (a gift of) scent. *[7:813-O.B]*

٢٠٠٣ : عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كانَ لاَ يَرُدُّ الطِّيبَ.

CHAPTER 17. *Adh-Dharîra* (a kind of scent).

١٧ - باب: الذَّرِيرَةِ

2004. Narrated 'Âisha رضى الله عنها : During *Hajjat-al-Wadâ'* I perfumed Allâh's Messenger صلى الله عليه وسلم with *Dharîra* with my own hands, both on his assuming *Ihrâm* and on finishing it. *[7:814-O.B]*

٢٠٠٤ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ بِيَدَيَّ، بِذَرِيرَةٍ في حَجَّةِ الْوَدَاعِ، لِلحِلِّ وَالإِحْرَامِ.

CHAPTER 18. The punishment for picture-makers on the Day of Resurrection.

١٨ - باب: عَذَابِ المُصَوِّرِينَ يَوْمَ القِيَامَةِ

2005. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.' " *[7:835-O.B]*

٢٠٠٥ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قالَ: (إِنَّ الَّذِينَ يَصْنَعُونَ هٰذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ).

CHAPTER 19. The obliteration of pictures.

١٩ - باب: نَقْضِ الصُّوَرِ

2006. Narrated Abû Huraira رضى الله عنه : "I heard Allâh's Messenger صلى الله عليه وسلم saying that Allâh said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.' " In another quotation it is added: 'Let them create a barley'. *[7:837-O.B]*

٢٠٠٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (قالَ ٱللهُ تعالى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فلْيَخْلُقُوا حَبَّةً، وَلْيَخْلُقُوا ذَرَّةً). وزادَ فِي رِوَايَةٍ: (فَلْيَخْلُقُوا شَعِيرَةً).

71. THE BOOK OF *AL-ADAB* (GOOD MANNERS)

٧١ ـ كِتَابُ الأَدَبِ

CHAPTER 1. Who is more entitled to be treated with the best companionship?

١ ـ باب: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ

2007. Narrated Abû Huraira رضى الله عنه: A man came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Who is more entitled to be treated with the best companionship by me?" The Prophet صلى الله عليه وسلم said, "Your mother." The man said, "Who is next?" The Prophet صلى الله عليه وسلم said, "Your mother." The man further said, "Who is next?" The Prophet صلى الله عليه وسلم said, "Your mother." The man asked (for the fourth time), "Who is next?" The Prophet صلى الله عليه وسلم said,"Your father." *[8:2-O.B]*

٢٠٠٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ ٱللهِ ﷺ فَقَالَ: يَا رَسُولَ ٱللهِ، مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: (أُمُّكَ). قَالَ: ثُمَّ مَنْ؟ قَالَ: (ثُمَّ أُمُّكَ). قَالَ: ثُمَّ مَنْ؟ قَالَ: (ثُمَّ أُمُّكَ). قَالَ: ثُمَّ مَنْ؟ قَالَ: (ثُمَّ أَبُوكَ).

CHAPTER 2. A man should not abuse his parents.

٢ ـ باب: لا يَسُبُّ الرَّجُلُ وَالِدَيْهِ

2008. Narrated 'Abdullâh bin 'Amr رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said. "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allâh's Messenger! How does a man curse his parents?" The Prophet صلى الله عليه وسلم said. "The man abuses the father of another man and the latter abuses the father of the former, and abuses his mother then the latter abuses his mother." *[8:4-O.B]*

٢٠٠٨ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ). قِيلَ: يَا رَسُولَ ٱللهِ، وَكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: (يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ).

CHAPTER 3. The sin of *Al-Qâti'* (القاطع) (person who severs the bond of kinship).

٣ ـ باب: إِثْمِ الْقَاطِعِ

2009. Narrated Jubair bin Muṭ'im رضى الله عنه that he heard the Prophet صلى الله عليه وسلم saying, "*Al-Qâti'* (القاطع) (the person who severs the bond of kinship) will not enter Paradise." *[8:13-O.B]*

٢٠٠٩ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لاَ يَدْخُلُ الجَنَّةَ قَاطِعٌ).

CHAPTER 4. Allâh will keep good relations with the one who will keep good[1] relations with his kith and kin.

٤ - باب: مَنْ وَصَلَ وَصَلَهُ الله

2010. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The word *'Ar-Rahm'* (womb) derives its name from *Ar-Rahmân* (i.e., one of the names of Allâh) and Allâh said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e., kith and kin) and sever the relation with him who will sever the relation with you, (womb, i.e., kith and kin)." *[8:17-O.B]*

٢٠١٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ الرَّحِمَ شِجْنَةٌ مِنَ الرَّحْمٰنِ، فَقَالَ ٱللهُ: مَنْ وَصَلَكِ وَصَلْتُهُ، وَمَنْ قَطَعَكِ قَطَعْتُهُ).

{CHAPTER 5. The *Rahm* i.e., womb (bond of kinship) remains fresh and fruitful if one looks after it always.}

{٥ - باب: تُبَلُّ الرَّحِمُ بِبِلالِهَا}

2011. Narrated 'Amr bin Al-'Aas رضى الله عنهما : I heard the Prophet صلى الله عليه وسلم saying openly not secretly, "The family of Abû so-and-so (i.e., Tâlib) are not among my *'Auliya* (supporters and helpers). No doubt my *Walî* (Protector etc.) is Allâh and the righteous believing people. But they (that family) have kinship (*Rahm*) with me and I will be good and dutiful to them." *[8:19-O.B]*

٢٠١١ : عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ جِهَارًا غَيْرَ سِرٍّ، يَقُولُ: (إِنَّ آلَ أَبِي فُلانٍ لَيْسُوا بِأَوْلِيَائِي، إِنَّمَا وَلِيِّيَ ٱللهُ وَصَالِحُ الْمُؤْمِنِينَ، وَلٰكِنْ لَهُمْ رَحِمٌ أَبُلُّهَا بِبِلاَلِهَا).

CHAPTER 6. *Al-Wâsil* (the one who keeps good relations with his kith and kin) is not the one who recompenses the good done to him by his relatives.

٦ - باب: لَيْسَ الْوَاصِلُ بِالْمُكَافِىءِ

2012. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "*Al-Wâsil* is not the one who recompenses the good done to him by his relatives, but *Al-Wâsil* is the one who keeps good relations with those

٢٠١٢ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ، وَلٰكِنِ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا).

[1] Means (a) to visit them (b) to help them financially (c) to speak good words with (to) them.

relatives who had severed the bond of kinship with him." *[8:20-O.B]*

CHAPTER 7. To be merciful to one's children, kiss them and embrace them. [Anas said: The Prophet صلى الله عليه وسلم kissed and smelled (his son) Ibrâhim].

٧ - باب: رَحْمَةِ الْوَلَدِ وَتَقْبِيلِهِ وَمُعَانَقَتِهِ

2013. Narrated 'Āisha رضى الله عنها : A bedouin came to the Prophet صلى الله عليه وسلم and said. "You (people) kiss the boys! We don't kiss them." The Prophet صلى الله عليه وسلم said, "I cannot put mercy in your heart after Allâh has taken it away from it." *[8:27-O.B]*

٢٠١٣ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: جاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: تُقَبِّلُونَ الصِّبْيَانَ؟ فَمَا نُقَبِّلُهُمْ، فَقَالَ النَّبِيُّ ﷺ: (أَوَ أَمْلِكُ لَكَ أَنْ نَزَعَ ٱللهُ مِنْ قَلْبِكَ الرَّحْمَةَ).

2014. Narrated 'Umar bin Al-Khattâb رضى الله عنه : Some *Saby* (i.e., war prisoners, children and woman only) were brought before the Prophet صلى الله عليه وسلم and behold, a woman amongst them was milking her chest to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him). The Prophet صلى الله عليه وسلم said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet صلى الله عليه وسلم then said, "Allâh is more Merciful to His slaves than this lady to her son." *[8:28-O.B]*

٢٠١٤ : عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ ٱللهُ عَنْهُ: قَدِمَ عَلَى النَّبِيِّ ﷺ سَبْيٌ، فَإِذَا ٱمْرَأَةٌ مِنَ السَّبْيِ تَحْلِبُ ثَدْيَهَا تَسْقِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ، فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ ﷺ: (أَتُرَوْنَ هٰذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ؟). قُلْنَا: لاَ، وَهِيَ تَقْدِرُ عَلَى أَنْ لاَ تَطْرَحَهُ، فَقَالَ: (اللهُ أَرْحَمُ بِعِبَادِهِ مِنْ هٰذِهِ بِوَلَدِهَا).

CHAPTER 8. Allâh divided mercy into one hundred parts.

٨ - باب: جَعَلَ اللهُ الرَّحْمَةَ فِي مِائَةِ جُزْءٍ

2015. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, Allâh has divided mercy into one hundred parts and He kept ninety-nine parts with Him and sent down one part on the earth, and because of that, one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof

٢٠١٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (جَعَلَ ٱللهُ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وَأَنْزَلَ فِي الأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذٰلِكَ الجُزْءِ

away from its baby animal, lest it should trample on it." *[8:29-O.B]*

يَتَرَاحَمُ الخَلْقُ، حَتَّى تَرْفَعَ الْفَرَسُ حافِرَهَا عَنْ وَلَدِهَا، خَشْيَةَ أَنْ تُصِيبَهُ).

CHAPTER 9. Putting the child on the thigh.

٩ - باب: وَضْعِ الصَّبِيِّ عَلَى الْفَخِذِ

2016. Narrated Usâma bin Zaid رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم used to put me on (one of) his thighs and put Al-Hasan bin 'Alî on his other thigh, and then embrace us and say, "O Allâh! Please be Merciful to them, as I am merciful to them." *[8:32-O.B]*

٢٠١٦ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كانَ رَسُولُ اللهِ ﷺ يَأْخُذُنِي فَيُقْعِدُنِي عَلَى فَخِذِهِ، وَيُقْعِدُ الحَسَنَ عَلَى فَخِذِهِ الأُخرَى، ثُمَّ يَضُمُّهُمَا، ثُمَّ يَقُولُ: (اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمُهُمَا).

CHAPTER 10. (What is said regarding) being merciful to the people and to the animals.

١٠ - باب: رَحْمَةِ النَّاسِ وَالْبَهَائِمِ

2017. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم stood up for the prayer and we too stood up along with him. Then a bedouin shouted while offering prayer, "O Allâh! Bestow Your Mercy on me and Muhammad only and do not bestow it on anybody else along with us." When the Prophet صلى الله عليه وسلم had finished his *Salât* (prayer) with *Taslîm*, he said to the bedouin, "You have limited (narrowed) a very vast (thing) (meaning Allâh's Mercy)." *[8:39-O.B]*

٢٠١٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قامَ رَسُولُ اللهِ ﷺ فِي صَلاَةٍ وَقُمْنَا مَعَهُ، فَقَالَ أَعْرَابِيٌّ وَهُوَ في الصَّلاَةِ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا، وَلاَ تَرْحَمْ مَعَنَا أَحَدًا. فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قالَ لِلأَعْرَابِيِّ: (لَقَدْ حَجَّرْتَ وَاسِعًا).

2018. Narrated An-Nu'mân bin Bashîr رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind among themselves resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it." *[8:40-O.B]*

٢٠١٨ : عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قالَ رَسُولُ اللهِ ﷺ: (تَرَى الْمُؤْمِنِينَ: فِي تَرَاحُمِهِمْ، وَتَوَادِّهِمْ، وَتَعَاطُفِهِمْ، كَمَثَلِ الجَسَدِ، إِذَا اشْتَكَى عُضْوًا، تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالحُمَّى).

2019. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "If any Muslim plants any plant and a

٢٠١٩ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَا مِنْ مُسْلِمٍ

human being or an animal eats of it, he will be rewarded as if he had given that much in charity." *[8:41-O.B]*

غَرَسَ غَرْسًا، فَأَكَلَ مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ، إِلاَّ كانَ لَهُ صَدَقَةٌ).

2020. Narrated Jarîr bin 'Abdullâh Al-Bajalî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "He who is not merciful to others, will not be treated mercifully." *[8:42-O.B]*

٢٠٢٠ : عَنْ جَرِيرِ بْنِ عَبْدِ ٱللهِ البَجَلِيِّ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ).

CHAPTER 11. To recommend to be kind to the neighbour.

١١ - باب: الوَصَايَةِ بِالجَارِ

2021. Narrated 'Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, "Jibrael (Gabriel) continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs". *[8:43-O.B]*

٢٠٢١ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: (ما زَالَ جِبْرِيلُ يُوصِينِي بِالجَارِ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ).

CHAPTER 12. The sin of that person whose neighbour does not feel safe from his evil.

١٢ - باب: إِثْمِ مَنْ لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ

2022. Narrated Abû Shuraih رضى الله عنه : The Prophet صلى الله عليه وسلم said, "By Allâh, he does not believe! By Allâh, he does not believe! By Allâh, he does not believe!" It was said, "Who is that, O Allâh's Messenger?" He said, "That person whose neighbour does not feel safe from his evil." *[8:45-O.B]*

٢٠٢٢ : عَنْ أَبِي شُرَيْحٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ قالَ: (وَٱللهِ لاَ يُؤْمِنُ، وَٱللهِ لاَ يُؤْمِنُ، وَٱللهِ لاَ يُؤْمِنُ). قِيلَ: وَمَنْ يَا رَسُولَ ٱللهِ؟ قالَ: (الَّذِي لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ).

CHAPTER 13. Whosoever believes in Allâh and the Last Day, should not harm his neighbour.

١٣ - باب: مَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جارَهُ

2023. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whosoever believes in Allâh and the Last Day should not harm his neighbour, and whosoever believes in Allâh and the Last Day should entertain his guest generously and whosoever believes in Allâh and the Last Day should talk what is good or keep quiet. (i.e., abstain from all kinds of evil and

٢٠٢٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (مَنْ كانَ يُؤْمِنُ بِٱللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جارَهُ، وَمَنْ كانَ يُؤْمِنُ بِٱللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كانَ يُؤْمِنُ بِٱللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ).

dirty talk e.g. abusing, lying, backbiting etc.)". *[8:47-O.B]*

CHAPTER 14. Enjoining all that is *Al-Ma'rûf* (i.e. Islâmic Monotheism, and all that Islâm has ordained) is considered as a *Ṣadaqa* (charitable gift).

١٤ - باب: كُلُّ مَعْرُوفٍ صَدَقَةٌ

2024. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "Enjoining, all that is *Al-Ma'rûf* (i.e., Islâmic Monotheism and all that Islâm orders one to do) is a *Ṣadaqa*." *[8:50-O.B]*

٢٠٢٤ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (كُلُّ مَعْرُوفٍ صَدَقَةٌ).

CHAPTER 15. To be kind and lenient in all matters.

١٥ - باب: الرِّفْقِ فِي الأَمْرِ كُلِّهِ

2025. Narrated 'Âisha رضي الله عنها : "Allâh's Messenger صلى الله عليه وسلم said, "Be calm, O 'Âisha! Allâh loves that, one should be kind and lenient in all matters." *[8:53-O.B]*

٢٠٢٥ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: قالَ النَّبِيُّ ﷺ: (إِنَّ ٱللهَ يُحِبُّ الرِّفْقَ في الأَمْرِ كُلِّهِ).

CHAPTER 16. The co-operation between the believers.

١٦ - باب: تَعاوُنِ المُؤْمِنِينَ بَعْضِهِمْ بَعْضاً

2026. Narrated Abû Mûsa رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet then clasped his hands with the fingers interlaced. (At that time) the Prophet صلى الله عليه وسلم was sitting and a man came and begged or asked for something. The Prophet صلى الله عليه وسلم faced us and said, "Help and recommend him and you will receive the reward for it, and Allâh will bring about what He wills through His Prophet's tongue." *[8:55-O.B]*

٢٠٢٦ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (المُؤْمِنُ لِلْمُؤْمِنِ كالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا). ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ. وَكانَ النَّبِيُّ ﷺ جالِسًا، إِذْ جاءَ رَجُلٌ يَسْأَلُ، أَوْ طَالِبُ حَاجَةٍ، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: (ٱشْفَعُوا فَلْتُؤْجَرُوا، وَلْيَقْضِ ٱللهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ).

CHAPTER 17. The Prophet صلى الله عليه وسلم was neither a *Fâḥish* (one who speaks bad words) nor a *Mutafaḥḥish* (one who speaks

١٧ - باب: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشاً وَلاَ مُتَفَحِّشاً

obscene evil words to make people laugh).

2027. Narrated Anas bin Mâlik رضي الله عنه : The Prophet صلى الله عليه وسلم was neither a *Sabbâb* (one who would abuse others) nor a *Fâhish* (one who speaks bad words), nor a one who would curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!" *[8:58-O.B]*

٢٠٢٧ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ، قالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ سَبَّابًا، وَلاَ فَحَّاشًا، وَلاَ لَعَّانًا، كانَ يَقُولُ لِأَحَدِنَا عِنْدَ المَعْتَبَةِ: (مَا لَهُ تَرِبَ جَبِينُهُ).

CHAPTER 18. (What is said regarding) good character and generosity and what sort of miserliness is disliked.

١٨ - باب: حُسْنِ الْخُلُقِ وَالسَّخَاءِ وَما يُكْرَهُ مِنَ الْبُخْلِ

2028. Narrated Jâbir رضي الله عنه : Never was the Prophet صلى الله عليه وسلم asked for a thing to be given for which his answer was 'no'. *[8:60-O.B]*

٢٠٢٨ : عَنْ جابِرٍ رَضِيَ ٱللهُ عَنْهُ قالَ: مَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قَطُّ فَقَالَ: لاَ.

2029. Narrated Anas رضي الله عنه : I served the Prophet صلى الله عليه وسلم for ten years, and he never said to me, "*Uff*" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?" *[8:64-O.B]*

٢٠٢٩ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ، فَمَا قالَ لِي: أُفٍّ، وَلاَ: لِمَ صَنَعْتَ؟ وَلاَ: أَلاَ صَنَعْتَ.

CHAPTER 19. What is forbidden as regards calling bad names and cursing.

١٩ - باب: مَا يُنْهَى مِنَ السِّبَابِ وَاللَّعْنِ

2030. Narrated Abû Dhar رضي الله عنه that he heard the Prophet صلى الله عليه وسلم saying, "If somebody accuses another of *Fusûq* (by calling him *Fâsiq* i.e., a wicked person) or accuses him of *Kufr* (disbelief), such an accusation will revert to him (i.e., the accuser) if his companion (the accused) is innocent." *[8:71-O.B]*

٢٠٣٠ : عَنْ أَبِي ذَرٍّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (لاَ يَرْمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ، وَلاَ يَرْمِيهِ بِالْكُفْرِ، إِلاَّ ٱرْتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذٰلِكَ).

2031. Narrated Thâbit bin Ad-Dahhâk رضي الله عنه , who was one of the companions who gave the *Bai'a* (pledge) to the Prophet صلى الله عليه وسلم

٢٠٣١ : عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِيَ ٱللهُ عَنْهُ، وَكانَ مِنْ أَصْحَابِ الشَّجَرَةِ:

أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (مَنْ حَلَفَ عَلَى مِلَّةٍ غَيْرِ الإِسْلاَمِ فَهُوَ كَما قالَ، وَلَيْسَ عَلَى ٱبْنِ آدَمَ نَذْرٌ فِيمَا لاَ يَمْلِكُ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي ٱلدُّنْيَا عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنْ لَعَنَ مُؤْمِنًا فَهُوَ كَقَتْلِهِ، وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ).

underneath the tree (*Al-Hudaibîya*): Allâh's Messenger صلى الله عليه وسلم said, "Whoever swears by a religion other than Islâm (i.e., if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfill a vow about a thing which he does not possess.[1] And whoever commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; and whoever curses a believer, then it (his sin) will be as if he murdered him; and whoever accuses a believer of *Kufr* (disbelief), then it is as if he killed him." *[8:73-O.B]*

٢٠ - باب: مَا يُكْرَهُ مِنَ النَّمِيمَةِ

CHAPTER 20. What is disliked of *Namîma* (calumnies).

٢٠٣٢ : عَنْ حُذَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لاَ يَدْخُلُ الجَنَّةَ قَتَّاتٌ).

2032. Narrated Hudhaifa رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "A *Qattât*[2] will not enter Paradise." *[8:82-O.B]*

٢١ - باب: مَا يُكْرَهُ مِنَ التَّمادُحِ

CHAPTER 21. What is disliked of praising a person.

٢٠٣٣ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا ذُكِرَ عِنْدَ النَّبِيِّ ﷺ فَأَثْنَىٰ عَلَيْهِ رَجُلٌ خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: (وَيْحَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ - يَقُولُهُ مِرارًا - إِنْ كانَ أَحَدُكُمْ مَادِحًا لاَ مَحالَةَ فَلْيَقُلْ: أَحْسِبُ كَذَا وَكَذَا، إِنْ كانَ يُرَى أَنَّهُ

2033. Narrated Abû Bakra رضى الله عنه : A man was mentioned before the Prophet صلى الله عليه وسلم , and another man praised him greatly. The Prophet صلى الله عليه وسلم said,"May Allâh's Mercy be on you! You have cut the neck of your friend." The Prophet صلى الله عليه وسلم repeated this sentence many times and said, "If it is indispensable for anyone of you to praise someone, then he should say, 'I

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[1] e.g., if somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfill such a vow because he does not have the right to oblige the master of the slave to sell his slave.

[2] A *Qattât* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

think that he is so-and-so,' if he really thinks that he is such. Allâh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allâh." *[8:87-O.B]*

كَذٰلِكَ، وَحَسِيبُهُ ٱللهُ، وَلاَ يُزَكِّي عَلَى ٱللهِ أَحَدًا).

CHAPTER 22. Jealousy and mutual estrangement are forbidden.

٢٢ - باب: ما يُنْهى عَنِ التحَاسُدِ وَالتَّدَابُرِ

2034. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allâh's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days." *[8:91-O.B]*

٢٠٣٤ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ ٱللهِ إِخْوَانًا، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ).

2035. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allâh's worshippers! Be brothers (as Allâh has ordered you!)" *[8:90-O.B]*

٢٠٣٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ ٱللهِ إِخْوَانًا).

CHAPTER 23. What sort of suspicion is allowed.

٢٣ - باب: مَا يَجُوزُ مِنَ الظَّنِّ

2036. Narrated 'Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم said, "I do not think that so-and-so and so-and-so know anything of our religion." And in another quotation: "Know anything of our religion which we follow". *[8:93-O.B]*

٢٠٣٦ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قالَتْ: قالَ النَّبِيُّ ﷺ: (مَا أَظُنُّ فُلاَنًا وَفُلاَنًا يَعْرِفانِ مِنْ دِينِنَا شَيْئًا). وَفِي رِوَايَةٍ: (يَعْرِفانِ دِينَنَا الَّذِي نَحْنُ عَلَيْهِ).

CHAPTER 24. (It is recommended) that a believer should conceal what sins he may commit.

٢٤ - باب: سِتْرِ المُؤمِنِ عَلَى نَفْسِهِ

2037. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم

٢٠٣٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ

saying. "All the sins of my followers will be forgiven except those of the *Mujâhirîn* (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allâh screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such and such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allâh's screen from himself." *[8:95-O.B]*

قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (كُلُّ أُمَّتِي مُعَافًى إِلاَّ الْمُجَاهِرُونَ، وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ ٱللهُ، فَيَقُولُ: يَا فُلاَنُ، عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ ٱللهِ عَنْهُ).

CHAPTER 25. *Al-Hijra* (to desert or) cut one's relation with another Muslim, i.e., not to speak to him on meeting him. The Prophet صلى الله عليه وسلم said, "It is not lawful for a man to desert (not to speak to) his brother (on meeting him) for more than three days.'

٢٥ - باب: الهِجْـرَةِ وَقَـوْلِ النَّبِيِّ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَـلَاثٍ»

2038. Narrated Abû Ayûb Al-Anṣâri رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "It is not lawful for a man to desert his brother (Muslim) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first." *[8:100-O.B]*

٢٠٣٨ : عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ، يَلْتَقِيَانِ: فَيُعْرِضُ هٰذَا وَيُعْرِضُ هٰذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ).

CHAPTER 26. The Statement of Allâh تعالى : "O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)." (V.9:119) and what is forbidden, as regards telling of lies.

٢٦ - باب: قَوْلِ اللهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ وَمَا يُنْهَى عَنِ الْكَذِبِ

2039. Narrated 'Abdullâh رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Truthfulness leads to *Al-Birr* البر (righteousness), and *Al-Birr* البر (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a *Ṣiddîq*

٢٠٣٩ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا.

(truthful person). Falsehood leads to *Al-Fujûr* (i.e. wickedness, evil-doing), and *Al-Fujûr* (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allâh, a liar." *[8:116-O.B]*

وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ ٱللهِ كَذَّابًا).

CHAPTER 27. To be patient when one is harmed (by others). [And the Statement of Allâh تعالى: "Only those who are patient will receive their reward in full without reckoning!"] (V.39:10)

٢٧ - باب: الصَّبْرِ فِي الأَذَى

2040. Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم said: "None is more patient than Allâh against the harmful saying, He hears from the people, they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision." *[8:121-O.B]*

٢٠٤٠ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَيْسَ أَحَدٌ، أَوْ: لَيْسَ شَيْءٌ أَصْبَرَ عَلَى أَذًى سَمِعَهُ مِنَ ٱللهِ، إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَدًا، وَإِنَّهُ لَيُعَافِيهِمْ وَيَرْزُقُهُمْ).

CHAPTER 28. To be cautious from being angry.

٢٨ - باب: الحَذَرِ مِنَ الْغَضَبِ

2041. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." *[8:135-O.B]*

٢٠٤١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ).

2042. Narrated (Abû Huraira) رضي الله عنه: A man said to the Prophet صلى الله عليه وسلم, "Advise me!" The Prophet صلى الله عليه وسلم said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet صلى الله عليه وسلم said in each case, "Do not become angry and furious." *[8:137-O.B]*

٢٠٤٢ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي؟ قَالَ: (لَا تَغْضَبْ). فَرَدَّدَ مِرَارًا، قَالَ: (لَا تَغْضَبْ).

CHAPTER 29. *Ḥayâ'*.[1]

٢٩ - باب: الحَيَاءِ

2043. Narrated 'Imrân bin Ḥusain رضي الله عنه: The Prophet صلى الله عليه وسلم said,

٢٠٤٣ : عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ

[1] *Ḥayâ'*: See the glossary.

"*Hayâ'* does not bring anything except good." *[8:138-O.B]*

اَللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: (الحَيَاءُ لاَ يَأْتِي إلاَّ بِخَيْرٍ).

CHAPTER 30. If you do not feel ashamed (of doing something), you can do whatever you like."

٣٠ ـ باب: إذا لَمْ تَسْتَحِ فاصْنَعْ ما شِئتَ

2044. Narrated Abû Mas'ûd رضى الله عنه: The Prophet صلى الله عليه وسلم said: "One of the sayings of the early Prophets which the people have got is: 'If you don't feel ashamed, then do whatever you like.'" *[8:141-O.B]*

٢٠٤٤ : عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ اَللهُ عَنْهُ، قالَ: قالَ النَّبِيُّ ﷺ: (إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ الأُولَى: إِذَا لَمْ تَسْتَحِ فَٱصْنَعْ مَا شِئْتَ).

CHAPTER 31. To be cheerful with the people. Ibn Mas'ûd said: Mix with the people on the condition that your religion is not injured, and joke with your family.

٣١ ـ باب: الانبِسَاطِ إلَى النَّاسِ ، قَالَ ابْنُ مَسعُودٍ: خَالِطِ النَّاسَ وَدِينَكَ لاَ تَكْلِمَنَّهُ وَالدُّعابَةِ مَعَ الأَهْلِ

2045. Narrated Anas bin Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم used to mix with us to the extent that he would say to a younger brother of mine, "O father of 'Umair! What did the *Nughair* (a kind of bird) do?" *[8:150-O.B]*

٢٠٤٥ : عَنْ أَنَسٍ رَضِيَ اَللهُ عَنْهُ قالَ: إِنْ كانَ النَّبِيُّ ﷺ لَيُخَالِطُنَا، حَتَّى يَقُولَ لأَخٍ لِي صَغِيرٍ: (يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ).

CHAPTER 32. A believer is not to be stung twice (by something) out of one and the same hole.

٣٢ ـ باب: لاَ يُلْدَغُ المُؤمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ

2046. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A believer is not stung twice (by something) out of one and the same hole." *[8:154-O.B]*

٢٠٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اَللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قالَ: (لاَ يُلْدَغُ المُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ).

CHAPTER 33. What kinds of poetry, *Rajaz*[1] and *Hida*[2] allowed and what kinds thereof are disliked.

٣٣ - باب: مَا يَجُوزُ مِنَ الشِّعْرِ وَالرَّجَزِ وَالحِدَاءِ وَما يُكْرَهُ مِنْهُ

2047. Narrated Ubaî bin Ka'b رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Some poetry contains wisdom." *[8:166-O.B]*

٢٠٤٧ : عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: (إِنَّ مِنَ الشِّعْرِ حِكْمَةً).

CHAPTER 34. It is disliked for one to indulge in poetry to the extent that it diverts him from Allâh's remembrance, and from (religious) knowledge and from the (recitation of) the Qur'ân.

٣٤ - باب: مَا يُكْرَهُ أَنْ يَكُونَ الْغَالِبَ عَلَى الإِنْسَانِ الشِّعْرُ حَتَّى يَصُدَّهُ عَنْ ذِكْرِ اللهِ وَالْعِلْمِ وَالْقُرْآنِ

2048. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "It is better for a man to fill the inside of his body with pus than to fill it with poetry." *[8:175-O.B]*

٢٠٤٨ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (لأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا).

CHAPTER 35. What is said about one's saying: "*Wailaka* (Woe to you)."

٣٥ - باب: مَا جَاءَ فِي قَوْلِ الرَّجلِ : وَيْلَكَ

2049. Narrated Anas (bin Mâlik) رضى الله عنه : A bedouin came and asked the Prophet صلى الله عليه وسلم "When will the Hour be established?". This *Hadîth* has been mentioned before (see *Hadîth* No. 1530), and it is added in this quotation after the saying: "You will be with those whom you love." We said, "Shall we also be like that?" The Prophet صلى الله عليه وسلم replied "Yes". *[8:188-O.B]*

٢٠٤٩ : عَنْ أَنَسٍ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ ٱللَّهِ، مَتَى تَقُومُ السَّاعَةُ؟ تَقَدَّمَ وزَادَ فِي هٰذِهِ الرِّوايَةِ بَعْدَ قَوْله: (أَنْتَ مَع مَنْ أَحْبَبْتَ). فَقُلْنَا: وَنَحْنُ كَذٰلِكَ. قالَ: (نَعَمْ).

[1] *Rajaz:* Name of a poetical metre.

[2] *Hidâ':* Chanting of camel-drivers, keeping time to the camels' paces.

CHAPTER 36. Calling the people by their father's name (on the Day of Resurrection).

٣٦ ـ باب: مَا يُدْعىٰ النَّاسُ بِآبَائِهِمْ

2050. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "For every betrayer (perfidious person), a flag will be fixed on the Day of Resurrection, and it will be announced (publicly), 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.' " *[8:196-O.B]*

٢٠٥٠ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: هٰذِهِ غَدْرَةُ فُلاَنِ بْنِ فُلاَنٍ).

CHAPTER 37. The statement of the Prophet صلى الله عليه وسلم: *'Al-Karm* is only the heart of a believer.'

٣٧ ـ باب: قَوْلِ النَّبِيِّ: «إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ»

2051. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Do not call the grapes, '*Al-Karm*' (the generous), and *Al-Karm* is only the heart of a believer." *[8:202-O.B]*

٢٠٥١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (لاَ تُسَمُّوا الْعِنَبَ الْكَرْمَ، إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ).

CHAPTER 38. To change a name for another name which is better than the first.

٣٨ ـ باب: تَحْوِيلِ الاسْمِ إِلَى اسْمٍ أَحْسَنَ مِنْهُ

2052. Narrated (Abû Huraira) رضي الله عنه: Zainab's original name was "Barrah," but it was said, "By that she is giving herself the prestige of piety."[1] So the Prophet صلى الله عليه وسلم changed her name to Zainab. *[8:212-O.B]*

٢٠٥٢ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ زَيْنَبَ كانَ ٱسْمُهَا بَرَّةَ، فَقِيلَ: تُزَكِّي نَفْسَهَا، فَسَمَّاهَا رَسُولُ ٱللهِ ﷺ زَيْنَبَ.

CHAPTER 39. Whoever, while calling a friend, omits a letter from his name.

٣٩ ـ باب: مَنْ دَعا صَاحِبَهُ فَنَقَصَ مِنْ اسْمِهِ حَرْفاً

2053. Narrated Anas رضي الله عنه: Once Umm Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjashah, the slave of the Prophet صلى الله عليه وسلم, was driving their camels (very fast). The Prophet صلى الله عليه وسلم said, "O Anjash! Drive

٢٠٥٣ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قالَ: كانَتْ أُمُّ سُلَيْمٍ فِي الثَّقَلِ، وَأَنْجَشَةُ غُلاَمُ النَّبِيِّ ﷺ يَسُوقُ بِهِنَّ، فَقَالَ النَّبِيُّ ﷺ: (يَا أَنْجَشُ، رُوَيْدَكَ سَوْقَكَ بِالْقَوَارِيرِ).

[1] *"Barrah"* means pious.

slowly (the camels) with the glass vessels (i.e., ladies)." *[8:221-O.B]*

CHAPTER 40. The name which is most disliked by Allâh.

٤٠ - باب: أبْغَضِ الأسْمَاءِ إلى الله عز وجل

2054. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The most perfidious (awful) name with Allâh on the Day of Resurrection, will be (that of) a man calling himself *Malik Al-Amlâk* (the King of kings)." *[8:224-O.B]*

٢٠٥٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (أَخْنَى الأَسْمَاءِ عِنْدَ ٱللهِ يَوْمَ الْقِيَامَةِ رَجُلٌ تَسَمَّى مَلِكَ الأَمْلاَكِ).

CHAPTER 41. To say *'Alhamdu-lillâh'* (praise be to Allâh) on sneezing.

٤١ - باب: الحَمْدِ لِلْعَاطِسِ

2055. Narrated Anas (bin Mâlik) رضى الله عنه : Two men sneezed before the Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said to one of them, "May Allâh bestow His Mercy on you," but he did not say that to the other. On being asked (why), the Prophet صلى الله عليه وسلم said, "That one praised Allâh (at the time of sneezing), while the other did not praise Allâh." *[8:240-O.B]*

٢٠٥٥ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ، قَالَ: عَطَسَ رَجُلاَنِ عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ، فَقِيلَ لَهُ، فَقَالَ: (هٰذَا حَمِدَ ٱللهَ، وَهٰذَا لَمْ يَحْمَدِ ٱللهَ).

CHAPTER 42. What is liked regarding sneezing, and what is disliked regarding yawning.

٤٢ - باب: مَا يُسْتَحَبُّ مِنَ العُطَاسِ وَمَا يُكْرَهُ مِنَ التَّثَاؤبِ

2056. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allâh, then it is obligatory on every Muslim who heard him, to say: 'May Allâh be Merciful to you (*Yar-hamukallâh*)'. But as regards yawning, it is from Satan, so one must try one's best to stop it as much as possible. Because if any one of you yawns the Satan laughs at him." *[8:242-O.B]*

٢٠٥٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ ٱللهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ ٱللهَ، كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ ٱللهُ، وَأَمَّا التَّثَاؤُبُ: فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ).

72. THE BOOK OF ASKING PERMISSION (to enter the dwelling place of somebody else)

٧٢ ـ كِتَابُ الاستِئذَانِ

CHAPTER 1. The small number (of persons) should greet the large number (of persons).

١ ـ باب: تَسْلِيمِ القَلِيلِ عَلَى الكَثِيرِ

2057. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons." *[8:250-O.B]*

٢٠٥٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ).

CHAPTER 2. The walking person should greet the sitting one.

٢ ـ باب: تَسْلِيمِ المَاشِي عَلَى الْقَاعِدِ

2058. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons." *[8:252(A)-O.B]*

٢٠٥٨ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، فِي رِوَايَةٍ، قَالَ: قالَ رَسُولُ ٱللهِ ﷺ: (يُسَلِّمُ الرَّاكِبُ عَلَى المَاشِي، وَالمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ).

CHAPTER 3. To greet those whom one knows and those whom one does not know.

٣ ـ باب: السَّلامِ لِلْمَعْرِفَةِ وَغَيْرِ المَعْرِفَةِ

2059. Narrated 'Abdullâh bin 'Amr رضي الله عنهما: A man asked the Prophet صلى الله عليه وسلم "What sort of deeds or traits of Islâm are good?" The Prophet صلى الله عليه وسلم said, "To feed others, and to greet those whom you know and those whom you do not know." *[8:253(B)-O.B]*

٢٠٥٩ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الإِسْلَامِ خَيْرٌ؟ قالَ: (تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ، عَلَى مَنْ عَرَفْتَ، وَعَلَى مَنْ لَمْ تَعْرِفْ).

CHAPTER 4. Asking permission (for entering) is enjoined because of looking (i.e., lest one should look at the occupants of the house who may

٤ ـ باب: الاسْتِئْذَانُ مِنْ أَجْلِ البَصَرِ

be in a state in which they dislike to be seen by others).

٢٠٦٠ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ، قالَ: ٱطَّلَعَ رَجُلٌ مِنْ جُحْرٍ في حُجَرِ النَّبِيِّ ﷺ، وَمَعَ النَّبِيِّ ﷺ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ، فَقَالَ: (لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ، لَطَعَنْتُ بِهِ في عَيْنِكَ، إِنَّمَا جُعِلَ الاِسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ).

2060. Narrated Sahl bin Sa'd رضى الله عنه: A man peeped through a round hole into the dwelling place of the Prophet صلى الله عليه وسلم while the Prophet صلى الله عليه وسلم had a *Midra* (an iron comb) with which he was scratching his head, the Prophet صلى الله عليه وسلم said, "Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others). *[8:258-O.B]*

٥ - باب: زِنَا الجَوَارِحِ دُونَ الفَرْجِ

CHAPTER 5. (What is said regarding) the adultery of the body parts other than the private parts.

٢٠٦١ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: (إِنَّ ٱللهَ كَتَبَ عَلَى ٱبْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا، أَدْرَكَ ذٰلِكَ لاَ مَحَالَةَ، فَزِنَا الْعَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ النُّطْقُ، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذٰلِكَ أَوْ يُكَذِّبُهُ).

2061. Narrated Ibn 'Abbâs رضى الله عنهما (on the authority of Abû Huraira رضى الله عنه) that the Prophet صلى الله عليه وسلم said: "Allâh has written for Ādam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the innerself wishes and desires and the private parts testify all this or deny it." *[8:260-O.B]*

٦ - باب: التَّسْلِيم عَلَى الصِّبْيَانِ

CHAPTER 6. To greet the boys.

٢٠٦٢ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، وَقالَ: كانَ النَّبِيُّ ﷺ يَفْعَلُهُ.

2062. Narrated Anas bin Mâlik رضى الله عنه that he passed by a group of boys and greeted them and said, "The Prophet صلى الله عليه وسلم used to do so." *[8:264-O.B]*

٧ - باب: إِذَا قَالَ: مَنْ ذَا؟ فَقَالَ: أَنَا

CHAPTER 7. If somebody says, "Who is that?" And another replies, "I."

٢٠٦٣ : عَنْ جابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قالَ: أَتَيْتُ النَّبِيَّ ﷺ في دَيْنٍ

2063. Narrated Jâbir bin 'Abdullâh رضى الله عنهما: I came to the Prophet صلى الله عليه وسلم in order to consult him regarding my father's debt. When I knocked at

the door, he asked, "Who is that?" I replied, "I" He said, "I, I?" He repeated it as if he disliked it. *[8:267-O.B]*

كانَ عَلَى أَبِي، فَدَقَقْتُ الْبَابَ، فَقَالَ: (مَنْ ذَا؟). فَقُلْتُ: أَنَا، فَقَالَ: (أَنَا أَنَا). كَأَنَّهُ كَرِهَهَا.

CHAPTER 8. To make room in the assemblies.

٨ - باب: التَّفَسُّحِ فِي المَجَالِس

2064. Narrated Ibn 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "A man should not make another man get up from his (the latter's) seat (in a gathering) in order to sit there, but should make room and spread out." *[8:286, 287-O.B]*

٢٠٦٤ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلٰكِنْ تَفَسَّحُوا وَتَوَسَّعُوا).

CHAPTER 9. The *Ihtibâ'* with the hand, [i.e., *Al-Qurfuṣâ'* (a sitting posture wherein one sits with one's legs drawn up and wrapped in one's garment or surrounded with one's arms.)]

٩ - باب: الاحْتِبَاءُ بِاليَدِ

2065. Narrated (Ibn 'Umar) رضى الله عنهما: I saw Allâh's Messenger صلى الله عليه وسلم in the courtyard of the Ka'ba in the *Ihtibâ'* posture putting his hand round his legs like this. *[8:289-O.B]*

٢٠٦٥ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُمَا، قالَ: رَأَيْتُ رَسُولَ ٱللهِ ﷺ بِفِنَاءِ الْكَعْبَةِ، مُحْتَبِيًا بِيَدِهِ هٰكَذَا.

CHAPTER 10. If in a gathering there are more than three persons, then there is no harm if two of them have a secret talk.

١٠ - باب: إذَا كانُـوا أكْثَرَ مِنْ ثَلاثَةٍ فَلَا بَأسَ بِالمُسَارَّةِ وَالمُنَاجَاةِ

2066. Narrated 'Abdullâh رضى الله عنه: The Prophet صلى الله عليه وسلم said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him." *[8:305-O.B]*

٢٠٦٦ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: قالَ النَّبِيُّ ﷺ: (إِذَا كُنْتُمْ ثَلاثَةً، فَلاَ يَتَنَاجَى رَجُلاَنِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ، أَجْلَ أَنْ يُحْزِنَهُ).

CHAPTER 11. Fire (lanterns, etc.) should not be kept lit in the house at bedtime.

١١ - باب: لا تُتـرَكُ النَّار فِي البَيْت عِنْدَ النَّوْم

2067. Narrated Abû Mûsa رضى الله عنه: One night a house in Al-Madîna was burnt with its occupants. The Prophet

٢٠٦٧ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ، قالَ: ٱحْتَرَقَ بَيْتٌ بِالمَدِينَةِ عَلَى

صلى الله عليه وسلم spoke about them, saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves." *[8:309-O.B]*

أَهْلِهِ مِنَ اللَّيْلِ، فَحُدِّثَ بِشَأْنِهِمُ النَّبِيُّ ﷺ، قالَ: (إِنَّ هٰذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ).

CHAPTER 12. What has been mentioned regarding the buildings.

١٢ - باب: مَا جَاءَ فِي الْبِنَاءِ

2068. Narrated Ibn 'Umar رضى الله عنهما: During the lifetime of the Prophet صلى الله عليه وسلم, I built a house with my own hands so that it might protect me from the rain and shade me from the sun and none of Allâh's creatures assisted me in building it. *[8:315-O.B]*

٢٠٦٨ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قالَ: رَأَيْتُنِي مَعَ النَّبِيِّ ﷺ بَنَيْتُ بِيَدِي بَيْتًا يُكِنُّنِي مِنَ المَطَرِ، وَيُظِلُّنِي مِنَ الشَّمْسِ، ما أَعانَنِي عَلَيْهِ أَحَدٌ مِنْ خَلْقِ ٱللهِ.

73. THE BOOK OF INVOCATIONS

٧٣ـ كِتَابُ الدَّعوَاتِ

CHAPTER 1. For every Prophet there is one (special) invocation which is surely accepted by Allâh.

١ ـ باب: لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ

2069. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "For every Prophet there is one (special) invocation (that will not be rejected) with which he appeals (to Allâh), and I want to keep such an invocation for interceding for my followers in the Hereafter." *[8:317(A)-O.B]*

٢٠٦٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا، وَأُرِيدُ أَنْ أَخْتَبِىءَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي فِي الآخِرَةِ).

CHAPTER 2. The best way of asking for forgiveness from Allâh.

٢ ـ باب: أَفْضَلِ الاسْتِغْفَارِ

2070. Narrated Shaddâd bin 'Aus رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The most superior way of asking for forgiveness from Allâh is: *'Allâhumma anta Rabbî lâ ilâha illa anta, khalaqtanî wa ana 'abduka, wa ana ala 'ahdika wa wa'dika mastaṭa'tu. A'ûdhu bika min sharri mâ ṣana'tu, abû'u laka bini'matika 'alaiya, wa abû'u bidhanbî faghfirlî fa innahu lâ yaghfiru adh-dhunûba illâ anta.'* "[1] The Prophet صلى الله عليه وسلم added. "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." *[8:318-O.B]*

٢٠٧٠ : عَنْ شَدَّادَ بْنِ أَوْسٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (سَيِّدُ الاسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي، لاَ إِلٰهَ إِلاَّ أَنْتَ، خَلَقْتَنِي، وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا ٱسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَٱغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ ٱلذُّنُوبَ إِلاَّ أَنْتَ. قالَ: وَمَنْ قالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ، وَمَنْ قالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ).

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[1] O Allâh, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

CHAPTER 3. The Prophet صلى الله عليه وسلم seeking of Allâh's Forgiveness by daytime and at night.

٣ - باب: اسْتِغْفَارِ النَّبِيِّ فِي اليَوْمِ وَاللَّيْلَةِ

2071. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "By Allâh! I seek Allâh's Forgiveness and turn to Him in repentance for more than seventy times a day." *[8:319-O.B]*

٢٠٧١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (وَٱللهِ إِنِّي لَأَسْتَغْفِرُ ٱللهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً).

CHAPTER 4. *Tauba* (turning to Allâh in repentance).

٤ - باب: التَّوْبَةِ

2072. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : (He related to us two narrations): One from the Prophet صلى الله عليه وسلم and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas a *Fâjir* (wicked evil-doer) considers his sins as flies passing over his nose and he just drives them away like this." [Abû Shihâb (the subnarrator) moved his hand over his nose in illustration]. (Ibn Mas'ûd added:) Allâh's Messenger صلى الله عليه وسلم said, "Allâh is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers from severe heat and thirst or what Allâh wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him." *[8:320-O.B]*

٢٠٧٢ : عَنْ عَبْدِ ٱللهِ بْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ أَنَّهُ حَدَّثَ بِحَدِيثَيْنِ: أَحَدُهُما عَنِ النَّبِيِّ - ﷺ - وَالآخَرُ عَنْ نَفْسِهِ، قالَ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ، فَقَالَ بِهِ هٰكَذَا. ثُمَّ قَالَ: (لَلهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ نَزَلَ مَنْزِلًا وَبِهِ مَهْلَكَةٌ، وَمَعَهُ رَاحِلَتُهُ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً، فَٱسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ، حَتَّى إِذا ٱشْتَدَّ عَلَيْهِ الحَرُّ وَالْعَطَشُ أَوْ ما شَاءَ ٱللهُ، قَالَ: أَرْجِعُ إِلَى مَكَانِي، فَرَجَعَ فَنَامَ نَوْمَةً، ثُمَّ رَفَعَ رَأْسَهُ، فَإِذَا رَاحِلَتُهُ عِنْدَهُ).

CHAPTER 5. What to say on going to bed.

2073. Narrated Hudhaifa bin Al-Yamân رضي الله عنه : When the Prophet صلى الله عليه وسلم went to bed at night, he would put his hand below his cheek and would say: *"Bismika amûtu wa ahya."*[1] and when he got up he would say: *"Al-hamdu lillâhil-ladhî ahyâna ba'da mâ amâtana wa ilaihin-nushûr."*[2] *[8:324-O.B]*

٥ - باب: مَا يَقُولُ إِذَا نَامَ

٢٠٧٣ : عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ، وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: (بِٱسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا). وَإِذَا قَامَ قَالَ: (الحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ).

CHAPTER 6. Sleeping on the right side.

2074. Narrated Al-Barâ' bin 'Âzib رضي الله عنهما : When Allâh's Messenger صلى الله عليه وسلم went to bed, he used to sleep on his right side and then say, *"Allâhumma aslamtu nafsî ilaika, wa wajjahtu wajhî ilaika, wa fauwadtu amrî ilaika, wa alja'tu zahrî ilaika, raghbatan wa rahbatan ilaika. Lâ malja' wa lâ manja minka illâ ilaika. Amantu bikitâbika al-ladhî anzalta wa nabîyika al-ladhî arsalta!*[3] Allâh's Messenger صلى الله عليه وسلم : said, "Whoever recites these words (before going to bed) and dies the same night, he will die on *Al-Fitrah* [the Islâmic religion (as a Muslim)]." *[8:327-O.B]*

٦ - باب: النَّوْمِ عَلَى الشِّقِّ الأَيْمَنِ

٢٠٧٤ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الأَيْمَنِ، ثُمَّ قَالَ: (اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ).

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[1] With Your Name I die and live.

[2] All thanks and praises be to Allâh, Who has given us life after causing us to die (i.e., sleep); and unto Him is the Resurrection.

[3] O Allâh! I have submitted myself to You and have faced my face to You, and I am under Your Command (i.e. depend upon You in all my affairs) and put my trust in You expecting Your reward and fearing Your punishment. There is no fleeing from You and no refuge but with You. I believe in the Book (i.e. Qur'ân) You have revealed and in Your Prophet (Muhammad) You have sent.

CHAPTER 7. The invocation which may be said by one who wakes up at night.

٧ - باب: الدُّعَاءِ إِذَا انْتَبَهَ مِنَ اللَّيْلِ

2075. Narrated Ibn 'Abbâs رضى الله عنهما: One night I slept at the house of Maimuna. He then narrated the Hadîth and added, "The Prophet صلى الله عليه وسلم used to say in his invocation, *"Allâhumma ij'al fî qalbî nûran wa fî basarî nûran, wa fî sam'î nûran, wa 'an yamînî nûran, wa 'an yasârî nûran, wa fawqî nûran, wa tahtî nûran, wa amâmî nûran, wa khalfî nûran, waj'al lî nûran."*[1] *[8:328-O.B]*

٢٠٧٥ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللَّهُ عَنْهُمَا قَالَ: بِتُّ عِنْدَ مَيْمُونَةَ وَذَكَرَ الحَدِيثَ وَقَدْ تَقَدَّم، قَالَ: وَكَانَ مِن دُعاءِ النَّبِيِّ ﷺ: (اللَّهُمَّ ٱجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَٱجْعَلْ لِي نُورًا).

CHAPTER 8.

٨ - «باب»

2076. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: *'Bismika Rabbî wada'tu janbî, wa bika arfa'uhu, in amsakta nafsî farhamha, wa in arsaltaha fahfazha bima tahfazu bihi 'ibâdakas-sâlihîn.'*[2] *[8:332-O.B]*

٢٠٧٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لاَ يَدْرِي ما خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِٱسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَٱرْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَٱحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ).

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[1] O Allâh! Let my heart have light, and my sight have light, and my hearing (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.

[2] O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.

CHAPTER 9. One should appeal to Allâh with determination, for nobody can force Him against His Will.

٩ - باب: لِيَعْزِمِ المَسْأَلَةَ فإنَّهُ لا مُكْرِهَ لَهُ

2077. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "None of you should say: 'O Allâh, forgive me if You wish; O Allâh, be Merciful to me if You wish,' but he should always appeal to Allâh with determination, for nobody can force Allâh to do something against His Will." *[8:351-O.B]*

٢٠٧٧ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (لاَ يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ ٱغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ٱرْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمِ المَسْأَلَةَ، فَإِنَّهُ لاَ مُكْرِهَ لَهُ).

CHAPTER 10. One's invocation is granted (accepted) by Allâh if one does not show impatience.

١٠ - باب: يُسْتَجابُ لِلْعَبْدِ ما لَمْ يَعْجَلْ

2078. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The invocation of anyone of you is granted (by Allâh) if he does not show impatience (by saying, 'I invoked Allâh but my request has not been granted.')" *[8:352-O.B]*

٢٠٧٨ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (يُسْتَجابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي).

CHAPTER 11. To invoke Allâh at a time of distress.

١١ - باب: الدُّعاءِ عِنْدَ الْكَرْبِ

2079. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم used to invoke Allâh at the time of distress, saying, *"Lâ ilâha illallâhu al-'Azîm al-Halîm, Lâ ilâha illallâhu Rabbul-'arsh il-'Azîm, Lâ ilâha illallâhu Rabbus-samâwâti wa Rabbul-ardi wa Rabbul-'arshil Karîm".*[1] *[8:357-O.B]*

٢٠٧٩ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ كانَ يَقُولُ عِنْدَ الْكَرْبِ: (لاَ إِلَهَ إِلا اللهُ الْعَظِيمُ الحَلِيمُ، لاَ إِلَهَ إِلاَّ ٱللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لاَ إِلَهَ إِلاَّ ٱللهُ رَبُّ السَّماوَاتِ وَرَبُّ الأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ).

[1] None has the right to be worshipped but Allâh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allâh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allâh, the Lord of the heaven and the Lord of the earth and the Lord of the Honourable Throne.

CHAPTER 12. To seek refuge with Allâh from the difficult moments of a calamity.

١٢ - باب: التَّعَوُّذِ مِنْ جَهْدِ الْبَلَاءِ

2080. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم used to seek refuge with Allâh from the difficult moments of a calamity and from being overtaken by *Ash-Shaqâ'* (wretchedness in the Hereafter or destruction etc.) and from being destined to an evil end, and from the malicious joy of enemies. Sufyân said, "This narration contained three items only, but I added one. I do not know which one that was."[1] *[8:358-O.B]*

٢٠٨٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ رَسُولُ ٱللهِ ﷺ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَماتَةِ الأَعْدَاءِ.

قالَ سُفْيَانُ - الراوي -: الحَدِيثُ ثَلاَثٌ، زِدْتُ أَنَا وَاحِدَةً، لاَ أَدْرِي أَيَّتُهُنَّ هِيَ.

CHAPTER 13. The statement of the Prophet صلى الله عليه وسلم: '(O Allâh!) If I should hurt somebody, let that be a means of purification and mercy for him.'

١٣ - باب: قَوْلِ النَّبِيِّ ﷺ: «مَنْ آذَيْتُهُ فَاجْعَلْهُ لَهُ زَكاةً وَرَحْمَةً»

2081. Narrated (Abû Huraira) رضى الله عنه that He heard the Prophet صلى الله عليه وسلم saying, "O Allâh! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection."[2] *[8:372-O.B]*

٢٠٨١ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ، فَٱجْعَلْ ذٰلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيامَةِ).

CHAPTER 14. To seek refuge with Allâh from being a miser.

١٤ - باب: التَّعَوُّذِ مِنَ الْبُخْلِ

2082. Narrated Sa'd bin Abî Waqqâṣ رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم ordered for the following statements: "O Allâh! I seek refuge with You from miserliness; and I seek refuge with You from cowardice; and I seek refuge with You from being sent

٢٠٨٢ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاص رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ كانَ يَأْمُرُ بِهٰؤُلاَءِ الْكَلِمَاتِ: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ،

[1] From other sources it seems that the expression "the malicious joy of enemies" is the term added by Sufyân.

[2] This does not mean that the Prophet صلى الله عليه وسلم might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour while his intention was honest.

back to geriatric old age; and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of this world [i.e., the *Fitnah* (trial and affliction etc.) of *Ad-Dajjâl* etc.]; and I seek refuge with You from the punishment in the grave." *[8:376-O.B]*

وَأَعُوذُ بِكَ مِنْ فِتْنَةِ ٱلدُّنْيَا - يَعْنِي فِتْنَةَ ٱلدَّجَّالِ - وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ).

CHAPTER 15. To seek refuge with Allâh from all kinds of sins and from being in debt.

١٥ - باب: التَّعَوُّذ مِنَ المَأْثَمِ وَالمَغْرَمِ

2083. Narrated 'Āisha رضى الله عنها: The Prophet صلى الله عليه وسلم used to say, "O Allâh! I seek refuge with You from laziness and from geriatric old age, from all kinds of sins and from being in debt; from the *Fitnah* (trial and affliction etc.) of the grave and from the punishment in the grave; from the *Fitnah* (trial and affliction etc.) of the Fire and from the punishment in the Fire and from the evil of the *Fitnah* (trial and affliction etc.) of wealth; and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of poverty, and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of *Al-Masîḥ Ad-Dajjâl*. O Allâh! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let there be a long distance between me and my sins, as You made east and west far from each other." *[8:379-O.B]*

٢٠٨٣ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالمَأْثَمِ وَالمَغْرَمِ، وَمِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ ٱلدَّجَّالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الخَطَايَا كَما نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ ٱلدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَما بَاعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبِ).

CHAPTER 16. The statement of the Prophet صلى الله عليه وسلم : "O our Lord! Give us in this world that which is good."..... (V.2:201)

١٦ - باب: قَوْلِ النَّبِيِّ ﷺ: «رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً»

2084. Narrated Anas رضى الله عنه : The most frequent invocation of the Prophet صلى الله عليه وسلم was: "O Allâh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire." (V.2:201) *[8:398-O.B]*

٢٠٨٤ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: كانَ أَكْثَرُ دُعاءِ النَّبِيِّ ﷺ: (اللَّهُمَّ آتِنَا فِي ٱلدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ).

CHAPTER 17. The statement of the Prophet صلى الله عليه وسلم : 'O Allâh! Forgive my past and future sins.'

١٧ - باب: قول النبي ﷺ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ»

2085. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم used to invoke Allâh (with the following invocation): *"Allâhumma ighfirlî khatî'atî wa jahlî wa isrâfî fî amrî wa mâ anta a'lamu bihi minni. Allâhumma ighfirlî hazlî wa jiddî wa khata'î wa 'amdî wa kullu-dhâlika 'indî*[1] *". [8:408-O.B]*

٢٠٨٥ : عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كانَ يَدْعُو: (اللَّهُمَّ ٱغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَما أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ ٱغْفِرْ لِي هَزْلِي وَجِدِّي وَخَطَئِي وَعَمْدِي، وَكُلُّ ذٰلِكَ عِنْدِي).

CHAPTER 18. The superiority of saying, *"Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)."

١٨ - باب: فَضْلِ التَّهْلِيلِ

2086. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said,"Whoever says: *"Lâ ilâha ill-Allâhu wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu wa Huwa 'ala kulli shai'in Qadîr,"*[2] one hundred times a day will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." *[8:412-O.B]*

٢٠٨٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ - ﷺ - قالَ: (مَنْ قالَ: لاَ إِلٰهَ إِلاَّ ٱللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. فِي يَوْمٍ مِائَةَ مَرَّةٍ، كانَتْ لَهُ عَدْلَ عَشْرِ رِقابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكانَتْ لَهُ حِرْزًا مِنَ الشَّيْطانِ يَوْمَهُ ذٰلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جاءَ بِهِ إِلاَّ رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ).

2087. Narrated Abû Ayûb Al-Ansâri and Ibn Mas'ûd رضى الله عنهما as the above *Hadîth* (No. 2086) and added that the Prophet صلى الله عليه وسلم said, "(Whoever

٢٠٨٧ : عَنْ أَبِي أَيُّوبَ الأَنْصارِيِّ، وَٱبْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُمَا قالاَ فِي هٰذَا الحَدِيثِ، عَنِ النَّبِيِّ ﷺ قالَ: (مَنْ

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[1] O Allâh! Forgive my mistakes and my ignorance and my exceeding the limit (i.e. my great sins) and forgive whatever You know better than I. O Allâh! Forgive the wrong I have done jokingly or seriously, and forgive my accidental and intentional errors, all that is present in me.

[2] None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the Power to do everything.

recites it ten times) will be as if he had manumitted one of Isma'îl's descendants." *[8:413(B)-O.B]*

قَالَ عَشْرًا كانَ كَمَنْ أَعْتَقَ رَقَبَةً مِنْ وَلَدِ إِسْماعِيلَ).

CHAPTER 19. The superiority of *Tasbîḥ* (i.e. saying *'Subḥân Allâh'*).

١٩ - باب: فَضْلِ التَّسْبِيحِ

2088. Narrated Abû Huraira رضي الله عنه. Allâh's Messenger صلى الله عليه وسلم said, "Whoever says, *'Subḥân Allâhi wa biḥamdihi,*[1] one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea". *[8:414-O.B]*

٢٠٨٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (مَنْ قالَ: سُبْحَانَ ٱللهِ وَبِحَمْدِهِ، في يَوْمٍ مِائَةَ مَرَّةٍ، حُطَّتْ عَنْهُ خَطَايَاهُ وَإِنْ كانَتْ مِثْلَ زَبَدِ الْبَحْرِ).

CHAPTER 20. The superiority of *Dhikr* Allâh عز وجل (remembering Allâh i.e., glorifying and praising Him etc.).

٢٠ - باب: فَضْلِ ذِكْرِ الله عَزَّ وَجَلَّ

2089. Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The example of the one who remembers (glorifies the Praises of) his Lord (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one." *[8:416-O.B]*

٢٠٨٩ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: (مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لاَ يَذْكُرُ مَثَلُ الحَيِّ وَالمَيِّتِ).

2090. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh has some angels who look for those who remember (glorify the Praises of) Allâh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allâh, they call each other, saying, 'Come to the object of your pursuit.' " (He added) "Then the angels encircle them with their wings up to the nearest heaven to us (sky of the world)." (He added) "[After those people remembered (glorified the Praises of) Allâh, and the angels go back], their

٢٠٩٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ:

قالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ للهِ مَلاَئِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ ٱلذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ ٱللهَ تَنَادَوْا: هَلُمُّوا إِلَى حاجَتِكُمْ. قالَ: فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ ٱلدُّنْيَا، قالَ: فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ بِهِمْ، ما يَقُولُ عِبَادِي؟ قَالُوا: يَقُولُونَ يُسَبِّحُونَكَ

[1] I deem Allâh free of any resemblance to anything whatever in any respect, and I glorify His Praises. (Also see glossary for *Subḥân Allâh*).

Lord عزّ وجلّ asks them (those angels) -- though He knows better than them -- 'What do My slaves say?' The angels reply, 'They say: *Subḥân Allâh, Allâhu Akbar, Alḥamdu-lillâh*' and they glorify you, Allâh then says, 'Did they see Me?' The angels reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.' Allâh says (to the angels) 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allâh says (to the angels), 'Did they see it?' The angels say, 'No! By Allâh, O Lord! They did not see it.' Allâh says: 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allâh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allâh says, 'Did they see it?' The angels say, 'No By Allâh, O Lord! They did not see it.' Allâh says, 'How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allâh says, 'I make you witnesses that I have forgiven them.'" (Allâh's Messenger صلى الله عليه وسلم added) "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allâh would say, 'These are those people whose companions will not be reduced to misery.' " *[8:417-O.B]*

وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ، قالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قالَ: فَيَقُولُونَ: لاَ وَٱللهِ ما رَأَوْكَ، قالَ: فَيَقُولُ: وَكَيْفَ لَوْ رَأَوْنِي؟ قالَ: يَقُولُونَ: لَوْ رَأَوْكَ كانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيدًا وَتَحْمِيدًا وَأَكْثَرَ لَكَ تَسْبِيحًا، قالَ: يَقُولُ: فَمَا يَسْأَلُونَنِي؟ قالَ: يَسْأَلُونَكَ الجَنَّةَ، قالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قالَ: يَقُولُونَ: لاَ وَٱللهِ يَا رَبِّ ما رَأَوْهَا، قالَ: يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْها كانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً، قالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قالَ: يَقُولُونَ: مِنَ النَّارِ، قالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قالَ: يَقُولُونَ: لاَ وَٱللهِ يَا رَبِّ ما رَأَوْها، قالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قالَ: يَقُولُونَ: لَوْ رَأَوْهَا كانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً، قالَ: فَيَقُولُ: فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قالَ: يَقُولُ مَلَكٌ مِنَ المَلاَئِكَةِ: فِيهِمْ فُلاَنٌ لَيْسَ مِنْهُمْ، إِنَّمَا جاءَ لِحَاجَةٍ. قالَ: هُمُ الْجُلَسَاءُ لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ).

74. THE BOOK OF *AR-RIQĀQ* [Softening of the Hearts] (i.e., the *Ḥadîth* that makes the heart soft and tender by affecting the emotions and feelings of the one who hears it.)

٧٤ ـ كِتَابُ الرِّقَاقِ

{CHAPTER 1. Health and leisure (free time for doing good deeds). There is no life worth living except the life in the Hereafter.}

{١ ـ باب: الصحّة وَالفَراغ وَلا عَيش إلا عَيشُ الآخِرَة}

2091. Narrated Ibn 'Abbâs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "There are two blessings which many people lose: (They are) health and free time for doing good."[1] *[8:421-O.B]*

٢٠٩١: عَنِ ٱبْنِ عَبَّاسٍ رضي الله عنهما قالَ: إِنَّ رَسولَ ٱللهِ ﷺ قَالَ: (نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ).

CHAPTER 2. The statement of the Prophet صلى الله عليه وسلم : 'Be in this world as if you were a stranger.'

٢ ـ باب: قَوْلِ النَّبِيِّ ﷺ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ»

2092. Narrated (Mujâhid): Ibn'Umar رضي الله عنهما said, "Allâh's Messenger صلى الله عليه وسلم took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveller.'" (The subnarrator added): Ibn 'Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."[2] *[8:425-O.B]*

٢٠٩٢ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قالَ: أَخَذَ رَسُولُ ٱللهِ ﷺ بِمَنْكِبِي فَقَالَ: (كُنْ فِي ٱلدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عابِرُ سَبِيلٍ). وَكانَ ٱبْنُ عُمَرَ يَقُولُ: إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ المَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

[1] This means that many people do not use their health and free time, in gaining more and more of good deeds.

[2] This means, 'Do good deeds when you are healthy and alive before you become sick and die.'

CHAPTER 3. About hope and hoping too much (for long life and worldly pleasures).

٣ - باب: فِي الأَمَلِ وَطُولِهِ

2093. Narrated 'Abdullâh رضى الله عنه: The Prophet صلى الله عليه وسلم drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, "This is the human being, and this (the square) is his lease of life (his or her day of death) encircles him from all sides (or has encircled him), and this (line) which is outside (the square) is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e., overtake) him, and if the other misses him, a third will snap (i.e., overtake) him." *[8:426-O.B]*

٢٠٩٣ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قالَ: خَطَّ النَّبِيُّ ﷺ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسَطِ خارِجًا مِنْهُ، وَخط خُطَطًا صِغَارًا إِلَى هٰذَا الَّذِي فِي الْوَسَطِ مِنْ جانِبِهِ الَّذِي فِي الْوَسَطِ، وَقالَ: (هٰذَا الإِنْسَانُ، وَهٰذا أَجَلُهُ مُحِيطٌ بِهِ - أَوْ: قَدْ أَحَاطَ بِهِ - وَهٰذَا الَّذِي هُوَ خارِجٌ أَمَلُهُ، وَهٰذِهِ الخُطَطُ الصِّغَارُ الأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هٰذَا نَهَشَهُ هٰذَا، وَإِنْ أَخْطَأَهُ هٰذَا نَهَشَهُ هٰذَا).

2094. Narrated Anas bin Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم drew a few lines and said, "This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to him." *[8:427-O.B]*

٢٠٩٤ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ قالَ: خَطَّ النَّبِيُّ ﷺ خُطُوطًا، فَقَالَ: (هٰذَا الأَمَلُ وَهٰذَا أَجَلُهُ، فَبَيْنَما هُوَ كَذٰلِكَ إِذْ جاءَهُ الخَطُّ الأَقْرَبُ).

CHAPTER 4. If somebody reaches sixty years of age, he has no right to ask Allâh for a new lease of life.

٤ - باب: مَنْ بَلَغَ سِتِّينَ سَنَةً فَقَدْ أَعْذَرَ اللهُ إِلَيْهِ

2095. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."[1] *[8:428-O.B]*

٢٠٩٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (أَعْذَرَ ٱللهُ إِلَى ٱمْرِئٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَّغَهُ سِتِّينَ سَنَةً).

2096. Narrated Abû Huraira رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "The heart of an old man

٢٠٩٦ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (لاَ يَزَالُ

[1] Such a person will not have the right to say, "If Allâh had given me another lease of life, I would have done good deeds, " for he has been given a life long enough for him to do good deeds.

remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope." *[8:429-O.B]*

قَلْبُ الْكَبِيرِ شَابًّا فِي ٱثْنَتَيْنِ. فِي حُبِّ ٱلدُّنْيَا وَطُولِ الأَمَلِ).

CHAPTER 5. The deed which is done seeking Allâh's Countenance (i.e. for the sake of Allâh تعالى).

٥ - باب: الْعَمَلِ الَّذِي يُبْتَغَى بِهِ وَجْهُ الله

2097. Narrated 'Itbân bin Mâlik Al-Anşârî رضى الله عنه (who was one of the men of the tribe of Banî Sâlim): Allâh's Messenger صلى الله عليه وسلم came to me and said, "None will come on the Day of Resurrection who has said: *Lâ ilâha ill-Allâh,* (none has the right to be worshipped but Allâh) sincerely, seeking Allâh's Countenance (i.e. for Allâh's sake), but will be saved from the Hell-fire by Allâh." *[8:431-O.B]*

٢٠٩٧ : عَنْ عِتْبَانَ بْنِ مَالِكٍ الأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (لَنْ يُوَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ، يَقُولُ: لاَ إِلٰهَ إِلاَّ ٱللهُ، يَبْتَغِي بِهَا وَجْهَ ٱللهِ، إِلاَّ حَرَّمَ ٱللهُ عَلَيْهِ النَّارَ).

2098. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said,"Allâh says, 'I have nothing to give but Paradise as a reward to my slave, a true believer of Islâmic Monotheism who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allâh's Reward).' " *[8:432-O.B]*

٢٠٩٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (يَقُولُ ٱللهُ تَعَالَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ ٱلدُّنْيَا ثُمَّ ٱحْتَسَبَهُ، إِلاَّ الْجَنَّةُ).

CHAPTER 6. The righteous people will depart (die.)

٦ - باب: ذَهَابِ الصَّالِحِينَ

2099. Narrated Mirdâs Al-Aslamî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The righteous (pious) people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates, and Allâh will not care the least for them." *[8:442-O.B]*

٢٠٩٩ : عَنْ مِرْدَاسٍ الأَسْلَمِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (يَذْهَبُ الصَّالِحُونَ، الأَوَّلُ فَالأَوَّلُ، وَيَبْقَى حُفَالَةٌ كَحُفَالَةِ الشَّعِيرِ، أَوِ التَّمْرِ، لاَ يُبَالِيهِمُ ٱللهُ بَالَةً).

CHAPTER 7. The *Fitnah* (trial and affliction etc.) of wealth should be warded off.

٧ ـ باب: ما يُتَّقى مِنْ فِتْنَةِ المَالِ

2100. Narrated Ibn 'Abbâs رضى الله عنهما : I heard the Prophet صلى الله عليه وسلم saying, "If the son of Ādam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Ādam's son except dust,[1] and Allâh forgives him who (repents to Him) — begs for His pardon." *[8:444-O.B]*

٢١٠٠ : عَنِ ٱبْنِ عَبَّاسٍ، رَضِيَ ٱللهُ عَنْهُمَا، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لَوْ كانَ لابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لابْتَغَى ثَالِثًا، وَلاَ يَمْلأُ جَوْفَ ٱبْنِ آدَمَ إِلاَّ التُّرَابُ، وَيَتُوبُ ٱللهُ عَلَى مَنْ تَابَ).

CHAPTER 8. Whatever one spends from his money (on good deeds) will be better for him (in the Hereafter).

٨ ـ باب: مَا قَدَّمَ مِنْ مَالِهِ فَهُوَ لَهُ

2101. Narrated 'Abdullâh رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allâh's Messenger! There is none among us but loves his own wealth more." The Prophet صلى الله عليه وسلم said, "So his wealth is whatever he spends (in Allâh's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."[2] *[8:449-O.B]*

٢١٠١ : عَنْ عَبْدِ اللهِ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ النَّبِيُّ ﷺ: (أَيُّكُمْ مالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مالِهِ). قالُوا: يَا رَسُولَ ٱللهِ، ما مِنَّا أَحَدٌ إِلاَّ مالُهُ أَحَبُّ إِلَيْهِ، قالَ: (فَإِنَّ مَالَهُ مَا قَدَّمَ، وَمالُ وَارِثِهِ مَا أَخَّرَ).

CHAPTER 9. How the Prophet صلى الله عليه وسلم and his companions used to live, and how they gave up their interest in the world.

٩ ـ باب: كَيْفَ كَانَ عَيْشُ النَّبِيِّ ﷺ وَأَصْحَابِهِ وَتَخَلِّيهِمْ عَنِ الدُّنْيَا

2102. Narrated Abû Huraira رضى الله عنه : By Allâh except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over

٢١٠٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ كَانَ يَقُولُ: آللهِ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، إِنْ كُنْتُ لأَعْتَمِدُ بِكَبِدِي عَلَى الأَرْضِ مِنَ الجُوعِ، وَإِنْ كُنْتُ لأَشُدُّ

[1] This expression is a metonymy meaning, man continues to love wealth till he dies, for then he will no longer think of collecting wealth.

[2] What one spends during one's life for Allâh's Sake is what one really owns, because one will get permanent reward for that in the Hereafter.

my belly because of hunger. One day I sat by the way from where they (the Prophet صلى الله عليه وسلم and his companions) used to come out. When Abû Bakr passed by, I asked him about a Verse from Allâh's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then 'Umar passed by me and I asked him about a Verse from Allâh's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abul-Qâsim (the Prophet صلى الله عليه وسلم) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O *Aba Hirr* (Abû Huraira)!" I replied, "*Labbaik*, O Allâh's Messenger!" He said to me, "Follow me." He proceeded and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such and such man (or by such and such woman)." He said, "O *Aba Hirr*!" I said, "*Labbaik*, O Allâh's Messenger!" He said, "Go and call the people of *Suffa* to me." These people of *Suffa* were the guests of Islâm who had neither families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet صلى الله عليه وسلم, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet صلى الله عليه وسلم upset me, and I said to myself. "How will this little milk be

الحَجَرَ عَلَى بَطْنِي مِنَ الجُوعِ، وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ مِنْهُ، فَمَرَّ أَبُو بَكْرٍ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللهِ، ما سَأَلْتُهُ إِلاَّ لِيُشْبِعَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي عُمَرُ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللهِ، ما سَأَلْتُهُ إِلاَّ لِيُشْبِعَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي أَبُو الْقَاسِمِ ﷺ فَتَبَسَّمَ حِينَ رَآنِي، وَعَرَفَ مَا فِي نَفْسِي وَمَا فِي وَجْهِي، ثُمَّ قالَ: (أَبَا هِرٍّ). قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ ﷺ قالَ: (الْحَقْ). وَمَضَى فَتَبِعْتُهُ، فَدَخَلَ، فَاسْتَأْذَنَ، فَأَذِنَ لِي، فَدَخَلَ، فَوَجَدَ لَبَنًا فِي قَدَحٍ، فَقَالَ: (مِنْ أَيْنَ هٰذَا اللَّبَنُ؟). قالُوا: أَهْدَاهُ لَكَ فُلاَنٌ أَوْ فُلاَنَةُ، قالَ: (أَبَا هِرٍّ). قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ، قالَ: (الْحَقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ لِي). قالَ: وَأَهْلُ الصُّفَّةِ أَضْيَافُ الإِسْلاَمِ، لاَ يَأْوُونَ إِلَى أَهْلٍ وَلاَ مالٍ وَلاَ عَلَى أَحَدٍ، إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ وَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا، فَسَاءَنِي ذٰلِكَ، فَقُلْتُ: وَما هٰذَا اللَّبَنُ في أَهْلِ الصُّفَّةِ، كُنْتُ أَحَقَّ أَنَا أَنْ أُصِيبَ مِنْ هٰذَا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا، فَإِذَا جَاءُوا أَمَرَنِي، فَكُنْتُ

أَنَا أُعْطِيهِمْ، وَمَا عَسَى أَنْ يَبْلُغَنِي مِنْ هٰذَا اللَّبَنِ، وَلَمْ يَكُنْ مِنْ طَاعَةِ ٱللهِ وَطَاعَةِ رَسُولِهِ ﷺ بُدٌّ، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا، فَٱسْتَأْذَنُوا فَأَذِنَ لَهُمْ، وَأَخَذُوا مَجَالِسَهُمْ مِنَ الْبَيْتِ، قَالَ: (يَا أَبَا هِرٍّ). قُلْتُ: لَبَّيْكَ يَا رَسُولَ ٱللهِ، قَالَ: (خُذْ فَأَعْطِهِمْ). قَالَ: فَأَخَذْتُ الْقَدَحَ، فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، فَأُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، حَتَّى ٱنْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَقَدْ رَوِيَ الْقَوْمُ كُلُّهُمْ، فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ، فَنَظَرَ إِلَيَّ فَتَبَسَّمَ، فَقَالَ: (أَبَا هِرٍّ). قُلْتُ لَبَّيْكَ يَا رَسُولَ ٱللهِ، قَالَ: (بَقِيتُ أَنَا وَأَنْتَ). قُلْتُ: صَدَقْتَ يَا رَسُولَ ٱللهِ، قَالَ: (ٱقْعُدْ فَٱشْرَبْ). فَقَعَدْتُ فَشَرِبْتُ، فَقَالَ: (ٱشْرَبْ). فَشَرِبْتُ، فَمَا زَالَ يَقُولُ: (ٱشْرَبْ). حَتَّى قُلْتُ: لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أَجِدُ لَهُ مَسْلَكًا، قَالَ: (فَأَرِنِي). فَأَعْطَيْتُهُ الْقَدَحَ، فَحَمِدَ ٱللهَ وَسَمَّى وَشَرِبَ الْفَضْلَةَ.

enough for the people of *Ṣuffa*?"[1] I thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet صلى الله عليه وسلم came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allâh and His Messenger صلى الله عليه وسلم, so I went to the people of *Ṣuffa* and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet صلى الله عليه وسلم said, "O *Aba-Hirr*!" I said, "*Labbaik*, O Allâh's Messenger!" He said, "Take it and give it to them." So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet صلى الله عليه وسلم who took the bowl and put it on his hand, looked at me and smiled and said. "O *Aba Hirr*!" I replied, "*Labbaik*, O Allâh's Messenger!" He said, "There remain you and I." I said, "You have said the truth, O Allâh's Messenger!" He said, "Sit down and drink." I sat down and drank. He said, "Drink", and I drank. He kept on telling me repeatedly to drink, till I said, "No, by Him Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to

[1] They were about eighty men or more and it is one miracle* of the Prophet صلى الله عليه وسلم that a small bowl of milk (hardly one kilogram) could be sufficient for over eighty men to drink to their fill.

*See the article Miracles of the Prophet صلى الله عليه وسلم.

me." When I gave him the bowl, he praised Allâh and pronounced Allâh's Name on it and drank the remaining milk. *[8:459-O.B]*

٢١٠٣ : وعَنْهُ رَضِيَ ٱللَّهُ عَنْهُ قالَ: قالَ رَسُولُ ٱللَّهِ ﷺ: (اللَّهُمَّ ٱرْزُقْ آلَ مُحَمَّدٍ قُوتًا).

2103. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "O Allâh! Give food to the family of Muhammad (صلى الله عليه وسلم)." *[8:467-O.B]*

١٠ - باب: الْقَصْدِ وَالْمُدَاوَمَةِ عَلَى الْعَمَلِ

CHAPTER 10. The adoption of a middle course (not to go to extremes), and the regularity of one's deeds.

٢١٠٤ : وعَنْهُ رَضِيَ ٱللَّهُ عَنْهُ، قالَ: قالَ رَسُولُ ٱللَّهِ ﷺ: (لَنْ يُنَجِّيَ أَحَدًا مِنْكُمْ عَمَلُهُ). قالُوا: وَلاَ أَنْتَ يَا رَسُولَ ٱللَّهِ؟ قالَ: (وَلاَ أَنَا، إِلاَّ أَنْ يَتَغَمَّدَنِيَ ٱللَّهُ بِرَحْمَةٍ، سَدِّدُوا وَقارِبُوا، وَٱغْدُوا وَرُوحُوا، وَشَيْءٌ مِنَ ٱلدُّلْجَةِ، وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا).

2104. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allâh's Messenger?" He said, "No, even I (will not be saved) unless and until Allâh protects me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh in the forenoon and in the afternoon and during a part of the night, and *Al-Qaṣd* (always adopt a middle, moderate, regular course) whereby you will reach your *Al-Qaṣd* i.e. target (Paradise)."[1] *[8:470-O.B]*

٢١٠٥ : عَنْ عائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا أَنَّهَا قَالَتْ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الأَعْمَالِ أَحَبُّ إِلَى ٱللَّهِ؟ قالَ: (أَدْوَمُهَا وَإِنْ قَلَّ).

2105. Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم was asked. "What deeds are loved most by Allâh?" He said. "The most regular constant deeds even though they may be few." *[8:472-O.B]*

١١ - باب: الرَّجَاءِ مَعَ الخَوْفِ

CHAPTER 11. Hope (that Allâh will forgive one's sins and will accept

[1] The Prophet صلى الله عليه وسلم compares the Muslim to a traveller who should not exert himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular, constant worshipping of Allâh whereby one should reach his destination (i.e. Paradise).

one's good deeds) with fear (of Allâh).

2106. Narrated Abû Huraira رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying: Had a disbeliever known of all the Mercy which is in the Hands of Allâh, he would not lose hope of entering Paradise, and had a believer known of all the punishment which is present with Allâh, he would not consider himself safe from the Hell-fire." *[8:476-O.B]*

٢١٠٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللّٰهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ ٱللّٰهِ ﷺ يَقُولُ: (لَوْ يَعْلَمُ الْكافِرُ بِكُلِّ الَّذِي عِنْدَ ٱللّٰهِ مِنَ الرَّحْمَةِ لَمْ يَيْأَسْ مِنَ الجَنَّةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ ٱللّٰهِ مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ).

CHAPTER 12. To protect one's tongue (from illegal talk e.g. abusing, lying, backbiting etc.). (And the Prophet's statement): 'He who believes in Allâh and the Last Day should talk what is good (sense) or keep quiet.' [(And the Statement of Allâh عز و جل: "Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (V.50:18)]

١٢ - باب: حِفْظِ اللِّسانِ ومَنْ كَانَ يُؤمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ

2107. Narrated Sahl bin Sa'd رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones (i.e., his mouth and tongue) and what is between his two legs i.e. his private parts)[1], I guarantee Paradise for him." *[8:481-O.B]*

٢١٠٧ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ ٱللّٰهُ عَنْهُ، عَنْ رَسُولِ ٱللّٰهِ ﷺ قالَ: (مَنْ يَضْمَنْ لِي ما بَيْنَ لَحْيَيْهِ وَما بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الجَنَّةَ).

2108. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A slave (of Allâh) may utter a word, which pleases Allâh, without giving it much importance, and because of that Allâh will raise him to degrees (of reward): a slave (of Allâh) may utter a word (carelessly) which displeases Allâh without thinking of its gravity and

٢١٠٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللّٰهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوانِ ٱللّٰهِ، لاَ يُلْقِي لَهَا بَالاً، يَرْفَعُ ٱللّٰهُ بِهَا دَرَجاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ ٱللّٰهِ، لاَ يُلْقِي

[1] i.e. whoever protects his tongue from illegal talk e.g. to tell lies or back-biting and his mouth from eating and drinking of the forbidden illegal things etc. and his private parts from illegal sexual acts.

because of that he will be thrown into the Hell-fire." *[8:485-O.B]*

لَهَا بالًا، يَهْوِي بِهَا في جَهَنَّمَ).

CHAPTER 13. To give up sinful deeds.

١٣ - باب: الانْتِهَاءِ مِن المَعَاصِي

2109. Narrated Abû Mûsa رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said. "My example and the example of the message with which Allâh has sent me is like that of a man who came to some people and said, "I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself! A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them." *[8:489-O.B]*

٢١٠٩ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (مَثَلِي وَمَثَلُ ما بَعَثَنِي ٱللهُ، كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: رَأَيْتُ الجَيْشَ بِعَيْنَيَّ، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالنَّجَاءَ النَّجَاءَ، فَأَطَاعَتْهُ طَائِفَةٌ فَأَدْلَجُوا عَلَى مَهَلِهِمْ فَنَجَوْا، وَكَذَّبَتْهُ طَائِفَةٌ فَصَبَّحَهُمُ الجَيْشُ فَٱجْتَاحَهُمْ).

CHAPTER 14. The (Hell) Fire is surrounded by all kinds of desires and passions.

١٤ - باب: حُجِبَتِ النَّارُ بِالشَّهَوَاتِ

2110. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."[1] *[8:494-O.B]*

٢١١٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الجَنَّةُ بِالمَكَارِهِ).

CHAPTER 15. Paradise is nearer to anyone of you than the *Shirâk* (leather strap) of his shoe, and so is the (Hell) Fire.

١٥ - باب: الجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذٰلِكَ

2111. Narrated 'Abdullâh رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Paradise is nearer to anyone of you than the *Shirâk* (leather strap) of his shoe, and so is the (Hell) Fire. *[8:495-O.B]*

٢١١١ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذٰلِكَ).

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[1] Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger صلى الله عليه وسلم lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

CHAPTER 16. One should always look at the one who is inferior (in worldly rank) to him, and should not look at the one who is superior (in worldly rank) to him.

١٦ - باب: لِيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ وَلَا يَنْظُرْ إِلَى مَنْ فَوْقَهُ

2112. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him." *[8:497-O.B]*

٢١١٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنْ رَسُولِ ٱللهِ ﷺ قالَ: (إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي المَالِ وَالخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ).

CHAPTER 17. Whoever intended to do a good deed or a bad deed.

١٧ - باب: مَنْ هَمَّ بِحَسَنَةٍ أَوْ بِسَيِّئَةٍ

2113. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم narrating about his Lord عز و جل said, :Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account)." *[8:498-O.B]*

٢١١٣ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قالَ: (إِنَّ ٱللهَ كَتَبَ الحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذٰلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا ٱللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا وَعَمِلَهَا كَتَبَهَا ٱللهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا ٱللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا ٱللهُ عَلَيْهِ سَيِّئَةً وَاحِدَةً).

CHAPTER 18. The disappearance of *Al-Amânah*.

١٨ - باب: رَفْعِ الأَمَانَةِ

2114. Narrated Hudhaifa رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم narrated to us two narrations, one of which I have seen (happening) and I am waiting

٢١١٤ : عَنْ حُذَيْفَةَ رَضِيَ ٱللهُ عَنْهُ قالَ:

for the other. He narrated that *Al-Amânah* was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (*Al-Amânah*) from the Qur'ân, and then they learnt it from the (Prophet's) *Sunna* (legal ways). He also told us about its disappearance, saying. "A man will go to sleep whereupon *Al-Amânah*[1] will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of *Al-Amânah* will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin, when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such and such a tribe there is such and such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." (The narrator added): There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim; his religion would prevent him from cheating, and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so. *[8:504-O.B]*

حَدَّثَنَا رَسُولُ ٱللهِ ﷺ حَدِيثَيْنِ، رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ حَدَّثَنا: (أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ).

وَحَدَّثَنَا عَنْ رَفْعِهَا قالَ: (يَنَامُ الرَّجُلُ النَّوْمَةَ، فَتُقْبَضُ الأَمانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقىٰ أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ، فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ، فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ، فَلاَ يَكادُ أَحَدُهُمْ يُؤَدِّي الأَمانَةَ، فَيُقَالُ: إِنَّ فِي بَنِي فُلاَنٍ رَجُلًا أَمِينًا، وَيُقَالُ لِلرَّجُلِ: مَا أَعْقَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ).

وَلَقَدْ أَتَى عَلَيَّ زَمانٌ وَمَا أُبَالِي أَيَّكُمْ بَايَعْتُ، لَئِنْ كانَ مُسْلِمًا رَدَّهُ عَلَيَّ الإِسْلاَمُ، وَإِنْ كانَ نَصْرَانِيًّا رَدَّهُ عَلَيَّ سَاعِيهِ، فَأَمَّا الْيَوْمَ: فَمَا كُنْتُ أُبَايِعُ إِلاَّ فُلاَنًا وَفُلاَنًا.

2115. Narrated ('Abdullâh) bin 'Umar رضي الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying. "People are just like camels, out of one hundred, one can

٢١١٥ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (إِنَّمَا النَّاسُ كَالإِبِلِ الْمِائَةِ، لاَ تَكادُ تَجِدُ

[1] *Al- Amânah:* The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.

hardly find a single camel suitable to ride." *[8:505-O.B]*

فِيهَا رَاحِلَةً).

CHAPTER 19. (Worshipping Allâh in public just for) showing off: [(and talking or hinting about one's own deeds of worship, or let the people) hear (of his good deeds to win their praise) for the same purpose.]

١٩ - باب: الرِّيَاءِ وَالسُّمْعَةِ

2116. Narrated Jundab رضي الله عنه: The Prophet صلى الله عليه وسلم said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allâh will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allâh will disclose his real intention (and humiliate him). *[8:506-O.B]*

٢١١٦ : عَنْ جُنْدَبٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (مَنْ سَمَّعَ سَمَّعَ ٱللهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي ٱللهُ بِهِ).

CHAPTER 20. The humility or modesty or lowliness (to lower oneself).

٢٠ - باب: التَّوَاضُعِ

2117. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawâfil* (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e., give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he

٢١١٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ ٱللهَ تَبَارَكَ وَتَعَالَى قَالَ: مَنْ عادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا ٱفْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ ٱسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ

hates death, and I hate to disappoint him." *[8:509-O.B]*

الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ).

CHAPTER 21. 'Whoever loves to meet Allâh, Allâh (too) loves to meet him.'

٢١ ـ باب: مَنْ أَحَبَّ لِقَاءَ الله أَحَبَّ الله لِقَاءَهُ

2118. Narrated 'Ubâda bin Aṣ-Ṣâmit رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever loves to meet Allâh, Allâh (too) loves to meet him and whoever hates to meet Allâh, Allâh (too) hates to meet him". 'Āisha, or some of the wives of the Prophet صلى الله عليه وسلم said, "But we dislike death." He said, "It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allâh's Pleasure with him and His Blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allâh, and Allâh. (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allâh's Torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allâh, and Allâh too, hates the meeting with him." *[8:514-O.B]*

٢١١٨ : عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَنْ أَحَبَّ لِقَاءَ ٱللهِ أَحَبَّ ٱللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ ٱللهِ كَرِهَ ٱللهُ لِقَاءَهُ).

قالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ، إِنَّا لَنَكْرَهُ المَوْتَ، قالَ: (لَيْسَ ذَاكِ، وَلٰكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ المَوْتُ بُشِّرَ بِرِضْوَانِ ٱللهِ وَكَرَامَتِهِ، فَلَيسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ، فَأَحَبَّ لِقَاءَ ٱللهِ وَأَحَبَّ ٱللهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ ٱللهِ وَعُقُوبَتِهِ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ، فَكَرِهَ لِقَاءَ ٱللهِ وَكَرِهَ ٱللهُ لِقَاءَهُ).

CHAPTER 22. The stupors of death.

٢٢ ـ باب: سَكَرَاتِ المَوْتِ

2119. Narrated 'Āisha رضى الله عنها : Some rough bedouins used to visit the Prophet صلى الله عليه وسلم and ask him, "When will the Hour be?" He would look at the youngest of all of them and say, "If this should live till he is very old, your Hour (the death of the people addressed) will take place." [Hishâm said that he meant (by the Hour), their death]. *[8:518-O.B]*

٢١١٩ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا قَالَتْ: كانَ رِجَالٌ مِنَ الأَعْرَابِ جُفَاةً يَأْتُونَ النَّبِيَّ ﷺ فَيَسْأَلُونَهُ: مَتَى السَّاعَةُ؟ فَكانَ يَنْظُرُ إِلَى أَصْغَرِهِمْ فَيَقُولُ: (إِنْ يَعِشْ هٰذَا لاَ يُدْرِكْهُ الْهَرَمُ حَتَّى تَقُومَ عَلَيْكُمْ سَاعَتُكُمْ). يَعْنِي مَوْتَهُمْ.

CHAPTER 23. On the Day of Resurrection Allâh will grasp (or hold) the whole (planet of) earth (in His Hand).

٢٣ - باب: يَقْبِضُ اللهُ الأَرْضَ يَوْمَ القِيَامَةِ

2120. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said,"The (planet of) earth will be a bread on the Day of Resurrection, and The Irresistible (Allâh) will topple turn it with His Hand like anyone of you topple turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet صلى الله عليه وسلم) and said, "May The Beneficent (Allâh) bless you, O Abul-Qâsim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet صلى الله عليه وسلم said, "Yes."The Jews said,"The earth will be a bread," as the Prophet صلى الله عليه وسلم had said. Thereupon the Prophet صلى الله عليه وسلم looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of the *Edâm* (additional food taken with bread) they will have with the bread?"He added, "That will be *Bâlâm* and *Nûn*."[1] The people asked, "What is that?" He said,"It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e., extra lobe) of their livers." *[8:527-O.B]*

٢١٢٠ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (تَكُونُ الأَرْضُ يَوْمَ القِيَامَةِ خُبْزَةً وَاحِدَةً، يَتَكَفَّؤُهَا الجَبَّارُ بِيَدِهِ كَمَا يَكْفَأُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ، نُزُلًا لِأَهْلِ الجَنَّةِ). فَأَتَى رَجُلٌ مِنَ اليَهُودِ فَقَالَ: بَارَكَ الرَّحْمٰنُ عَلَيْكَ يَا أَبَا القَاسِمِ، أَلاَ أُخْبِرُكَ بِنُزُلِ أَهْلِ الجَنَّةِ يَوْمَ القِيَامَةِ؟ قَالَ: (بَلَى). قَالَ: تَكُونُ الأَرْضُ خُبْزَةً وَاحِدَةً، كَمَا قَالَ النَّبِيُّ ﷺ، فَنَظَرَ النَّبِيُّ ﷺ إِلَيْنَا ثُمَّ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَالَ: أَلاَ أُخْبِرُكَ بِإِدَامِهِمْ؟ قَالَ: إِدَامُهُمْ بَالاَمٌ وَنُونٌ، قَالُوا: وَمَا هٰذَا؟ قَالَ: ثَوْرٌ وَنُونٌ، يَأْكُلُ مِنْ زَائِدَةِ كَبِدِهِمَا سَبْعُونَ أَلْفًا.

2121. Narrated Sahl bin Sa'd رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying,"The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour). "(Sahl added)

٢١٢١ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (يُحْشَرُ النَّاسُ يَوْمَ القِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ، كَقُرْصَةِ نَقِيٍّ). قَالَ سَهْلٌ

[1] *Bâlâm* must be a Hebrew word meaning ox; and *Nûn* is an Arabic word meaning fish.

That land will have no landmarks for anybody (to make use of). *[8:528-O.B]*

أَوْ غَيْرُهُ: (لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ).

CHAPTER 24. The gathering (on the Day of Resurrection).

٢٤ - باب: الحَشْرِ

2122. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said,"The people will be gathered in three manners or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment)[1], (the second batch will be those who will gather) riding two on a camel or three on a camel or four on a camel or ten on a camel, (the third batch) the rest of the people will be urged to gather by the Fire[2] which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then." *[8:529-O.B]*

٢١٢٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ:

عَنِ النَّبِيِّ ﷺ قَالَ: (يُحْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقَ: رَاغِبِينَ رَاهِبِينَ، وَٱثْنَانِ عَلَى بَعِيرٍ، وَثَلَاثَةٌ عَلَى بَعِيرٍ، وَأَرْبَعَةٌ عَلَى بَعِيرٍ، وَعَشَرَةٌ عَلَى بَعِيرٍ. وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ، تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا، وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا).

2123. Narrated 'Âisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم said. "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allâh's Messenger! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that." *[8:534-O.B]*

٢١٢٣ : عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: (تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلًا). قَالَتْ عَائِشَةُ: يَا رَسُولَ ٱللَّهِ، الرِّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ فَقَالَ: (الأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَاكِ).

CHAPTER 25. The Statement of Allâh تعالى :- "Think they not that they will be resurrected (for reckoning) on a Great Day, the Day when (all) mankind will stand before the Lord

٢٥ - باب: قَوْلِ الله تَعَالَى: ﴿أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ لِيَوْمٍ عَظِيمٍ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

[1] These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.

[2] Either real fire or the fire of afflictions and riots that will force them to go to the place of the gathering on foot.

of the *'Âlamîn* (mankind, jinns and all that exists)?" (V.83:4-6)

2124. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people's mouths and ears." *[8:539-O.B]*

٢١٢٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (يَعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ فِي الأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ).

CHAPTER 26. *Al-Qiṣâṣ* (Retaliation) on the Day of Resurrection.

٢٦ - باب: الْقِصَاصِ يَوْمَ الْقِيَامَةِ

2125. Narrated 'Abdullâh رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The cases which will be decided first (on the Day of Resurrection) will be the cases of blood shedding." *[8:540-O.B]*

٢١٢٥ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: (أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ فِي ٱلدِّمَاءِ).

CHAPTER 27.The description of Paradise and the Fire.

٢٧ - باب: صِفَةِ الجَنَّةِ وَالنَّارِ

2126. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said,"When the people of Paradise have entered Paradise and the people of the Fire (Hell) have entered the Fire (Hell). Death will be brought and will be placed between the Fire (Hell) and the Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! and 'O people of the Fire (Hell), no more death!!' So the people of Paradise will have happiness added to their (previous) happiness, and the people of the Fire (Hell) will have sorrow added to their (previous) sorrow." *[8:556-O.B]*

٢١٢٦ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا صَارَ أَهْلُ الجَنَّةِ إِلَى الجَنَّةِ، وَأَهْلُ النَّارِ إِلَى النَّارِ، جِيءَ بِالمَوتِ حَتَّى يُجْعَلَ بَيْنَ الجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُنَادِي مُنَادٍ: يَا أَهْلَ الجَنَّةِ لاَ مَوْتَ، وَيَا أَهْلَ النَّارِ لاَ مَوْتَ، فَيَزْدَادُ أَهْلُ الْجَنَّةِ فَرَحًا إِلَى فَرَحِهِمْ، وَيَزْدَادُ أَهْلُ النَّارِ حُزْنًا إِلَى حُزْنِهِمْ).

2127. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh will say to the people of Paradise, 'O the people of Paradise!' They will say, *'Labbaik,* O our Lord, and *Sa'daik*!' Allâh will say, 'Are you pleased?' They will say, 'Why should

٢١٢٧ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِنَّ ٱللهَ تَبَارَكَ وَتَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا

we not be pleased since You have given us what You have not given to anyone of Your creations?' Allâh will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allâh will say, 'I will bestow My Pleasure and Contentment upon you so that I will never be angry with you after forever.' " *[8:557-O.B]*

وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَما لَنَا لاَ نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذٰلِكَ، قالُوا: يَا رَبِّ، وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذٰلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا).

2128. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The width between the two shoulders of a *Kâfir* (disbeliever) will be equal to the distance covered by a fast rider in three days." *[8:559(A)-O.B]*

٢١٢٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَا بَيْنَ مَنْكِبَي الْكافِرِ مَسِيرَةُ ثَلاَثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ).

2129. Narrated Anas bin Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Some people will come out of the Fire after they have received the burning touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them *'Al-Jahannamiyîn'* [the (Hell) Fire people]." *[8:564-O.B]*

٢١٢٩ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (يَخْرُجُ قَوْمٌ مِنَ النَّارِ بَعْدَ مَا مَسَّهُمْ مِنْهَا سَفْعٌ، فَيَدْخُلونَ الجَنَّةَ، فَيُسَمِّيهِمْ أَهْلُ الجَنَّةِ: الْجَهَنَّمِيِّينَ).

2130. Narrated An-Nu'mân bin Bashîr رضى الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "The least punished person of the (Hell) Fire people, on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be placed, because of which his brain will boil just like *Al-Mirjal* (copper vessel) or a *Qum-qum* (narrow-necked vessel) is boiling with water." *[8:567-O.B]*

٢١٣٠ : عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيامَةِ رَجُلٌ يُوضَعُ عَلَى أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ والْقُمْقُمُ).

2131. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected faith, so

٢١٣١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قالَ النَّبِيُّ ﷺ: (لاَ يَدْخُلُ أَحَدٌ الجَنَّةَ إِلاَّ أُرِيَ مَقْعَدَهُ مِنَ النَّارِ لَوْ أَسَاءَ،

لِيَزْدَادَ شُكْرًا، وَلاَ يَدْخُلُ النَّارَ أَحَدٌ إِلاَّ أُرِيَ مَقْعَدَهُ مِنَ الْجَنَّةِ لَوْ أَحْسَنَ، لِيَكُونَ عَلَيْهِ حَسْرَةً).

that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had faith, so that, that may be a cause of sorrow for him." *[8:573-O.B]*

٢٨ - باب: فِي الْحَوْضِ

CHAPTER 28. (What is said) regarding *Al-Ḥauḍ* (the Tank) (the Prophet's Tank — *Al-Kauthar*). [And the Statement of Allâh عز وجل :- "We have granted you (O Muḥammad) *Al-Kauthar,* a river in Paradise." (V.108:1)]

٢١٣٢ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (حَوْضِي مَسِيرَةُ شَهْرٍ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ المِسْكِ، وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلاَ يَظْمَأُ أَبَدًا).

2132. Narrated 'Abdullâh bin 'Amr رضي الله عنهما : The Prophet صلى الله عليه وسلم said. "My *Ḥauḍ* is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty." *[8:581-O.B]*

٢١٣٣ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (أَمَامَكُمْ حَوْضِي كَمَا بَيْنَ جَرْبَاءَ وَأَذْرُحَ)

2133. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said," In front of you there will be my *Ḥauḍ (Al-Kauthar)* as large as the distance between Jarbâ' and Adhruḥ (two towns in Shâm). *[8:579-O.B]*

٢١٣٤ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (إِنَّ قَدْرَ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الأَبَارِيقِ كَعَدَدِ نُجومِ السَّمَاءِ).

2134. Narrated Anas bin Mâlik رضي الله عنه : The Allâh's Messenger صلى الله عليه وسلم said, "The width of my *Ḥauḍ (Al-Kauthar)* is equal to the distance between 'Aila (a town in Shâm) and San'â' in Yemen and it has as many jugs-cups (on it) as are number of stars in the sky". *[8:582-O.B]*

٢١٣٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (بَيْنَا أَنَا قَائِمٌ إِذَا زُمْرَةٌ، حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ

2135. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "While I was standing, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) intervened between me and them, he

said (to them). 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allâh.' I asked, 'What is wrong with them?' He said 'They turned apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) intervened between me and them, he said (to them),'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allâh.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left'. So I did not see anyone of them escaping except a few who were like camels without a shepherd." *[8:587-O.B]*

بَيْنِي وَبَيْنِهِمْ، فَقَالَ: هَلُمَّ، فَقُلْتُ: أَيْنَ؟ قَالَ: إِلَى النَّارِ وَٱللهِ، قُلْتُ: وَما شَأْنُهُمْ؟ قالَ: إِنَّهُمْ ٱرْتَدُّوا بَعْدَكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى. ثُمَّ إِذَا زُمْرَةٌ، حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ، فَقَالَ: هَلُمَّ، قُلْتُ أَيْنَ؟ قالَ:إِلَى النَّارِ وَٱللهِ، قُلْتُ: مَا شَأْنُهُمْ؟ قالَ: إِنَّهُمُ ٱرْتَدُّوا بَعْدَكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى، فَلاَ أُرَاهُ يَخْلُصُ مِنْهُمْ إِلاَّ مِثْلُ هَمَلِ النَّعَمِ).

2136. Narrated Ḥâritha bin Wahb رضى الله عنه : I heard the Prophet صلى الله عليه وسلم narrating about the *Ḥauḍ (Al-Kauthar)*. He said, "[The width of the *Ḥauḍ (Al-Kauthar)*] is equal to the distance between Al-Madîna and Ṣan'â". *[8:591-O.B]*

٢١٣٦ : عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ وَذَكَرَ الحَوْضَ، فَقَالَ: (كَمَا بَيْنَ المَدِينَةِ وَصَنْعَاءَ).

75. THE BOOK OF *AL-QADAR* (DIVINE PREORDAINMENT)

٧٥ ـ كِتَابُ القَدَرِ

CHAPTER 1. (What is said regarding) The pen has become dry (i.e., after the writing has been completed), with Allâh's Knowledge.

١ ـ باب: جَفَّ الْقَلَمُ عَلَى عِلْمِ الله

2137. Narrated 'Imrân bin Ḥuṣain رضى الله عنه : A man said, "O Allâh's Messenger! Can the people of Paradise be known (differentiated) from the people of the Fire; The Prophet صلى الله عليه وسلم replied, "Yes."The man said, "Why do people (try to) do (good) deeds?"The Prophet صلى الله عليه وسلم said,"Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do." (i.e., everybody will find easy to do such deeds as will lead him to his destined place for which he has been created). *[8:595-O.B]*

٢١٣٧ : عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ رَجُلٌ: يَا رَسُولَ ٱللهِ، أَيُعْرَفُ أَهْلُ الجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قالَ: (نَعَمْ). قالَ: فَلِمَ يَعْمَلُ الْعَامِلُونَ؟ قالَ: (كُلٌّ يَعْمَلُ لِمَا خُلِقَ لَهُ، أَوْ: لِمَا يُسِّرَ لَهُ).

CHAPTER 2. "And the Command of Allâh is a decree determined." (V.33: 38).

٢ ـ باب: ﴿وكانَ أَمْرُ الله قَدَراً مَقْدُوراً﴾

2138. Narrated Ḥudhaifa رضى الله عنه : The Prophet صلى الله عليه وسلم once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that in our minds and some forgot it. (After that speech I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him. *[8:601-O.B]*

٢١٣٨ : عَنْ حُذَيْفَةَ رَضِيَ ٱللهُ عَنْهُ، قالَ: لَقَدْ خَطَبَنَا النَّبِيُّ ﷺ خُطْبَةً، ما تَرَكَ فِيهَا شَيْئًا إِلَى قِيَامِ السَّاعَةِ إِلاَّ ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ وَجَهِلَهُ مَنْ جَهِلَهُ، إِنْ كُنْتُ لأَرَى الشَّيْءَ قَدْ نَسِيتُ، فَأَعْرِفُ مَا يَعْرِفُ الرَّجُلُ إِذَا غَابَ عَنْهُ فَرَآهُ فَعَرَفَهُ.

CHAPTER 3. Man makes a vow seeking something other than what has been preordained (for him).

٣ ـ باب: إِلْقَاءِ الْعَبْدِ النَّذْرَ إِلَى الْقَدَرِ

2139. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said (that Allâh said), "Vowing does not bring to the son of Ādam anything I have not already written in his *Qadar* (preordainments), but vowing is imposed on him by way of preordainment. Through vowing I make a miser spend of his wealth." *[8:606-O.B]*

٢١٣٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ يَأْتِي ٱبْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتُهُ، وَلٰكِنْ يُلْقِيهِ الْقَدَرُ وَقَدْ قَدَّرْتُهُ لَهُ، أَسْتَخْرِجُ بِهِ مِنَ الْبَخِيلِ).

CHAPTER 4. *Al-Ma'ṣûm* (the sinless or the saved or the protected) is the one whom Allâh protects. [*'Āṣim*: (that means) Protector, Guardian, etc.]

٤ - باب: المَعْصُومُ مَنْ عَصَمَ اللهُ

2140. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه that the Prophet صلى الله عليه وسلم said, "No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and *Al-Ma'ṣûm* (the sinless or the saved or the protected) is the one whom Allâh protects." *[8:608-O.B]*

٢١٤٠ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَا ٱسْتُخْلِفَ خَلِيفَةٌ إِلاَّ لَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ وَالمَعْصُومُ مَنْ عَصَمَ ٱللهُ).

CHAPTER 5. "(Allâh) comes in between a person and his heart (i.e., He prevents an evil person to decide anything)" (V. 8:24).

٥ - باب: يَحُولُ بَيْنَ المَرْءِ وَقَلْبِهِ

2141. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : When taking an oath, the Prophet صلى الله عليه وسلم very often used to say, "No, by Him Who turns the hearts." *[8:614-O.B]*

٢١٤١ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قالَ:

كَثِيرًا مَا كانَ النَّبِيُّ ﷺ يَحْلِفُ: (لاَ وَمُقَلِّبِ الْقُلُوبِ).

76. THE BOOK OF OATHS AND VOWS

٧٦ ـ كتابُ الأيمَانِ والنُّذُورِ

CHAPTER 1. The Book of Oaths and Vows.

١ ـ باب: كتاب الأيمان والنذور

2142. Narrated 'Abdur-Raḥmân bin Samura رضى الله عنه : The Prophet صلى الله عليه وسلم said,"O 'Abdur-Raḥmân bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allâh):and whenever you take an oath to do something and later you find that something else is better than the first; then do the better one and make expiation for your oath." *[8:619-O.B]*

٢١٤٢ : عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: قالَ لِي النَّبِيُّ ﷺ: (يَا عَبْدَ الرَّحْمٰنِ بْنَ سَمُرَةَ، لاَ تَسْأَلِ الإمارَةَ، فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِيتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكَفِّرْ عَنْ يَمِينِكَ وَائْتِ الَّذِي هُوَ خَيْرٌ).

2143. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said,"We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection." Allâh's Messenger صلى الله عليه وسلم also said,"By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a sin, with Allâh, greater than that of dissolving his oath and making its expiation with that which Allâh has commanded." [See the Qu'rân (V.5: 89)]." *[8:621-O.B]*

٢١٤٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيامَةِ). وَقالَ رَسُولُ ٱللهِ ﷺ: (وَٱللهِ، لأَنْ يَلِجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ ٱللهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي ٱفْتَرَضَ ٱللهُ عَلَيْهِ).

CHAPTER 2. How did the oaths of the Prophet صلى الله عليه وسلم use to be?

٢ ـ باب: كَيْفَ كانَتْ يَمِينُ النَّبِيِّ ﷺ

2144. Narrated 'Abdullâh bin Hishâm رضى الله عنه : We were with the Prophet صلى الله عليه وسلم and he was holding the hand of 'Umar bin Al-Khaṭṭâb. 'Umar said to him, "O Allâh's Messenger! You are dearer to me than everything except my ownself." The Prophet صلى الله عليه وسلم said, "No, by Him in Whose Hand my soul is, (you will not have complete faith)

٢١٤٤ : عَنْ عَبْدِ ٱللهِ بْنِ هِشَامٍ رَضِيَ ٱللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الخَطَّابِ، فَقالَ لَهُ عُمَرُ: يَا رَسُولَ ٱللهِ، لأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلاَّ مِنْ نَفْسِي، فَقالَ النَّبِيُّ ﷺ:

till I am dearer to you than your ownself." Then 'Umar said to him, "However, now, by Allâh, you are dearer to me than my ownself." The Prophet صلى الله عليه وسلم said,"Now, O 'Umar, (now you are a believer)." *[8:628-O.B]*

(لاَ، وَالَّذِي نَفْسِي بِيَدِهِ، حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ). فَقَالَ لَهُ عُمَرُ: فَإِنَّهُ الآنَ، وَٱللهِ، لأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي، فَقَالَ النَّبِيُّ ﷺ: (الآنَ يَا عُمَرُ).

2145. Narrated Abû Dhar رضى الله عنه : I reached him (the Prophet صلى الله عليه وسلم) while in the shade of the Ka'ba; he was saying, "They are the losers, by the Lord of the Ka'ba! They are the losers, by the Lord of the Ka'ba!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with me?" Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allâh knows in what sorrowful state I was at that time. So I said, "Who are they (the losers)? Let my father and mother be sacrificed for you, O Allâh's Messenger!" He said,"They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allâh's Cause)." *[8:633-O.B]*

٢١٤٥ : عَنْ أَبِي ذَرٍّ رَضِيَ ٱللهُ عَنْهُ قَالَ:

ٱنْتَهَيْتُ إِلَى رَسُولِ ٱللهِ ﷺ وَهُوَ يَقُولُ فِي ظِلِّ الْكَعْبَةِ: (هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ، هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ). قُلْتُ: مَا شَأْنِي أَيُرَى فِيَّ شَيْئًا، مَا شَأْنِي؟ فَجَلَسْتُ إِلَيْهِ وَهُوَ يَقُولُ، فَمَا ٱسْتَطَعْتُ أَنْ أَسْكُتَ، وَتَغَشَّانِي مَا شَاءَ ٱللهُ، فَقُلْتُ: مَنْ هُمْ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ ٱللهِ؟ قَالَ: (الأَكْثَرُونَ أَمْوَالًا، إِلاَّ مَنْ قَالَ: هٰكَذَا، وَهٰكَذَا، وَهٰكَذَا).

CHAPTER 3. The Statement of Allâh تعالى: "They swear by Allâh their strongest oaths that...." (V.24:53)

٣ - باب: قوله تعالى: ﴿وَأَقْسَمُوا بِاللهِ جَهْدَ أَيْمَانِهِمْ﴾

2146. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Any Muslim who has lost three of his children will not be touched by the Fire except that which will render Allâh's oath fulfilled."[1] *[8:650-O.B]*

٢١٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلاَثَةٌ مِنَ الْوَلَدِ لَنْ تَمَسَّهُ النَّارُ إِلاَّ تَحِلَّةَ الْقَسَمِ).

CHAPTER 4. If someone does something against his oath due to forgetfulness (should he make

٤ - باب: إِذَا حَنِثَ نَاسِياً فِي الأَيْمَانِ

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[1] Allâh's Oath alluded to here is the Qur'ânic Verse: "There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished.' (V.19:71)

expiation?). [And the Statement of Allâh تعالى :- "And there is no sin on you if you make a mistake therein." (V.33:5)].

2147. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh forgives my followers those (evil deeds) their ownselves may suggest to them as long as they do not act (on it) or speak". *[8:657-O.B]*

٢١٤٧ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ ٱلنَّبِيَّ ﷺ قالَ: (إِنَّ ٱللهَ تَجَاوَزَ لِأُمَّتِي عَمَّا وَسْوَسَتْ، أَوْ حَدَّثَتْ بِهِ أَنْفُسُهَا، مَا لَمْ تَعْمَلْ بِهِ أَوْ تَكَلَّمْ).

CHAPTER 5. To vow in Allâh's obedience.

٥ ـ باب: النَّذْرِ فِي الطَّاعَةِ

2148. Narrated 'Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, "Whoever vows that he will be obedient to Allâh, should remain obedient to Him; and whoever made a vow that he will disobey Allâh, should not disobey Him." *[8:687-O.B]*

٢١٤٨ : عَنْ عائِشَةَ رَضِيَ ٱللهُ عَنْهَا، أَن النَّبِيَّ ﷺ قالَ: (مَنْ نَذَرَ أَنْ يُطِيعَ ٱللهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلاَ يَعْصِهِ).

CHAPTER 6. If somebody dies without fulfilling a vow (may somebody else fulfill it on his behalf?)

٦ ـ باب: مَنْ مَاتَ وَعَلَيْهِ نَذْرٌ

2149. Narrated Sa'îd bin 'Ubâda (Al-Anṣâri) رضى الله عنه that he consulted the Prophet صلى الله عليه وسلم about a vow that had been made by his mother who died without fulfilling it. The Prophet صلى الله عليه وسلم gave his verdict that he should fulfill it on her behalf. [The verdict became *Sunna* (i.e., the Prophet's *As-Sunna* — the legal ways)]. *[8:689-O.B]*

٢١٤٩ : عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ ٱسْتَفْتَى النَّبِيَّ ﷺ في نَذْرٍ كانَ عَلَى أُمِّهِ، فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَأَفْتَاهُ أَنْ يَقْضِيَهُ عَنْهَا.

CHAPTER 7. To vow for something which one does not possess, and to vow for something sinful.

٧ ـ باب: النَّذْرِ فِيمَا لاَيَمْلِكُ وَفِي مَعْصِيَةٍ

2150. Narrated Ibn 'Abbâs رضى الله عنهما : While the Prophet صلى الله عليه وسلم was delivering a *Khuṭba* (religious talk), he saw a man standing, so he asked about that man. They (the people) said, "It is Abû Israêl who has vowed that he will

٢١٥٠ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قالَ:

بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ، إِذَا هُوَ بِرَجُلٍ قَائِمٍ، فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إِسْرَائِيلَ،

stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast." The Prophet صلى الله عليه وسلم said, "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast." *[8:695-O.B]*

نَذرَ أَنْ يَقُومَ وَلاَ يَقْعُدَ، وَلاَ يَسْتَظِلَّ، وَلاَ يَتَكَلَّمَ، وَيَصُومَ. فَقَالَ النَّبِيُّ ﷺ: (مُرْهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ، وَلْيُتِمَّ صَوْمَهُ).

77. THE BOOK OF THE EXPIATION OF (UNFULFILLED) OATHS.

٧٧ - كِتَاب كَفَارَاتِ الأَيمان

CHAPTER 1. The *Ṣâ'* (a kind of measure) of Al-Madîna, and the *Mûdd* of (the time of) the Prophet صلى الله عليه وسلم.

١ - باب: صَاعِ المَدِينَةِ وَمُدِّ النَّبِيِّ ﷺ

2151. Narrated As-Sa'ib bin Yazîd رضى الله عنه: "The *Ṣâ'* at the time of the Prophet صلى الله عليه وسلم was equal to one *Mûdd* plus one-third of a *Mûdd* of your time,(and then it was increased during the caliphate of 'Umar bin 'Abdul 'Azîz)". *[8:703-O.B]*

٢١٥١ : عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ ٱللهُ عَنْهُ قالَ: كانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ ﷺ مُدًّا وَثُلُثًا بِمُدِّكُمُ الْيَوْمَ.

2152. Narrated Anas bin Mâlik رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said,"O Allâh! Bestow Your Blessings on their measures, *Ṣâ'* and *Mûdd* (i.e., of the people of Al-Madîna)" *[8:705-O.B]*

٢١٥٢ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (اللَّهُمَّ بارِكْ لَهُمْ في مِكْيَالِهِمْ، وَصَاعِهِمْ، وَمُدِّهِمْ).

78. THE BOOK OF *AL-FARĀ'IḌ*[1] (THE LAWS OF INHERITANCE)

٧٨ ـ كِتَابُ الفَرَائِضِ

CHAPTER 1. The inheritance share of the offspring from the property of their dead fathers and mothers.

١ ـ باب: مِيراثِ الْوَلَدِ مِنْ أبيهِ وَأُمِّهِ

2153. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Give the *Farâ'iḍ* (the shares of the inheritance that are prescribed in the Qur'ân) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased." *[8:724-O.B]*

٢١٥٣ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ).

CHAPTER 2. The share of inheritance of one's son's daughter in the presence of one's own daughter.

٢ ـ باب: مِيرَاثِ ابْنَةِ ابْنٍ مَعَ ابْنَةٍ

2154. Narrated Abû Mûsa رضي الله عنه that he was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take one-half and the sister will take one-half. If you go to Ibn Mas'ûd, he will tell you the same." Ibn Mas'ûd was asked and was told of Abû Mûsa's verdict. Ibn Mas'ûd then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in this case, will be the same as the Prophet صلى الله عليه وسلم did, i.e., one-half is for daughter, and one-sixth for the son's daughter, i.e., both shares make two thirds of the total property; and the rest is for the sister." Afterwards we came to Abû Mûsa and informed him of Ibn Mas'ûd's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you." *[8:728-O.B]*

٢١٥٤ : عَنْ أَبِي مُوسَى رَضِيَ ٱللهُ عَنْهُ.

أَنَّهُ سُئِلَ عَنِ ٱبْنَةٍ وَٱبْنَةِ ٱبْنٍ وَأُخْتٍ، فَقَالَ: لِلابْنَةِ النِّصْفُ، وَلِلأُخْتِ النِّصْفُ، وَاْئْتِ ٱبْنَ مَسْعُودٍ فَسَيُتَابِعُنِي، فَسُئِلَ ٱبْنُ مَسْعُودٍ، وَأُخْبِرَ بِقَوْلِ أَبِي مُوسَى فَقَالَ: لَقَدْ ضَلَلْتُ إِذًا وَما أَنَا مِنَ الْمُهْتَدِينَ، أَقْضِي فِيهَا بِمَا قَضَى النَّبِيُّ ﷺ: لِلاَبْنَةِ النِّصْفُ، وَلِابْنَةِ ٱلابْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ، وَمَا بَقِيَ فَلِلأُخْتِ. فَأُخْبِرَ أَبُو مُوسَى بِقَوْلِ ٱبْنِ مَسْعُودٍ، فَقَالَ:

لاَ تَسْأَلُونِي مَا دَامَ هٰذَا الْحَبْرُ فِيكُمْ.

[1] *Farâ'iḍ* means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur'ân, and it is: one-half, one-fourth, one-eight, two-third, one-third, and one-sixth. (See the Qur'ân; *Sûrah* 4, Verses 11, 12 and 176.)

CHAPTER 3. The freed slave belongs to the people who have freed him. And the son of the sister of some people is one of them (belongs to those people).

٣ - باب: مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ وَابْنُ الأُخْتِ مِنْهُمْ

2155. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The freed slave belongs to the people who have freed him," (or said something similar.) *[8:753-O.B]*

٢١٥٥ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ. (مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ).

2156. Narrated (Anas bin Mâlik) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The son of the sister of some people is from them or from their ownselves." *[8:754-O.B]*

٢١٥٦ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (ٱبْنُ أُخْتِ الْقَوْمِ مِنْ أَنْفُسِهِمْ).

CHAPTER 4. Whoever claims to be the son of a person other than his father.

٤ - باب: مَنِ ادَّعى إِلَى غَيْرِ أَبِيهِ

2157. Narrated Sa'd bin Abî Waqqâṣ رضى الله عنهما : I heard the Prophet صلى الله عليه وسلم saying, "Whoever claims to be the son of a person other than his father, and he knows that, that person is not his father, then Paradise is (will be) forbidden for him." I mentioned that to Abû Bakra, and he said, "My ears heard that, and my heart memorized it from Allâh's Messenger صلى الله عليه وسلم." *[8:758-O.B]*

٢١٥٧ : عَنْ سَعْدٍ رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنِ ٱدَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالجَنَّةُ عَلَيْهِ حَرَامٌ). فَذُكِرَ ذٰلِكَ لِأَبِي بَكْرَةَ فَقَالَ: وَأَنَا سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي مِنْ رَسُولِ ٱللهِ ﷺ.

2158. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Do not deny your fathers (i.e. claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief." *[8:759-O.B]*

٢١٥٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ تَرْغَبُوا عَنْ آبَائِكُمْ فَمَنْ رَغِبَ عَنْ أَبِيهِ فَقَدْ كَفَرَ).

79. THE BOOK OF *AL-ḤUDŪD*[1] [Allah's set limits and punishment for those who violate them]

٧٩ ـ كتَابُ الحُدُودِ

CHAPTER 1. Beating with stalks of date-palm leaves and shoes.

١ ـ باب: الضَّرْبِ بِالجَرِيدِ وَالنِّعَالِ

2159. Narrated (Abû Salama:) Abû Huraira رضي الله عنه said, "A man who drank wine was brought to the Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said, 'Beat him!'" Abû Huraira added, "So some of us beat him with their hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, 'May Allâh disgrace you!' On that the Prophet صلى الله عليه وسلم said, 'Do not say so, for you are helping Satan to overpower him.'" *[8:768-O.B]*

٢١٥٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: قالَ أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَدْ شَرِبَ، قالَ: (ٱضْرِبُوهُ). قالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ، وَمِنَّا الضَّارِبُ بِنَعْلِهِ، وَمِنَّا الضَّارِبُ بِثَوْبِهِ، فَلَمَّا ٱنْصَرَفَ، قالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ ٱللهُ، قالَ: (لاَ تَقُولُوا هٰكَذَا، لاَ تُعِينُوا عَلَيْهِ الشَّيْطَانَ).

2160. Narrated 'Alî bin Abî Ṭâlib رضي الله عنه : I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood-money to his family because no fixed punishment has been ordered by Allâh's Messenger صلى الله عليه وسلم for the drunk. *[8:769-O.B]*

٢١٦٠ : عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ ٱللهُ عَنْهُ قالَ:

مَا كُنْتُ لِأُقِيمَ حَدًّا عَلَى أَحَدٍ فَيَمُوتَ، فَأَجِدَ فِي نَفْسِي، إِلاَّ صَاحِبَ الخَمْرِ، فَإِنَّهُ لَوْ مَاتَ لَوَدَيْتُهُ، وَذٰلِكَ أَنَّ رَسُولَ ٱللهِ ﷺ لَمْ يَسُنَّهُ.

2161. Narrated 'Umar bin Al-Khaṭṭâb رضي الله عنه : During the lifetime of the Prophet صلى الله عليه وسلم there was a man called 'Abdullâh whose nickname was Donkey, and he used to make Allâh's Messenger صلى الله عليه وسلم laugh. The Prophet صلى الله عليه وسلم lashed him because of drinking (alcohol). And one day he was brought to the Prophet صلى الله عليه وسلم on the same charge and was lashed. On

٢١٦١ : عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَجُلًا عَلَى عَهْدِ النَّبِيِّ ﷺ كانَ ٱسْمُهُ عَبْدَ ٱللهِ، وَكانَ يُلَقَّبُ حِمَارًا، وَكانَ يُضْحِكُ رَسُولَ ٱللهِ ﷺ، وَكانَ النَّبِيُّ ﷺ قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأُتِيَ بِهِ يَوْمًا فَأَمَرَ بِهِ فَجُلِدَ، فَقَالَ رَجُلٌ مِنَ

[1] *'Al-Ḥudûd'* is the plural of *Al-Ḥadd. Al-Ḥudûd* are the limits which Allâh has set, and if somebody violates them, he is to be punished according to certain penalties prescribed by Allâh. These penalties are also called *Ḥudûd.*

الْقَوْمِ: اللَّهُمَّ الْعَنْهُ، مَا أَكْثَرَ مَا يُؤْتَى بِهِ؟ فَقَالَ النَّبِيُّ ﷺ: (لاَ تَلْعَنُوهُ، فَوَاللهِ مَا عَلِمْتُ إِلاَّ أَنَّهُ يُحِبُّ اللهَ وَرَسُولَهُ).

that, a man among the people said, "O Allâh, curse him! How frequently he has been brought (to the Prophet صلى الله عليه وسلم on such a charge)!" The Prophet صلى الله عليه وسلم said, "Do not curse him, for by Allâh, I know for he loves Allâh and His Messenger." *[8:771-O.B]*

٢ - باب: لعن السَّارِقِ

CHAPTER 2. (It is permissible) to curse thieves.

٢١٦٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (لَعَنَ اللهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الحَبْلَ فَتُقْطَعُ يَدُهُ).

2162. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh curses a thief who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off." *[8:774-O.B]*

٣- باب: قَطْعُ اليَدِ وفي كَمْ

CHAPTER 3. Cutting of hand and what is the (minimum) theft.

٢١٦٣ : عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قالَ: (تُقْطَعُ الْيَدُ فِي رُبُعِ دِينَارٍ فَصَاعِدًا).

2163. Narrated 'Âisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, "The hand should be cut off for stealing something that is worth a quarter of a Dînar or more." *[8:780-O.B]*

٢١٦٤ : وَعَنْهَا رَضِيَ اللهُ عَنْهَا: أَنَّ يَدَ السَّارِقِ لَمْ تُقْطَعْ عَلَى عَهْدِ النَّبِيِّ ﷺ إِلاَّ فِي ثَمَنِ مِجَنٍّ، حَجَفَةٍ أَوْ تُرْسٍ.

2164. Narrated ('Âisha) رضى الله عنها : The hand of a thief was not cut off during the lifetime of the Prophet صلى الله عليه وسلم except for stealing something equal to a shield in value.[1] *[8:783-O.B]*

٢١٦٥ : عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَطَعَ فِي مِجَنٍّ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ.

2165. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم cut off the hand of a thief for stealing a shield that was worth three Dirhams. *[787-O.B]*

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[1] A shield was worth one Dînar at that time.

80. THE BOOK OF (THE PUNISHMENT FOR) THOSE WHO WAGE WAR (AGAINST ALLĀH AND HIS MESSENGER) FROM THE PEOPLE WHO ARE DISBELIEVERS AND FROM THOSE WHO HAVE TURNED RENEGADES (CONVERTED FROM ISLĀM)

٨٠ ـ كِتَابُ المُحَارِبِينَ مِنْ أَهْلِ الكُفْرِ وَالرِّدَّةِ

CHAPTER 1. What punishment may be inflicted on the person so that he may not commit the same sin again, or so that he may learn good manners.

١ ـ باب: كَمِ التَّعْزِيرُ وَالأَدَبُ

2166. Narrated Abû Burda Al-Anṣâri رضى الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allâh's legal punishment." *[8:833-O.B]*

٢١٦٦ : عَنْ أَبِي بُرْدَةَ الأَنْصَارِيِّ رَضِيَ ٱللهُ عَنْهُ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لاَ يُجْلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ إِلاَّ فِي حَدٍّ مِنْ حُدُودِ ٱللهِ عَزَّ وَجَلَّ).

CHAPTER 2. Slandering the slaves (accusing them for committing adultery)

٢ ـ باب: قَذْفِ الْعَبِيدِ

2167. Narrated Abû Huraira رضى الله عنه: I heard Abul-Qâsim (the Prophet صلى الله عليه وسلم) saying, "If somebody slanders his slave (by accusing him for committing adultery) and the slave is free from what he says, he will be flogged on the Day of Resurrection unless the slave is really as he has described him." *[8:841-O.B]*

٢١٦٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: (مَنْ قَذَفَ مَمْلُوكَهُ، وَهُوَ بَرِيءٌ مِمَّا قَالَ، جُلِدَ يَوْمَ الْقِيَامَةِ، إِلاَّ أَنْ يَكُونَ كَمَا قَالَ).

81. THE BOOK OF *AD-DIYĀT* (BLOOD-MONEY) [Payment for Bloodshed]

٨١ ـ كِتَابُ الدِّيَاتِ

2168. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." *[9:2-O.B]*

٢١٦٨ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ، مَا لَمْ يُصِبْ دَمًا حَرَامًا).

2169. Narrated 'Abdullâh bin 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said to Al-Miqdâd "If a faithful believer conceals his faith (Islâm) from the disbelievers, and then when he declares his Islâm, you kill him, (you will be sinful). Remember that you were also concealing your faith (Islâm) at Makka before." *[9:5-O.B]*

٢١٦٩ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ لِلْمِقْدَادِ: (إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ، فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ؟ فَكَذٰلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ).

CHAPTER 1. "If anyone saved a life, it would be as if he saved the life of all mankind." (V.5:32)

١ ـ باب: ﴿وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً﴾

2170. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever carries arms against us, is not from us."*[9:13-O.B]*

٢١٧٠ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا).

CHAPTER 2. The Statement of Allâh تعالى :- "(We ordained therein for them), life for life, eye for eye [nose for nose, ear for ear, tooth for tooth and wounds equal for equal, but if anyone remits the retaliation (*Al-Qiṣâṣ*)[1] by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Ẓalimûn* (polytheists and wrongdoers of a lesser degree)]." (V.5:45)

٢ ـ باب: قَوْلِ الله تَعَالَى: ﴿أَنَّ النَّفْسَ بِالنَّفْسِ وَالعَيْنَ بِالعَيْنِ﴾

[1] *Al-Qiṣâṣ*: Retaliation — equality in punishment.

2171. Narrated 'Abdullâh رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The blood of a Muslim, who confesses that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, cannot be shed except in three cases: 1. Life for life (in cases of international murders without right i.e., in *Al-Qiṣâṣ* — Law of Equality in punishment); 2. A married person who commits illegal sexual intercourse; and 3. The one who turns renegade from Islâm (apostate) and leaves the group of Muslims (by innovating heresy, new ideas and new things etc. in the Islâmic religion). (See *Fatḥ Al-Bâri,* Vol. 15, Page 220 for details)]. *[9:17-O.B]*

٢١٧١ : عَنْ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (لاَ يَحِلُّ دَمُ ٱمْرِئٍ مُسْلِمٍ، يَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ ٱللهُ وَأَنِّي رَسُولُ ٱللهِ، إِلاَّ بِإِحْدَى ثَلاَثٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، والمُفَارِقُ لِدِينِهِ،التَّارِكُ لِلْجَمَاعَةِ).

CHAPTER 3. Whoever seeks to shed somebody's blood without any right.

٣ ـ باب: مَنْ طَلَبَ دَمَ امْرِيءٍ بغَيْرِ حَقٍّ

2172. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "The most hated persons with Allâh are three: (1) a person who deviates from the right conduct, (i.e., an evil-doer), in the *Ḥaram* (sanctuaries of Makka and Al-Madîna); (2) a person who seeks that the traditions of the Period of Ignorance should remain in Islâm; (3) and a person who seeks to shed somebody's blood without any right." *[9:21-O.B]*

٢١٧٢ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (أَبْغَضُ النَّاسِ إِلَى ٱللهِ ثَلاَثَةٌ: مُلْحِدٌ فِي الحَرَمِ، وَمُبْتَغٍ فِي ٱلإِسْلاَمِ سُنَّةَ الجَاهِلِيَّةِ، وَمُطَّلِبُ دَمِ ٱمْرِئٍ بِغَيْرِ حَقٍّ لِيُهَرِيقَ دَمَهُ).

CHAPTER 4. Whoever took his right or retaliation from somebody without submitting the case to the ruler.

٤ ـ باب: مَنْ أَخَذَ حَقَّهُ أَوِ اقْتَصَّ دُونَ السُّلْطَانِ

2173. Narrated Abû Huraira رضي الله عنه : "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no sin on you." *[9:26-O.B]*

٢١٧٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (لَوْ ٱطَّلَعَ فِي بَيْتِكَ أَحَدٌ، وَلَمْ تَأْذَنْ لَهُ، فَخَذَفْتَهُ بِحَصَاةٍ، فَفَقَأْتَ عَيْنَهُ مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ).

CHAPTER 5. The *Dîya* for (cutting) fingers.

٥ - باب: دِيَةِ الأَصَابِعِ

2174. Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم said, "This and this are the same." He meant the little finger and the thumb.[1] *[9:33-O.B]*

٢١٧٤ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (هٰذِهِ وَهٰذِهِ سَوَاءٌ). يَعْنِي ٱلْخِنْصَرَ وَٱلإِبْهَامَ.

82. THE BOOK OF OBLIGING THE APOSTATES FROM ISLĀM AND THE REPENTANCE OF THOSE WHO REFUSE THE TRUTH OBSTINATELY AND TO FIGHT AGAINST SUCH PEOPLE

٨٢ - كِتَابُ اسْتِتَابَةِ المُرْتَدِّينَ وَالمُعَانِدِينَ وَقِتَالِهِمْ

CHAPTER 1. The sin of the person who worships something besides Allâh.

١ - باب: إِثْمِ مَنْ أَشْرَكَ بِاللهِ

2175. Narrated Ibn Mas'ûd رضى الله عنه: A man said, "O Allâh's Messenger! Shall we be punished for what we did in the Period of Ignorance?" The Prophet صلى الله عليه وسلم said, "Whoever does good in Islâm will not be punished for what he did in the Period of Ignorance and whoever does evil in Islâm will be punished for his former and later (bad deeds)." *[9:56-O.B]*

٢١٧٥ : عَنِ ٱبْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ ٱللهِ، أَنُؤَاخَذُ بِمَا عَمِلْنَا فِي الجَاهِلِيَّةِ؟ قَالَ: (مَنْ أَحْسَنَ فِي ٱلإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي ٱلإِسْلَامِ يُؤَاخَذُ بِالأَوَّلِ وَالآخِرِ).

[1] The *Dîya* (blood-money) is the same for each finger.

83. THE BOOK OF THE INTERPRETATION OF DREAMS

CHAPTER 1. The dreams of righteous people (faithful believers).

2176. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "A good dream (that comes true) of a righteous man is one of forty-six parts of *An-Nubûwa* (Prophethood)." *[9:112-O.B]*

CHAPTER 2. (Good) dreams are from Allâh.

2177. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "If anyone of you sees a dream that he likes, then it is from Allâh, and he should thank Allâh for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allâh from its evil, and he should not mention it to anybody, for it will not harm him." *[9:114-O.B]*

CHAPTER 3. *Al-Mubashshirât* (glad tidings).

2178. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Nothing is left from the *An-Nubûwa* (Prophethood) except *Al-Mubashshirât*." They asked, "What are *Al-Mubashshirât*?" He replied, "Righteous good dreams (that convey glad tidings)." *[9:119-O.B]*

CHAPTER 4. Whoever saw the Prophet صلى الله عليه وسلم in a dream.

2179. Narrated (Abû Huraira) رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Whoever sees me in a dream will see me in his wakefulness,[1] and Satan

[1] Wakefulness, i.e. in the Hereafter.

٨٣ ـ كِتَابُ التَّعْبِير

١ ـ باب: رُؤْيَا الصَّالِحِينَ

٢١٧٦ : عَنْ أَنسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (الرُّؤْيَا الحَسَنَةُ، مِنَ الرَّجُلِ الصَّالِحِ، جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ).

٢ ـ باب: الرُّؤْيَا مِنَ الله

٢١٧٧ : عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (إِذَا رَأَى أَحدُكُمْ رُؤْيَا يُحِبُّهَا، فَإِنَّمَا هِيَ مِنَ ٱللهِ، فَلْيَحْمَدِ ٱللهَ عَلَيْهَا وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذٰلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلاَ يَذْكُرْهَا لِأَحَدٍ، فَإِنَّهَا لاَ تَضُرُّهُ).

٣ ـ باب: المُبَشِّرَات

٢١٧٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلاَّ المُبَشِّرَاتُ). قالُوا: وَمَا المُبَشِّرَاتُ؟ قَالَ: (الرُّؤْيَا الصَّالِحَةُ).

٤ ـ باب: مَنْ رَأي النَّبِيَّ فِي المَنَام

٢١٧٩ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ رَآنِي فِي

cannot imitate me in shape." [Abû 'Abdullâh said, "Ibn Sîrîn said, 'Only if he sees the Prophet صلى الله عليه وسلم in his (real) shape.' "]. *[9:122-O.B]*

الْمَنَامِ فَسَيَرَانِي فِي الْيَقَظَةِ، وَلاَ يَتَمَثَّلُ الشَّيْطَانُ بِي).

2180. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : The Prophet (صلى الله عليه وسلم) said, "Whoever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape. *[9:126-O.B]*

٢١٨٠ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (مَنْ رَآنِي فَقَدْ رَأَى الْحَقَّ، فَإِنَّ الشَّيْطَانَ لاَ يَتَكَوَّنُنِي).

CHAPTER 5. Day dreams. (And Ibn Sîrîn said: The dreams during the day are similar to the dreams at night).

٥ - باب: رُؤيَا النَّهَارِ

2181. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم used to visit Umm Ḥarâm bint Milḥân and she was the wife of 'Ubâda bin Aṣ-Ṣâmit. One day the Prophet صلى الله عليه وسلم visited her and she provided him with food and started looking for lice in his head[1]. Then Allâh's Messenger صلى الله عليه وسلم slept and afterwards woke up smiling. Umm Ḥarâm asked, "What makes you smile, O Allâh's Messenger?" He said, "Some of my followers were presented before me in my dream as fighters in Allâh's Cause, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones." (The narrator Ishâq is not sure as to which expression was correct). Umm Ḥarâm added, 'I said, "O Allâh's Messenger! Invoke Allâh, to make me one of them." So Allâh's Messenger invoked Allâh for her and then laid his head down (and slept). Then he woke up smiling

٢١٨١ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ:

كانَ رَسُولُ اللهِ ﷺ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ رَضِيَ اللهُ عَنْهَا وَكانَتْ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا يَوْمًا فَأَطْعَمَتْهُ، وَجَعَلَتْ تَفْلِي رَأْسَهُ، فَنَامَ رَسُولُ اللهِ ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللهِ؟ قالَ: (نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللهِ، يَرْكَبُونَ ثَبَجَ هٰذَا الْبَحْرِ، مُلُوكًا عَلَى الأَسِرَّةِ، أَوْ: مِثْلَ الْمُلُوكِ عَلَى الأَسِرَّةِ). قالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ، ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا

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[1] The Prophet صلى الله عليه وسلم was very clean and he used to take a bath daily, even twice daily or more and it is not logical that he could have lice in his head. Searching for lice does not necessarily mean that there were any.

(again). (Umm Ḥarâm added): I said, "What makes you smile, O Allâh's Messenger?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allâh's Cause." He said the same as he had said before. I said, "O Allâh's Messenger! Invoke Allâh to make me from them." He said, "You are among the first ones." Then Umm Ḥarâm sailed over the sea during the caliphate of Mu'âwiya bin Abû Sufyân, and she fell down from her riding animal after coming ashore, and died. *[9:130-O.B]*

لَها رَسُولُ ٱللهِ ﷺ، ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ ٱسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ ٱللهِ؟ قالَ: (ناسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ ٱللهِ). كَما قالَ فِي الأُولَى، قالَتْ: فَقُلْتُ: يَا رَسُولَ ٱللهِ ﷺ ٱدْعُ ٱللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قالَ: (أَنْتِ مِنَ الأَوَّلِينَ). فَرَكِبَتِ الْبَحْرَ فِي زَمانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَصُرِعَتْ عَنْ دَابَّتِها حِينَ خَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ.

CHAPTER 6. (Seeing) oneself fettered in a dream.

٦ - باب: الْقَيْدِ فِي الْمَنامِ

2182. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of *An-Nubûwa* (Prophethood) and whatever belongs to *An-Nubûwa* (Prophethood) can never be false." *[9:144-O.B]*

٢١٨٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، قَالَ: قالَ رَسُولُ ٱللهِ ﷺ: (إِذَا ٱقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ). وَمَا كانَ مِنَ النُّبُوَّةِ فَإِنَّهُ لاَ يَكْذِبُ.

CHAPTER 7. If one sees in a dream that he takes something out of some place and places it in another.

٧ - باب: إِذَا رَأَى أَنَّهُ أَخْرَجَ الشَّيْءَ مِنْ كُورَةٍ فَأَسْكَنَهُ مَوْضِعاً آخَرَ

2183. Narrated ('Abdullâh) Ibn 'Umar رضي الله عنهما :The Prophet صلى الله عليه وسلم said, "I saw (in a dream) a black woman with unkempt hair going out of Al-Madîna and settling at Mahya'a, i.e., Al-Juḥfa. I interpreted that as a symbol of epidemic of Al-Madîna being transferred to that place (Al-Juḥfa)." *[9:161-O.B]*

٢١٨٣ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قالَ: (رَأَيْتُ كَأَنَّ ٱمْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ، حَتَّى قامَتْ بِمَهْيَعَةَ - وَهِيَ الْجُحْفَةُ - فَأَوَّلْتُ أَنَّ وَبَاءَ الْمَدِينَةِ يُنْقَلُ إِلَيْهَا).

CHAPTER 8. Whoever tells a lie by narrating a dream which he did not see.

٨ - باب: مَنْ كَذَبَ فِي حُلُمِه

2184. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do." *[9:165-O.B]*

٢١٨٤ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (مَنْ تَحَلَّمَ بِحُلُمٍ لَمْ يَرَهُ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ، وَمَنِ ٱسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ، وَهُمْ لَهُ كارِهُونَ، صُبَّ فِي أُذُنَيْهِ الآنُكُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً عُذِّبَ، وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا، وَلَيْسَ بِنَافِخٍ).

2185. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "The worst lie is that a person claims to have seen a dream which he has not seen." *[9:167-O.B]*

٢١٨٥ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ رَسُولَ ٱللهِ ﷺ قالَ: (إِنَّ مِنْ أَفْرَى الْفِرَى أَنْ يُرِيَ عَيْنَيْهِ مَا لَمْ يَرَ).

CHAPTER 9. Whoever considers the interpretation of the first interpreter of one's dream as not valid if he does not interpret it correctly.

٩ - باب: مَنْ لَمْ يَرَ الرُّؤيَا لِأَوَّلِ عَابِرٍ إِذَا لَمْ يُصِبْ

2186. Narrated Ibn 'Abbâs رضى الله عنهما : A man came to Allâh's Messenger صلى الله عليه وسلم and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet صلى الله عليه وسلم) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abû Bakr said, "O Allâh's Messenger! Let my father be sacrified

٢١٨٦ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّهُ كانَ يُحَدِّثُ: أَنَّ رَجُلاً أَتَى رَسُولَ ٱللهِ ﷺ فَقالَ: إِنِّي رَأَيْتُ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطُفُ السَّمْنَ وَالْعَسَلَ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا، فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ، وَإِذَا سَبَبٌ وَاصِلٌ مِنَ الأَرْضِ إِلَى السَّمَاءِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَٱنْقَطَعَ ثُمَّ وُصِلَ. فَقالَ أَبُو

for you! By Allâh, allow me to interpret this dream." The Prophet صلى الله عليه وسلم said to him, "Interpret it." Abû Bakr said, "The cloud with shade symbolises Islâm, and the butter and honey dropping from it, symbolises the Qur'ân, its sweetness dropping and some people learning much of the Qur'ân and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet صلى الله عليه وسلم) are following. You follow it and Allâh will raise you high with it, and then another man will follow it and he will rise up with it and another person will follow it and he will rise up with it and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. Tell me O Allâh's Messenger! Let my father be sacrificed for you! Am I right or wrong?" The Prophet صلى الله عليه وسلم replied, "You are right in some of it and wrong in some." Abû Bakr said, "O Allâh's Messenger! By Allâh, you must tell me in what I was wrong." The Prophet صلى الله عليه وسلم said, "Do not swear." *[9:170-O.B]*

بَكْرٍ: يَا رَسُولَ ٱللهِ، بِأَبِي أَنْتَ، وَٱللهِ لَتَدَعَنِّي فَأَعْبُرُهَا، فَقَالَ النَّبِيُّ ﷺ: (ٱعْبُرْ). قَالَ: أَمَّا الظُّلَّةُ فَالإِسْلاَمُ، وَأَمَّا الَّذِي يَنْطُفُ مِنَ الْعَسَلِ وَالسَّمْنِ فَالْقُرْآنُ، حَلاَوَتُهُ تَنْطُفُ، فَالْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ، وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ، تَأْخُذُ بِهِ فَيُعْلِيكَ ٱللهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ، ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ، فَأَخْبِرْنِي يَا رَسُولَ ٱللهِ، بِأَبِي أَنْتَ وأُمِّي، أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ النَّبِيُّ ﷺ: (أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا). قَالَ: فَوَٱللهِ يَا رَسُولَ اللهِ لَتُحَدِّثَنِّي بِالَّذِي أَخْطَأْتُ، قَالَ: (لاَ تُقْسِمْ).

84. THE BOOK OF *AL-FITAN* (Trials and afflictions etc.)

٨٤ ـ كِتَاب الفِتَن

CHAPTER 1. The statement of the Prophet صلى الله عليه وسلم : 'After me you will see things which you will disapprove of.'

١ ـ باب: قَوْلِ النَّبِيِّ ﷺ: «سَتَرَوْنَ بَعْدِي أُمُورًا تُنْكِرُونَهَا»

2187. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Period of Ignorance. (i.e., as rebellious sinners)." He narrated in another *Hadîth*, "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Period of Ignorance (as rebellious sinners)." *[9:177 and 178-O.B]*

٢١٨٧ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قالَ: (مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جاهِلِيَّةً).

وَعَنْهُ في رواية أخرى قالَ: (مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ عَلَيْهِ فَإِنَّهُ مَنْ فَارَقَ الجَمَاعَةَ شِبْرًا فَمَاتَ، إِلاَّ مَاتَ مِيتَةً جاهِلِيَّةً).

2188. (Narrated Junâda bin Abî Umaiya): We entered upon 'Ubâda bin Aṣ-Ṣâmit رضي الله عنه while he was sick. We said, "May Allâh make you good and healthy. Will you tell us a *Hadîth* you heard from the Prophet صلى الله عليه وسلم and by which Allâh may make you benefit?" He said, "The Prophet صلى الله عليه وسلم called us and we gave him the *Bai'a* — pledge for Islâm, and among the conditions on which he took the *Bai'a* — pledge from us, was that we were to listen and obey (the orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open *Kufr* (disbelief) for

٢١٨٨ : عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ ٱللهُ عَنْهُ قالَ: دَعَانَا النَّبِيُّ ﷺ فَبَايَعْنَاهُ، فَقَالَ فِيمَا أَخَذَ عَلَيْنَا: أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، في مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ، إِلاَّ أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ ٱللهِ فِيهِ بُرْهَانٌ.

which we would have a proof with us from Allâh." *[9:179-O.B]*

CHAPTER 2. The appearance of *Al-Fitan* (trials and afflictions etc.).

٢ - باب: ظُهُورِ الْفِتَنِ

2189. Narrated ('Abdullâh) Ibn Mas'ûd رضى الله عنه that he heard the Prophet صلى الله عليه وسلم saying, "(It will be) from among the most wicked people who will be living at the time when the Hour will be established." *[9:188-O.B]*

٢١٨٩ : عَنِ ٱبْنِ مَسْعُودٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءٌ).

CHAPTER 3. No time will come but the time following it will be worse than it.

٣ - باب: لا يَأْتِي زَمانٌ إِلَّا الَّذِي بَعْدَهُ شَرٌّ مِنْهُ

2190. Narrated (Az-Zubair bin 'Adî) : We went to Anas bin Mâlik and complained about the wrong, people were suffering at the hand of Al-Ḥajjâj. Anas bin Mâlik said, "Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from your Prophet صلى الله عليه وسلم." *[9:189-O.B]*

٢١٩٠ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ وَقَدْ شُكِيَ إِلَيْهِ مَا لَقِيَ النَّاسُ مِنَ الحَجَّاجِ، فَقَالَ: ٱصْبِرُوا، فَإِنَّهُ لاَ يَأْتِي عَلَيْكُمْ زَمَانٌ إِلاَّ والَّذِي بَعْدَهُ شَرٌّ مِنْهُ، حَتَّى تَلْقَوْا رَبَّكُمْ، سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ.

CHAPTER 4. The statement of the Prophet صلى الله عليه وسلم : 'Whoever takes up arms against us, is not from us.'

٤ - باب: قَوْلِ النَّبِيِّ ﷺ: «مَنْ حَمَلَ عَلَيْنَا السِّلاحَ فَلَيْسَ مِنَّا»

2191. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)." *[9:193-O.B]*

٢١٩١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لاَ يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسِّلاَحِ، فَإِنَّهُ لاَ يَدْرِي، لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ).

CHAPTER 5. There will be *Fitan* (trials and afflictions etc.) during which a sitting person will be better than standing one.

٥ - باب: تَكونُ فِتَن القَاعِد فِيهَا خَيْرٌ مِنَ الْقَائِمِ

2192. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There will be *Fitan* (trials and afflictions etc.) (in the near future)

٢١٩٢ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (سَتَكُونُ فِتَنٌ،

during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these *Fitan* (trials and afflictions etc.), they will destory him. So whoever can find a place of protection or refuge from them, should take shelter in it." *[9:202-O.B]*

الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ، فَمَنْ وَجَدَ فِيهَا مَلْجَأً، أَوْ مَعَاذًا، فَلْيَعُذْ بِهِ).

CHAPTER 6. To stay (in the desert with the bedouins) during the period of *Al-Fitnah* (trials and afflictions etc.).

٦ - باب: التَّعَرُّبِ فِي الْفِتْنَةِ

2193. Narrated Salama bin Al-Akwa' رضى الله عنه that he visited Al-Ḥajjâj (bin Yûsuf). Al-Ḥajjâj said, "O son of Al-Akwa'! You have turned on your heels (i.e., deserted Islâm) by staying (in the desert) with the bedouins." Salama replied, "No, but Allâh's Messenger صلى الله عليه وسلم allowed me to stay with the bedouin in the desert." *[9:209-O.B]*

٢١٩٣ : عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ ٱللهُ عَنْهُ: أَنَّهُ دَخَلَ عَلَى الحَجَّاجِ فَقَالَ: يَا ٱبْنَ الأَكْوَعِ، ٱرْتَدَدْتَ عَلَى عَقِبَيْكَ، تَعَرَّبْتَ؟ قَالَ: لاَ، وَلٰكِنَّ رَسُولَ ٱللهِ ﷺ أَذِنَ لِي فِي الْبَدْوِ.

CHAPTER 7. If Allâh sends a punishment upon a nation.

٧ - باب: إِذَا أَنْزَلَ اللهُ بِقَوْمٍ عَذَاباً

2194. Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "If Allâh sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds." *[9:224-O.B]*

٢١٩٤ : عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (إِذَا أَنْزَلَ ٱللهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ).

CHAPTER 8. If a person says something in the presence of some people and then goes out and says something different.

٨ - باب: إِذَا قَالَ عِنْدَ قَوْمٍ شَيْئاً ثُمَّ خَرَجَ فَقَالَ بِخِلَافِهِ

2195. Narrated Ḥudhaifa bin Al-Yamân رضى الله عنه :, "Infact, it was hypocrisy that existed in the lifetime of the Prophet صلى الله عليه وسلم , but today it is

٢١٩٥ : عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ ٱللهُ عَنْهُ، قَالَ: إِنَّمَا كَانَ النِّفَاقُ عَلَى

Kufr (disbelief) after belief." *[9:230-O.B]*

عَهْدِ النَّبِيِّ ﷺ، فَأَمَّا الْيَوْمَ: فَإِنَّمَا هُوَ الْكُفْرُ بَعْدَ الإِيمَانِ.

CHAPTER 9. The coming of the fire.

٩ - باب: خُرُوج النَّار

2196. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established till a fire will come out of the land of Ḥijâz, and it will throw light on the necks of the camels at Buṣra."[1] *[9:234-O.B]*

٢١٩٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ ٱلْحِجَازِ، تُضِيءُ أَعْنَاقَ الإِبِلِ بِبُصْرَى).

2197. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Soon the river Euphrates will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it." *[9:235-O.B]*

٢١٩٧ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللهِ ﷺ: (يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلاَ يَأْخُذْ مِنْهُ شَيْئًا).

CHAPTER 10.

١٠ - «باب»

2198. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established till: (1) two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) about thirty *Dajjâls* (liars) appear, and each one of them will claim that he is Allâh's Messenger, (3) the religious knowledge is taken away (by the death of religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) *Al-Fitan* (trials and afflictions etc.) will appear, (7) *Al-Harj*, (i.e., killing) will increase, (8) wealth will be in abundance -- so abundant that a wealthy person will worry lest nobody should accept his *Sadaqa*, and whenever he will present it to someone, that person (to whom it

٢١٩٨ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ، تَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَتُهُمَا وَاحِدَةٌ، وَحَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ، قَرِيبٌ مِنْ ثَلاَثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ ٱللهِ، وَحَتَّى يُقْبَضَ الْعِلْمُ وَتَكْثُرَ الزَّلاَزِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ، وَهُوَ الْقَتْلُ. وَحَتَّى يَكْثُرَ فِيكُمُ الْمَالُ، فَيَفِيضَ حَتَّى يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ، فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ: لاَ

[1] Buṣra is a place in Shâm and this fire did come out on the 3rd of the 6th month of the year 654 Hijri (3/6/654) near Al-Madîna after the death of the Prophet صلى الله عليه وسلم and it was, as it is mentioned in this *Ḥadîth* 234

أَرَبَ لِي بِهِ. وَحَتَّى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ. وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولَ: يَا لَيْتَنِي مَكَانَهُ. وَحَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ - يَعْنِي - آمَنُوا أَجْمَعُونَ، فَذٰلِكَ حِينَ: ﴿لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾. وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلاَنِ ثَوْبَهُمَا بَيْنَهُمَا، فَلاَ يَتَبَايَعَانِهِ وَلاَ يَطْوِيَانِهِ. وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلاَ يَطْعَمُهُ. وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيطُ حَوْضَهُ فَلاَ يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فَلاَ يَطْعَمُهَا).

will be offered) will say, 'I am not in need of it, (9) the people compete with one another in constructing high buildings, (10) a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the west. So when the sun will rise and the people will see it (rising from the west) they will all believe (embrace Islâm) but that will be the time when: (As Allâh تعالى said,) "No good will it do to a person to believe then, if he (or she) believed not before, nor earned good (by performing deeds of righteousness) through his (or her) Faith." (V.6:158). And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it." *[9:237-O.B]*

85. THE BOOK OF *AḤKĀM* (JUDGEMENTS)

٨٥ ـ كِتَابُ الأحكَام

CHAPTER 1. To listen to and obey one's *Imâm* (Muslim ruler) as long as his orders involve not one in disobedience (to Allâh).

١ ـ باب: السَّمْع وَالطَّاعَةِ لِلإِمامِ مَا لَمْ تَكُنْ مَعْصِيَةً

2199. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "You should listen to and obey, your *Imâm* (Muslim ruler) even if he was an Ethiopian (black) slave whose head looks like a raisin." *[9:256-O.B]*

٢١٩٩ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ ٱللهُ عَنْهُ، قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (ٱسْمَعُوا وَأَطِيعُوا، وَإِنِ ٱسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ).

CHAPTER 2. What is disliked regarding being keen to have the authority of ruling?

٢ ـ باب: مَا يُكْرَهُ مِنَ الحِرْصِ عَلَى الإِمَارَةِ

2200. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!"[1] *[9:262-O.B]*

٢٢٠٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (إِنَّكُمْ سَتَحْرِصُونَ عَلَى الإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَ المُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ).

CHAPTER 3. If somebody is assigned the authority of ruling some people but, he does not look after them in an honest manner!

٣ ـ باب: مَنِ اسْتُرْعِيَ رَعِيَّةً فَلَمْ يَنْصَحْ

2201. Narrated Ma'qil bin Yasâr رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Any man whom Allâh has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise." *[9:264-O.B]*

٢٢٠١ : عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَا مِنْ عَبْدٍ اسْتَرْعاهُ ٱللهُ رَعِيَّةً، فَلَمْ يَحُطْهَا بِنُصْحِهِ، إِلاَّ لَمْ يَجِدْ رَائِحَةَ الجَنَّةِ).

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[1] The authority of ruling is like a wet nurse for the ruler, because it provides him with all sorts of pleasure, but as soon as he is dismissed or dies, he is weaned, i.e. deprived from all such pleasures and is taken to account.

2202. Narrated (Ma'qil bin Yasâr) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allâh will forbid Paradise for him." *[9:265-O.B]*

٢٢٠٢ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ، إِلاَّ حَرَّمَ ٱللهُ عَلَيْهِ الجَنَّةَ).

CHAPTER 4. Whoever puts the people into troubles and difficulties, will be put into troubles and difficulties by Allâh.

٤ - باب: مَنْ شَاقَّ شَقَّ الله عَلَيْهِ

2203. Narrated (Ṭarîf Abî Tamîma) : Jundab رضى الله عنه said that he heard Prophet صلى الله عليه وسلم saying, "Whoever does a good deed in order to show off, Allâh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allâh will put him into difficulties on the Day of Resurrection." The people said (to Jundab), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (*Ḥalâl* and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e., murdering) should do so." *[9:266-O.B]*

٢٢٠٣ : عَنْ جُنْدُب رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (مَنْ سَمَّعَ سَمَّعَ ٱللهُ بِهِ يَوْمَ الْقِيَامَةِ، قالَ: وَمَنْ يُشَاقِقْ يَشْقُقِ ٱللهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ). فَقَالُوا: أَوْصِنَا. فَقَالَ: إِنَّ أَوَّلَ مَا يُنْتِنُ مِنَ الإِنْسَانِ بَطْنُهُ، فَمَنِ ٱسْتَطَاعَ أَنْ لاَ يَأْكُلَ إِلاَّ طَيِّبًا فَلْيَفْعَلْ، وَمَنِ ٱسْتَطَاعَ أَنْ لاَ يُحَالَ بَيْنَهُ وَبَيْنَ الجَنَّةِ مِلْءُ كَفِّهِ مِنْ دَمٍ أَهْرَاقَهُ فَلْيَفْعَلْ.

CHAPTER 5. Can a judge give a judgement or a formal legal opinion while he is in an angry mood?

٥ - باب: هَلْ يَقْضِي الْقَاضِي أَوْ يُفْتِي وَهُوَ غَضْبَانُ؟

2204. Narrated Abû Bakra رضى الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying, "A judge should not make a judgement between two persons when he is in anger". *[9:272-O.B]*

٢٢٠٤ : عَنْ أَبِي بَكْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ ٱللهِ ﷺ يَقُولُ: (لاَ يَقْضِيَنَّ حَكَمٌ بَيْنَ ٱثْنَيْنِ وَهُوَ غَضْبَانُ).

CHAPTER 6. It is liked that a scribe should be honest and wise.

٦ - باب: مَا يُسْتَحَبُّ لِلْكَاتِبِ

2205. The *Ḥadîth* of Ḥuwaiyiṣa and Muḥaiyiṣa has been mentioned in the

٢٢٠٥ : حَدِيثُ حُوَيِّصَةَ ومُحَيِّصَةَ تَقَدَّمَ

Book of *Jihâd*, (*Ḥadîth* No. 1343) and it is added in this quotation: Either they (Jews) pay the blood-money of your (deceased) companion or be ready for war. *[9:302-O.B]*

فِي الجِهَادِ، وزادَ هُنا: (إِمَّا أَنْ يَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ).

CHAPTER 7. How do the people give the oath of allegiance to the *Imâm* (ruler)?

٧ - باب: كَيْفَ يُبَايِعُ الإِمامُ النَّاسَ

2206. Narrated 'Ubâda bin Aṣ-Ṣâmit: We gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم that we would listen to and obey him. This narration has been mentioned in the Book of Faith (*Ḥadîth* No. 18) and it is added in this quotation that we shall stand firm for the truth or say the truth wherever we might be, and in the way of Allâh we would not be afraid of the blame of the blamers. *[9:307-O.B]*

٢٢٠٦ : حَديث عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ ٱللهُ عَنْهُ: بَايَعْنَا رَسُولَ ٱللهِ عَلَى السَّمْعِ وَالطَّاعَةِ، تَقَدَّم وزادَ فِي هٰذِهِ الرِّوايَة: وَأَنْ نَقُومَ، أَوْ: نَقُولَ بِالحَقِّ حَيْثُمَا كُنَّا، لاَ نَخَافُ فِي ٱللهِ لَوْمَةَ لاَئِمٍ.

2207. Narrated 'Abdullâh bin 'Umar رضى الله عنهما: Whenever we gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم for to listen and to obey, he used to say to us, "for as much as you can." (i.e. whatever is in your ability)." *[9:309-O.B]*

٢٢٠٧ : عَنْ عَبْدِ ٱللهِ بْنِ عُمَرَ رَضِيَ ٱللهُ عَنْهُمَا قالَ: كُنَّا إِذَا بَايَعْنَا رَسُولَ ٱللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: (فِيمَا اسْتَطَعْتَ).

CHAPTER 8. The appointment of a caliph (to succeed another).

٨ - باب: الاسْتِخْلاَفِ

2208. Narrated ('Abdullâh bin 'Umar) رضى الله عنهما: It was said to 'Umar, "Will you appoint your successor?" 'Umar said, "If I appoint a caliph (as my successor) it is true that somebody who was better than I (i.e., Abû Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allâh's Messenger صلى الله عليه وسلم) did so." *[9:325-O.B]*

٢٢٠٨ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: قِيلَ لِعُمَرَ: أَلاَ تَسْتَخْلِفُ؟ قالَ: إِنْ أَسْتَخْلِفْ فَقَدِ ٱسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي أَبُو بَكْرٍ، وَإِنْ أَتْرُكْ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي رَسُولُ ٱللهِ ﷺ.

CHAPTER 9.

٩ - «باب»

2209. Narrated Jâbir bin Samura رضى الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "There will be twelve Muslim

٢٢٠٩ : عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:

rulers (who will rule all the Islâmic world)." He then said a sentence which I did not hear. My father said, "All of them (those rulers) will be from Quraish." *[9:329-O.B]*

(يَكُونُ ٱثْنَا عَشَرَ أَمِيرًا). فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا، فَقَالَ أَبِي: إِنَّهُ قَالَ: (كُلُّهُمْ مِنْ قُرَيْشٍ).

86. THE BOOK OF WISHES

٨٦ ـ كِتَابُ التَّمَنِّي

CHAPTER 1. What kind of wishing is disliked.

١ ـ بَاب: مَا يُكْرَهُ مِنَ التَّمَنِّي

2210. Narrated Anas رضى الله عنه: If I had not heard the Prophet صلى الله عليه وسلم saying, "You should not long for death," I would have longed (for it). *[9:339-O.B]*

٢٢١٠ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قَالَ: لَوْلاَ أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لاَ تَتَمَنَّوُا المَوْتَ). لَتَمَنَّيْتُ.

2211. Narrated Abû Huraira (or Sa'd bin 'Ubaid) رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "None of you should long for death, for if he is a good-doer, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent." *[9:341-O.B]*

٢٢١١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (لاَ يَتَمَنَّيَنَّ أَحَدُكُمْ المَوْتَ، إِمَّا مُحْسِنًا فَلَعَلَّهُ يَزْدَادُ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتِبُ).

87. THE BOOK OF HOLDING FAST TO THE QUR'ĀN AND THE *SUNNA* (LEGAL WAYS OF THE PROPHET صلى الله عليه وسلم)

٨٧ ـ كِتَاب الاعْتِصَامِ بِالكِتَابِ وَالسُّنَّة

CHAPTER 1. Following the *Sunna* (legal ways of the Prophet صلى الله عليه وسلم).

١ ـ باب: الاقْتِدَاءِ بِسُنَنِ رَسُولِ اللهِ ﷺ

2212. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." *[9:384-O.B]*

٢٢١٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (كُلُّ أُمَّتِي يَدْخُلُونَ الجَنَّةَ إِلاَّ مَنْ أَبَى). قالُوا: يَا رَسُولَ ٱللهِ، وَمَنْ يَأْبَى؟ قَالَ: (مَنْ أَطَاعَنِي دَخَلَ الجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى).

2213. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : Some angels came to the Prophet (Muḥammad صلى الله عليه وسلم) while he was sleeping. Some of them said, "He is sleeping". Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours. Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake" And then they said, "The house stands for Paradise and the call-maker

٢٢١٣ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا قَالَ: جاءَتْ مَلاَئِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ لِصَاحِبِكُمْ هٰذَا مَثَلًا، فَاضْرِبُوا لَهُ مَثَلاً، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ، وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا، وَجَعَلَ فِيهَا مَأْدُبَةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ ٱلدَّاعِيَ دَخَلَ ٱلدَّارَ وَأَكَلَ مِنَ المَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ ٱلدَّاعِيَ لَمْ يَدْخُلِ ٱلدَّارَ وَلَمْ يَأْكُلْ مِنَ المَأْدُبَةِ، فَقَالُوا: أَوِّلُوهَا لَهُ يَفْقَهْهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَٱلدَّارُ الجَنَّةُ، وَٱلدَّاعِي مُحَمَّدٌ ﷺ،

is Muḥammad صلى الله عليه وسلم and whoever obeys Muḥammad صلى الله عليه وسلم, obeys Allâh; and whoever disobeys Muḥammad صلى الله عليه وسلم, disobeys Allâh. Muḥammad صلى الله عليه وسلم separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)." *[9:385-O.B]*

فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ ٱللهَ، وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى ٱللهَ، وَمُحَمَّدٌ ﷺ فَرَّقَ بَيْنَ النَّاسِ.

CHAPTER 2. What is disliked of asking too many questions and of troubling oneself with what does not concern one.

٢ - باب: مَا يُكْرَهُ مِنْ كَثْرَةِ السُّؤَالِ وَمَنْ تَكَلَّفَ مَا لَا يَعْنِيهِ

2214. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "People will not stop asking questions till they say, 'This is Allâh, the Creator of everything, then who created Allâh?'" *[9:399-O.B]*

٢٢١٤ : عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ ٱللهُ عَنْهُ: قالَ: قالَ رَسُولُ ٱللهِ ﷺ: (لَنْ يَبْرَحَ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا: هٰذَا ٱللهُ خَالِقُ كُلِّ شَيْءٍ، فَمَنْ خَلَقَ ٱللهَ).

CHAPTER 3. What is said against judging (in religion) made on the basis of one's own opinion or by *Qiyâs*[1] (without referring to the Qur'ân or the *Sunna*).

٣ - باب: مَا يُذْكَرُ مِن ذَمِّ الرَّأْيِ وَتَكَلُّفِ الْقِيَاسِ

2215. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : I heard the Prophet صلى الله عليه وسلم saying, "Allâh will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned man with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according

٢٢١٥ : عَنْ عَبْدِ ٱللهِ بْنِ عَمْرٍو رَضِيَ ٱللهُ عَنْهُمَا قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ ٱللهَ لَا يَنْزِعُ الْعِلْمَ بَعْدَ أَنْ أَعْطَاهُمُوهُ ٱنْتِزَاعًا، وَلٰكِنْ يَنْتَزِعُهُ مِنْهُمْ مَعَ قَبْضِ الْعُلَمَاءِ بِعِلْمِهِمْ، فَيَبْقَىٰ نَاسٌ

[1] Verdicts and judgements given by Islâmic religious scholars are given on the following proofs respectively: (a) From the Holy Book (the Qur'ân). (b) From the Prophet's (legal ways) *Sunna* (c) From the unanimously accepted verdict of the *Mujtahidîn* (independent religious scholars who do not follow anybody blindly but with proof from all over the Muslim world). (d) *Qiyâs*, i.e., the verdict given by a *Mujtahid* who considered the case similar in comparison to a case judged by the Prophet صلى الله عليه وسلم e.g. *Riba* for gold and silver given by the Prophet صلى الله عليه وسلم is similar to the *Riba* given for bank paper notes. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three proofs, (a), (b) and (c) above.

to their opinions whereby they will mislead others and go astray." *[9:410-O.B]*

جُهَّالٌ، يُسْتَفْتَوْنَ فَيُفْتُونَ بِرَأْيِهِمْ، فَيُضِلُّونَ وَيَضِلُّونَ).

CHAPTER 4. The statement of the Prophet صلى الله عليه وسلم : 'Certainly you (Muslims!) will follow the ways of those who were before you'.

٤ - باب: قَوْلِ النَّبِيِّ ﷺ: «لَتَتبَعُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ»

2216. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch)." It was said, "O Allâh's Messenger! Do you mean by those (nations) the Persians and the Byzantines?" The Prophet صلى الله عليه وسلم said, "Who can it be other than they?" *[9:421-O.B]*

٢٢١٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (لاَ تَقُومُ السَّاعَةُ حَتَّى تَأْخُذَ أُمَّتِي بِأَخْذِ الْقُرُونِ قَبْلَهَا، شِبْرًا بِشِبْرٍ وَذِراعًا بِذِرَاعٍ). فَقِيلَ: يَا رَسُولَ اللهِ، كَفَارِسَ وَالرُّومِ؟ فَقَالَ: (وَمَنِ النَّاسُ إِلاَّ أُولٰئِكَ).

CHAPTER 5. Stoning to death of the married people.

٥ - باب: الرَّجم لِلْمُحْصَنِ

2217. Narrated 'Umar رضي الله عنه : "No doubt Allâh sent Muḥammad صلى الله عليه وسلم with truth and revealed to him the Book (the Qur'ân) and among that which was revealed was the Verse of *Rajm* (stoning the married adulterers to death)". *[9:424-O.B]*

٢٢١٧ : عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قالَ: إِنَّ اللهَ بَعَثَ مُحَمَّدًا ﷺ بِالحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ فِيما أُنْزِلَ آيَةُ الرَّجْمِ.

CHAPTER 6. The reward of the judge for giving a verdict according to the best of his knowledge and whether his verdict was right (according to Allâh or His Messenger's verdict) or wrong (i.e., did not agree with the verdict of Allâh and His Messenger).

٦ - باب: أجرِ الحَاكِمِ إِذا اجتَهدَ فأَصابَ أَو أَخطأَ

2218. Narrated 'Amr bin Al-'Aaṣ that he heard Allâh's Messenger صلى الله عليه وسلم saying, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allâh and His Messenger's verdict), he will receive a double

٢٢١٨ : عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: (إِذَا حَكَمَ الحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصابَ فَلَهُ

reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e., against that of Allâh and His Messenger) even then he will get a reward." *[9:450-O.B]*

أَجْرَانِ، وَإِذَا حَكَمَ فَٱجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ).

CHAPTER 7. Whoever thinks that if the Prophet صلى الله عليه وسلم did not disapprove of something (said or done in his presence), his silence indicated that it was permissible, but if another person faced a similar situation, his silence should not be taken as a sign of his agreement.

٧ - باب: مَنْ رَأى تَرْكَ النَّكِيرِ مِنَ النَّبِيِّ حُجَّةً لَا مِن غَيْرِه

2219. Narrated (Muhammad bin Al-Munkadir: I saw) Jâbir bin 'Abdullâh رضي الله عنهما swearing by Allâh that Ibn Saiyâd was the *Dajjâl*. I said (to Jâbir), "How can you swear by Allâh?" Jâbir said, "I have heard 'Umar swearing by Allâh regarding this matter in the presence of the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم did not disapprove of it."[1] *[9:453-O.B]*

٢٢١٩ : عَنْ جَابِرِ بْنِ عَبْدِ ٱللهِ رَضِيَ ٱللهُ عَنْهُمَا أَنَّهُ كَانَ يَحْلِفُ بِٱللهِ: أَنَّ ٱبْنَ الصَّيَّادِ ٱلدَّجَّالُ، قُلْتُ: تَحْلِفُ بِٱللهِ؟ قَالَ: إِنِّي سَمِعْتُ عُمَرَ رَضِيَ ٱللهُ عَنْهُ يَحْلِفُ عَلَى ذٰلِكَ عِنْدَ النَّبِيِّ ﷺ، فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

[1] Perhaps Jâbir and 'Umar thought that Ibn Saiyâd will be of the minor *Dajjâls* who will be thirty or more according to the Prophet's saying, and who will appear before the appearance of the real (major) *Dajjâl*.

٨٨ ـ كِتَابُ التَّوحِيدِ
(والرد على الجهمية وغيرهم)

88. THE BOOK OF *TAUḤĪD* (ISLĀMIC MONOTHEISM)[1] [i.e. to believe in the Oneness of Allâh] and to critisize on *Jahmîyah* etc.

١ ـ باب: مَا جاءَ فِي دُعاءِ النَّبِيِّ ﷺ أُمَّتَهُ إِلى تَوْحِيدِ الله

CHAPTER 1. What has been said about the Prophet صلى الله عليه وسلم inviting his followers (nation) to *Tauḥîd Allâh* i.e., Islâmic Monotheism (worshiping none but Allâh عز و جل Alone.)

٢٢٢٠ : عَنْ عَائِشَةَ رَضِيَ ٱللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، وَكانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلاتِهِ فَيَخْتِمُ بِـ «قُلْ هُوَ ٱللهُ أَحَدٌ». فَلَمَّا رَجَعُوا ذَكَرُوا ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: (سَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذٰلِكَ). فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمٰنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: (أَخْبِرُوهُ أَنَّ ٱللهَ يُحِبُّهُ).

2220. Narrated 'Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم sent (an army unit) under the command of a man who used to lead his companions in the *Ṣalât* (prayers) and would finish his recitation with (the *Sûrah* 112): 'Say (O Muḥammad): "He is Allâh, (the) One. ' " (V.112:1) When they returned (from the battle), they mentioned that to the Prophet صلى الله عليه وسلم . He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Most Beneficent and I love to recite it [in my *Ṣalât* (prayer)]." The Prophet صلى الله عليه وسلم said (to them), "Tell him that Allâh loves him". *[9:472-O.B]*

٢ ـ باب: قَوْلِه تَعَالى: ﴿إِنَّ الله هُوَ الرَّزَّاقُ ذُو القُوَّةِ المَتِينُ﴾

CHAPTER 2. The Statement of Allâh تعالى : "Verily! Allâh is the All-Provider, Owner of Power, the Most Strong" (V.51:58)

٢٢٢١ : عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ ٱللهُ عَنْهُ، قالَ: قالَ النَّبِيُّ ﷺ: (ما أَحَدٌ أَصْبَرُ عَلَى أَذىً سَمِعَهُ مِنَ ٱللهِ، يَدْعُونَ لَهُ الْوَلَدَ، ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ).

2221. Narrated Abû Mûsa Al-Ash'arî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "None is more patient than Allâh against the harmful and annoying words He hears (from the people): They ascribe a son (offspring or children) to Him, yet He bestows upon them health and provision". *[9:475-O.B]*

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[1] *Tauḥîd* (Islâmic Monotheism): See glossary and appendix II for article on it.

CHAPTER 3. The Statements of Allâh تعالى :- "And He is the All-Mighty, the All-Wise." (V.14:4) "Glorified be your Lord, the Lord of Honour and Power. (He is free) from what they attribute unto Him." (V.37:180). "But Honour, Power and Glory belong to Allâh and His Messenger...." (V.63:8)

٣ - باب: قَوْلُه تَعَالَى: ﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ وقوله: ﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ﴾ وَقَوله: ﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ﴾

2222. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم used to say, "I seek refuge (with You) by Your *'Izzat* (Honour, Power and Glory) *Lâ ilâha illâ Anta,* (none has the right to be worshipped but You), Who does not die while the jinns and the human beings die." *[9:480-O.B]*

٢٢٢٢ : عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كانَ يَقُولُ: (أَعُوذُ بِعِزَّتِكَ، الَّذِي لاَ إِلَهَ إِلاَّ أَنْتَ الَّذِي لاَ يَمُوتُ، وَٱلْجِنُّ وَالإِنْسُ يَمُوتُونَ).

CHAPTER 4. The Statement of Allâh تعالى :- "And Allâh warns you against Himself (i.e., from His punishment)." (V.3:28) And the Statement of Allâh تعالى :- "You know what is in my inner-self though I do not know what is in Yours." (V.5:116)

٤ - باب: قَوله تَعَالى: ﴿وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ﴾. وقَولَ الله تَعَالى: ﴿تَعْلَمُ مَا فِي نَفْسِي وَلاَ أَعْلَمُ مَا فِي نَفْسِكَ﴾

2223. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When Allâh created the Creation, He wrote in His Book that is placed on the Throne with Him — and He prescribed for Himself: 'Verily My Mercy has overcome My Anger.' " *[9:501-O.B]*

٢٢٢٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قالَ: (لَمَّا خَلَقَ ٱللهُ الخَلْقَ، كَتَبَ فِي كِتَابِهِ، وَهُوَ يَكْتُبُ عَلَى نَفْسِهِ، وَهُوَ وَضْعٌ عِنْدَهُ عَلَى الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي).

2224. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh عز و جل says: 'I am just as My slave thinks I am, (i.e., I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people I remember him in a group that is better than them; and if he

٢٢٢٤ : وَعَنْهُ رَضِيَ ٱللهُ عَنْهُ، قالَ: قالَ النَّبِيُّ ﷺ: (يَقُولُ ٱللهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلأٍ ذَكَرْتُهُ فِي مَلأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ

comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.'" *[9:502-O.B]*

إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً).

CHAPTER 5. The Statement of Allâh تعالى :- "They want to change Allâh's Words..... " (V.48:15)

٥ - باب: قَول الله تعالى: ﴿يُرِيدُونَ أَنْ يُبَدِّلوا كَلامَ اللهِ﴾

2225. Narrated (Abû Huraira) رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh says, 'If My slave intends to do a bad deed then (O angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds up to seven-hundred times.' " *[9:592-O.B]*

٢٢٢٥ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ: أَنَّ رَسُولَ ٱللهِ ﷺ قَالَ: (يَقُولُ ٱللهُ: إِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ سَيِّئَةً فَلاَ تَكْتُبُوهَا عَلَيْهِ حَتَّى يَعْمَلَهَا، فَإِنْ عَمِلَهَا فَٱكْتُبُوهَا بِمِثْلِهَا، وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَٱكْتُبُوهَا لَهُ حَسَنَةً، وَإِذَا أَرَادَ أَنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلْهَا فَٱكْتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَٱكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ).

2226. Narrated (Abû Huraira) رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and his Lord says, 'My slave has known that he has a Lord who forgives sins and punishes for it? I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O My Lord, I have committed another sin, please forgive me,' and Allâh says, 'My slave has known that he has a Lord who forgives sins and punishes for it? I therefore have forgiven my slave (his sin). Then he remains without committing any other sin for a while and then commits another sin (for the third time) and says, 'O my Lord, I

٢٢٢٦ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: (إِنَّ عَبْدًا أَصَابَ ذَنْبًا، وَرُبَّمَا قَالَ: أَذْنَبَ ذَنْبًا، فَقَالَ: رَبِّ أَذْنَبْتُ ذَنْباً، وَرُبَّمَا قَالَ: أَصَبْتُ، فَٱغْفِرْ، فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ ٱلذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ ٱللهُ ثُمَّ أَصَابَ ذَنْبًا، أَوْ أَذْنَبَ ذَنْبًا، فَقَالَ: رَبِّ أَذْنَبْتُ - أَوْ أَصَبْتُ - آخَرَ فَٱغْفِرْهُ؟ فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ ٱلذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ ٱللهُ، ثُمَّ أَذْنَبَ ذَنْبًا، وَرُبَّمَا قَالَ:

أَصَابَ ذَنْبًا، قالَ: رَبِّ أَصَبْتُ - أَوْ قالَ: أَذْنَبْتُ - آخَرَ فَٱغْفِرْهُ لِي، فَقَالَ: أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ ٱلذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثَلاَثًا، فَلْيَعْمَلْ مَا شَاءَ).

have committed another sin, please forgive me,' and Allâh says, 'My slave has known that he has a Lord Who forgives sins and punishes for it? I therefore have forgiven My slave (his sin), he can do whatever he likes'."[1] *[9:598-O.B]*

٦ - باب: كَلَامِ الرَّبِّ تَعَالَى يَوْمَ الْقِيَامَةِ مَعَ الأَنْبِيَاءِ وَغَيْرِهِم

CHAPTER 6. The talk of the Lord تعالى to the Prophets and others on the Day of Resurrection.

٢٢٢٧ : عَنْ أَنَسٍ رَضِيَ ٱللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِذَا كانَ يَوْمُ الْقِيَامَةِ شُفِّعْتُ، فَقُلْتُ: يَا رَبِّ أَدْخِلِ الْجَنَّةَ مَنْ كانَ فِي قَلْبِهِ خَرْدَلَةٌ، فَيَدْخُلُونَ، ثُمَّ أَقُولُ: أَدْخِلِ الْجَنَّةَ مَنْ كانَ فِي قَلْبِهِ أَدْنَى شَيْءٍ). فَقَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى أَصَابِعِ رَسُولِ ٱللهِ ﷺ.

2227. Narrated Anas رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "On the Day of Resurrection I will intercede and say, 'O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts. Such people will enter Paradise, and then I will say, '(O Allâh) admit into Paradise (even) those who have the least amount of faith in their hearts.' " Anas then said: As if I were just now looking at the fingers of Allâh's Messenger صلى الله عليه وسلم.[2] *[9:600-O.B]*

٢٢٢٨ : وعَنْهُ رَضِيَ ٱللهُ عَنْهُ قالَ: ذِكْرُ حَدِيثِ الشَّفَاعَةِ وقَدْ تَقَدَّمَ مُطَوَّلًا مِنْ رِوايَةِ أَبي هُرَيْرَة، وزادَ هنا فِي آخِرِهِ: فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لَهَا، وَلٰكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ، فَيَأْتُونَنِي، فَأَقُولُ: أَنَا لَهَا، فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي، وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لاَ تَحْضُرُنِي الآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، وَأَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ: يَا

2228. Narrated (Ma'bad bin Hilâl Al-'Anazî: We, i.e., some people from Basra gathered and went to) Anas bin Mâlik رضى الله عنه , (and we went in company with Thâbit Al-Bunânî so that he might ask him about the *Hadîth* of Intercession narrated by Abû Huraira). In the end it is added: "Then they will go to 'Iesa (Jesus) (and he will say) 'I am not fit for that, but you'd better go to Muhammad.' They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's Permission, and it will be given, and

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[1] Allâh will forgive one's sins if one repents and not commits the same sin again.

[2] The Prophet صلى الله عليه وسلم held out his fingers to illustrate the small amount of faith he referred to in his speech.

مُحَمَّدُ ٱرْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَٱشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَارَبِّ، أُمَّتِي أُمَّتِي، فَيُقَالُ: ٱنْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ: يَا مُحَمَّدُ ٱرْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَٱشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ أُمَّتِي أُمَّتِي، فَيُقَالُ: ٱنْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيمَانٍ،، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا، يَا مُحَمَّدُ ٱرْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَٱشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ أُمَّتِي أُمَّتِي، فَيُقَالُ: ٱنْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى أَدْنَى مِثْقَالِ حَبَّةِ خَرْدَلٍ مِنْ أَيمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ، فَأَنْطَلِقُ فَأَفْعَلُ).

then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! my followers!' And then it will be said, 'Go and take out of Hell (fire) all those who have faith in their hearts, equal to the weight of (an atom or a) a small ant or a mustard seed.' [The last part of this *Hadîth* is a repetition with a difference that first time it was said: all those equal to the weight of a barley grain; second time it was said: equal to the weight of an ant (atom) or a mustard seed; the third time it was said: lightest, lightest, lightest mustard seed]. I will go and do so". *[9:601-O.B]*

٢٢٢٩: وَفِي رِوَايَةٍ عَنْهُ قَالَ: (ثُمَّ أَعُودُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا)، فَيُقَالُ: يَا مُحَمَّدُ ٱرْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ وَٱشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ ٱئْذَنْ لِي فِيمَنْ قَالَ لاَ إِلٰهَ إِلاَّ ٱللهُ، فَيَقُولُ: وَعِزَّتِي وَجَلاَلِي وَكِبْرِيَائِي وَعَظَمَتِي لَأُخْرِجَنَّ

2229. In the above *Hadîth* it is also narrated, (that the Prophet صلى الله عليه وسلم added,) 'I then return for a fourth time and praise Him similarly and prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted.' I will say, 'O Lord, allow me to intercede for whoever said, *'Lâ ilâha ill-Allâh'* (none has the right to be

worhipped but Allâh.) Then Allâh will say, 'By My Power, and My Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (fire) whoever said: *'Lâ ilâha ill-Allâh'* (none has the right to be worshipped but Allâh)." *[9:601-O.B]*

مِنْهَا مَنْ قَالَ لاَ إِلَهَ إِلاَّ ٱللهُ).

CHAPTER 7. Weighing of the deeds and sayings of people on the Day of Resurrection.

٧ ـ باب: ميزان الأعمال والأقوال يوم القيامة

2230. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "(There are) two words (expressions or sayings) which are dear to the Most Beneficent (Allâh) and very easy for the tongue to say, but very heavy in the balance. They are:

'Subhân Allâhi wa bihamdihi' and 'Subhân Allâhil 'Azîm.'"[1]

[9:652-O.B]

٢٢٣٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمٰنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ: سُبْحَانَ ٱللهِ وَبِحَمْدِهِ، سُبْحَانَ ٱللهِ الْعَظِيمِ).

End of Summarized
Sahîh Al-Bukhâri

[1] 'Glorified be Allâh and praised be He,' 'Glorified be Allâh, the Most Great.'

APPENDIX-I
GLOSSARY

'Abd	:	A male slave.
'Ād	:	An ancient tribe that lived after Nûḥ (Noah). It was prosperous, but naughty and disobedient to Allâh, so Allâh destroyed it with violent destructive westerly wind.
Ad-Dabûr	:	Westerly wind.
Adhân	:	The call to *Ṣalât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha ill-Allâh, Ash-hadu an lâ ilâha ill-Allâh; Ash-hadu anna Muḥammadan Rasûl-Ullâh, Ash-hadu anna Muḥammadan Rasûl-Ullâh; Ḥaiya 'alaṣ-Ṣalâ(h), Ḥaiya 'alaṣ-Ṣalâ(h); Ḥaiya 'alal-Falâḥ, Ḥaiya 'alal-Falâḥ; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha ill-Allâh.* (See *Ṣaḥîḥ Al-Bukhâri*, Vol.1, Page 334).
Adhkhar or Idhkhir	:	A kind of grass well-known for its good smell and is found in Ḥijâz, Saudi Arabia.
Aḥkâm	:	"Orders". According to Islâmic law, there are five kinds of orders: 1. Compulsory (*Wâjib* واجب) 2. Order without obligation (*Mustaḥab* المستحب) 3. Forbidden (*Muḥarram* المحرم) 4. Disliked but not forbidden (*Makrûh* مكروه) 5. Legal and allowed (*Ḥalâl* حلال)
'Ajwa	:	Pressed soft dates (or a kind of dates).
Al-Aḥzâb	:	The Confederates.
Al-'Amânah	:	The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.
Al-'Aqîq	:	A valley in Al-Madîna about seven kilometers west of Al-Madîna.
Al-'Awâmir	:	Snakes living in houses.
Al-Baḥîra	:	A milking she-camel, whose milk used to be spared for idols and other false deities.
Al-Baidâ'	:	A place to the south of Al-Madîna on the way to Makka.
Al-Bait-ul-Ma'mûr	:	Allâh's House over the seventh heaven.
Al-Batsh	:	The Grasp.

Al-Fâtiḥa : The first *Sûrah* in the Qur'ân.

Al-Firdaus : The middle and the highest part of Paradise.

Al-Ghâba : (Literally : the forest) A well-known place near Al-Madîna.

Al-Ghurr-ul-Muḥajjalûn : A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Al-Ḥarûrîya : A special unorthodox religious sect.

Al-Ḥaṣbâ' : A place outside Makka where pilgrims go after finishing all the ceremonies of *Ḥajj*.

Al-Ḥijr : The unroofed portion of the *Ka'ba* which at present is in the form of a compound towards the north of the *Ka'ba*.

Al-Ḥudaibîya : A well-known place ten miles from Makka on the way to Jeddah.

Al-Iḥtibâ' : A sitting posture, putting one's arms around one's legs while sitting on the hips.

Al-Ji'râna : A place, few miles from Makka. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Ḥunain there, and from there he assumed the state of *Iḥrâm* to perform *'Umra*.

Al-Juḥfa : The *Mîqât* of the people of Shâm.

Al-Kabâ'ir : The biggest sins.

Al-Kauthar : A river in Paradise (See The Qur'ân, *Sûrah* No.108).

Al-Lizâm : The settlement of affairs, in the *Ḥadîth*, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Al-Madîna : Well-known town in Saudi Arabia, where the Prophet's mosque is situated.

Al-Maghâzi : Plural of *Maghza*, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghâzi* (fighters and warriors in Allâh's Cause)

Al-Muḥaṣṣab : A valley outside Makka sometimes called Khaif Banî Kinana.

Al-Manâṣi' : A vast plateau on the outskirts of Al-Madîna.

Al-Maqâm-al-Maḥmûd : The highest place in Paradise, which will be granted to Prophet Muḥammad صلى الله عليه وسلم and none else. (See *Ḥadîth* No. 242, Vol.6, *Ṣaḥîḥ Al-Bukhari*).

Al-Marwa : A mountain in Makka, neighbouring the sacred mosque (i.e. *Al-Masjid-al-Ḥarâm*)

Al-Masīḥ-ad-Dajjâl	:	Pseudo Messiah (See F.N. of V. 6: 158 the Qur'ân and also *Ḥadîth* No.649 and 650, Vol.4, *Ṣaḥîḥ Al-Bukhâri*).
Al-Masjid-al-Aqṣa	:	The most sacred mosque in Jerusalem.
Al-Masjid-al-Ḥarâm:		The most sacred mosque in Makka. The *Ka'ba* is situated in it.
Al-Muta'awwilûn:		Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.
Al-Qasâma	:	The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.
Al-Qaṣwâ'	:	The name of the Prophet's صلى الله عليه وسلم she-camel.
Al-Qiṣâṣ	:	Laws of equality in punishment for wounds etc. in retaliation.
Al-Wâṣil	:	One who keeps good relations with his kith and kin.
Allâhu-Akbar	:	Allâh is the Most Great.
'Ama	:	A female slave.
'Āmîn	:	O Allâh, accept our invocation.
Amma Ba'du	:	An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allâh's Praises and Glorification. Literally it means, "whatever comes after." It is generally translated as "then after".
An-Najash	:	A trick (by offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
An-Najâshi	:	(Title for the) king of Ethiopia — Negus.
An-Najwa	:	The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ân (V.58: 7-13), and also see the F.N. of (V.11:18)].(See *Ṣaḥîḥ Al-Bukhâri,* Vol.3, *Ḥadîth* No. 621).
Anṣâr	:	The companions of the Prophet صلى الله عليه وسلم from the inhabitants of Al-Madîna, who embraced Islâm and supported it and who received and entertained the Muslim emigrants from Makka and other places.
'Anaza	:	A spear-headed stick.
'Aqîqa	:	It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh. (See *Ṣaḥîḥ Al-Bukhâri,* The Book of *'Aqîqa*, Vol. 7, Page No. 272).

'Aqra Ḥalqa : It is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafât : A famous place of pilgrimage on the southeast of Makka about twenty-five kilometers from it.

Arâk : A tree from which *Siwâk* (tooth brush) is made.

'Arîya : (Plural: *'Arâya*) *Bai'-al-'Arâya* is a kind of sale by which the owner of *'Arîya* is allowed to sell the fresh dates while they are still over the palms, by means of estimation, for dried plucked dates. (See *Ṣaḥîḥ Al-Bukhâri,* Vol.3, *Aḥâdîth* Nos.389,394 and 397).

Ar-Rajm : Means (in Islâmic law) to stone to death those married persons who commit the crime of illegal sexual intercourse.

Ar-Ruqya : Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtiḥa* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).

'Arsh : Compensation given in case of someone's injury caused by another person.

'Aṣaba : All male relatives of a deceased person, from the father's side.

'Aṣb : A kind of Yemeni cloth that is very coarse.

Aṣḥâb Aṣ-Ṣuffa : They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madîna, and they were very poor people.

Ash-Shiqâq : Difference between husband and wife or any two persons.

'Āshûrâ' : The 10th of the month of Muḥarram (the first month in the Islâmic calendar).

'Aṣr : Afternoon, *'Aṣr* prayer time.

Aṣ-Ṣaba : Easterly wind.

As-Sâ'iba : A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).

Aṣ-Ṣirâṭ : *Ṣirâṭ* : originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

At-Tan'îm : A place towards the north of Makka outside the sanctuary from where Makkans may assume the state of *Iḥrâm* to perform *'Umra.*

'Aura : That part of the body which it is illegal to keep naked before others.

'Awâli-al-Madîna : Outskirts of Al-Madîna at a distance of four or more miles.

Awâqin	:	(Singular: *'Uqîya*: 5 *Awâqin* = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See *Ṣaḥîḥ Al-Bukhâri,* Vol. 2, *Ḥadîth* No. 526).
Awsuq	:	Plural of *Wasq*, which is a measure equal to 60 *Ṣâ'* = 135 kgms. (approx). It may be less or more.
'Âyât	:	Proofs, evidences, verses, lessons, signs, revelations, etc.
'Âyat-ul-Kursi	:	Qur'ânic Verse No. 255 of *Sûrat Al-Baqarah.*
Azlâm	:	Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islâmic Period of Ignorance.
Badana	:	(Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makka.
Bâdhaq	:	A kind of alcoholic drink prepared from grapes.
Badr	:	A place about 150 kilometers to the south of Al-Madîna, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.
Bai'a (pledge)	:	A pledge given by the citizens etc. to their *Imâm* (Muslim ruler) to be obedient to him according to the Islâmic religion.
Bait-ul- Maqdis	:	*Bait* literally means 'House': a mosque is frequently called *Baitullâh* (the House of Allâh). Bait-ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in the Islâmic world; the first and second being *Al-Masjid Al-Ḥarâm* at Makka and the mosque of the Prophet صلى الله عليه وسلم at Al-Madîna, respectively.
Bait-ul-Midras	:	A place in Al-Madîna (and it was a Jewish centre).
Bâlâm	:	Means an ox.
Banû Al-Aṣfar	:	The Byzantines.
Baqî'	:	The cemetery of the people of Al-Madîna; many of the companions of the Prophet صلى الله عليه وسلم are buried in it.
Barrah	:	Pious.
Bid'a	:	Heresy (or any innovated practice in religion).
Bint Labûn	:	Two years old she-camel.
Bint Makhâḍ	:	One year old she-camel.
Bu'âth	:	A place about two miles from Al-Madîna where a battle took place before Islâm between the *Anṣâr* tribes of Al-'Aus and Al-Khazraj.

Burâq	:	An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the *Mi'râj*. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)
Burd, Burda	:	A black square narrow dress.
Burnus	:	A hooded cloak.
Burud	:	Plural of *Barîd.* One *Barîd* equal to 3 *Farsakh* = 12 miles.
Buṭhan	:	A valley in Al-Madîna.
Caliph	:	The *Imâm* or the Muslim ruler.
Caliphate	:	The Muslim state.
Daghâbis	:	Snake cucumbers.It is a plural of *Daghbûs*.
Daiyân	:	Allâh; it literally means the One Who judges people from their deeds after calling them to account.
Dajjâl	:	Pseudo Messiah (*Al-Masîḥ-ad-Dajjâl*) (See F.N. of V. 6: 158 the Qur'ân and also *Ḥadîth* No.649 and 650, Vol.4, *Ṣaḥîḥ Al-Bukhâri*).
Dâniq	:	A coin equal to one sixth of a Dirham.
Dâr-al-Qaḍâ'	:	Justice House (court).
Day of Nafr	:	The 12th or 13th of Dhul-Ḥijja when the pilgrims leave Mina after performing all the ceremonies of *Ḥajj* at 'Arafât, Al-Muzdalifa and Mina.
Dhât-un-Niṭâqain:		Asmâ', the daughter of Abû Bakr رضى الله عنهما. It literally mean a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.
Dhaw-ul-Arḥâm	:	Kindred of blood.
Dhimmî	:	A non-Muslim living under the protection of an Islâmic government.
Dhû-Maḥram	:	A whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle etc.); or her own husband.
Dhû-Ṭuwa	:	It is one of the valleys (districts) of Makka and there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makka was a small city and this well was outside its precincts. Nowadays Makka is a larger city and the well is within its boundaries.
Dhul-Ḥijja	:	The twelfth month in the Islâmic calendar.
Dhul-Ḥulaifa	:	The *Mîqât* of the people of Al-Madîna now called 'Abyâr 'Alî.
Dhul-Khalaṣa	:	Al-Ka'ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bajaila).
Dhul-Qa'da	:	The eleventh month of the Islâmic calendar.

Dhul-Qarnain : A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân. (V.18:83)

Dîbâj : Pure silk cloth.

Dînâr : An ancient gold coin.

Dirham : A silver coin weighing 50 grains of barley with cut ends.

Dîya : (Plural: *Dîyât*) Blood-money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Ḍuḥa : Forenoon.

'Eid-al-Aḍḥa : The four days' festival of Muslims starting on the tenth day of Dhul-Ḥijja (month).

'Eid-al-Fiṭr : The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramaḍân immediately. *Fiṭr* literally means 'breaking the *Ṣaum* (fast).' Muslims observe observe *Ṣaum* (fast) the whole of Ramaḍân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their *Ṣaum* (fast).

Fadak : A town near Al-Madîna.

Fâḥish : One who talks evil.

Fai' : War booty gained without fighting.

Fajr : Dawn or early morning before sunrise, or morning *Ṣalât* (prayer).

Faqîh : A learned man who can give religious verdicts.

Farâ'iḍ : Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân (1/2, 1/4, 1/3, 1/6 1/8, 2/3). [V.4:11, 12, 176]

Faraq : A bowl for measuring.

Farîḍa : (Plural: *Farâ'iḍ*) An enjoined duty.

Farrûj : A *Qabâ'* opened at the back.

Farsakh : A distance of three miles (approx). 1 mile = 6000 *Dora* = 1760 yards = 1.6 kilometre.

Fatât : A female slave or a young lady.

Fidya : Compensation for a missed or wrongly practised religious ceremony, usually in the form of money or foodstuff or offering (animal).

Gharar : The sale of what is not present; e.g. of unfished fish.

Ghâzî : A Muslim warrior returning after participation in *Jihâd* (Islâmic holy war).

Ghazwa	:	(Plural : *Ghazawât*). A holy war in the cause of Allâh consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.
Ghazwat-ul-Khandaq	:	The name of a battle between the early Muslims and the infidels in which the Muslims dug a *Khandaq* (trench) round Al-Madîna to prevent any advance by the enemies.
Ghîra	:	This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.
Ghulûl	:	Stealing from the war booty before its distribution.
Ghuraf	:	Special abodes.
Ghusl	:	Taking a bath in ceremonial way. This is necessary for one who is *Junub,* and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of *Ghusl* mentioned here.
Ḥadath (Small)	:	Passing wind or urine or answering the call of nature.
Ḥadath (Big)	:	Sexual discharge.
Ḥadîth	:	The statements of the Prophet صلى الله عليه وسلم ; i.e. his sayings, deeds, and approvals, etc..
Hady	:	An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
Ḥais	:	A dish made of cooking-butter, dates and cheese.
Ḥajj	:	Pilgrimage to Makka.
Ḥajj-al-Akbar	:	The day of *Naḥr* (i.e the 10th of Dhul-Ḥijja).
Ḥajj-al-Asghar	:	*'Umra.*
Ḥajjat-ul-Wadâ'	:	The last *Ḥajj* of the Prophet صلى الله عليه وسلم , the year before he died.
Ḥajj At-Tamattu' and *Al-Qirân*	:	*Ḥajj* performed with *'Umra* preceding it. For details, see *Ṣaḥîḥ Al-Bukhâri,* the Book of *Ḥajj,* Vol.2.
Ḥajj Mabrûr	:	*Ḥajj* accepted by Allâh for being perfectly performed according to the Prophet's *Sunna* and with legally earned money.
Ḥajjâm	:	One who performs cupping.
Ḥalâl	:	Lawful.
Ḥanîf	:	Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).
Hantâ	:	An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Ḥanûṭ : A kind of scent used for embalming the dead.

Ḥarâm : Unlawful, forbidden and punishable from the viewpoint of religion.

Ḥaram : Sanctuaries of Makka and Al-Madîna.

Ḥaraurâ' : A town in Iraq.

Ḥarba : A short spear.

Harj : Killing.

Ḥarra : A well-known rocky place in Al-Madîna covered with black stones.

Ḥaṣîr : A mat that is made of leaves of date-palms and is as long as (or longer than) a man's stature.

Ḥawâla : The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawâzin : A tribe of Quraish.

Ḥayâ' : This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. *Ḥayâ'* is of two kinds: good and bad; the good *Ḥayâ'* is to be ashamed to commit a crime or a thing which Allâh عز و جل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Ḥayâ'* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See *Ṣaḥîḥ Al-Bukhâri,* Vol. 1, *Ḥadîth* No.8).

Ḥilâb : A kind of scent.

Ḥima : A private pasture.

Himyân : A kind of belt, part of which serves as a purse to keep money in it.

Ḥinna : A kind of plant used for dyeing hair etc.

Ḥiqqa : A three years old she-camel.

Ḥirâ' : A well-known cave in a mountain near Makka.

Ḥourîs : Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras.

Hubal : The name of an idol in the *Ka'ba* in the Pre-Islâmic Period of Ignorance.

Ḥubla : A kind of desert tree.

Ḥudâ' : Chanting of camel-drivers keeping time of camel's walk.

Ḥudûd : (Plural of *Ḥadd*) Allâh's boundary limits for *Ḥalâl* (lawful) and *Ḥarâm* (unlawful).

Ḥujra	:	Courtyard or a room. (See *Lisân-e-'Arab*).
Ḥukm	:	A judgement of legal decision (especially of Allâh)
Ḥums	:	The tribe of Quraish, their offspring and their allies were called *Ḥums*. This word implies enthusiasm and strictness. The *Ḥums* used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makka." They thought themselves superior to the other people.
Ḥunain	:	A valley between Makka and Ṭâ'if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.
'Iddah	:	Allâh's prescribed period for divorce and marriage, etc. (See the Qur'ân, *Sûrat* 65).
Ifṭâr	:	The opposite of *Ṣaum* (fasting), (breaking the fast).
Iḥrâm (احرام)	:	A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of *'Umra* and *Ḥajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Ḥajj* or *'Umra*. Then *Talbîya* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one's waist; and the other (2) *Ridâ'* : worn round the upper part of the body.
Iḥsân	:	The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).
Ilâ'	:	The oath taken by a husband that he would not approach his wife for a certain period.
Iliyâ'	:	Jerusalem.
Imâm	:	The person who leads others in the *Ṣalât* (prayer) or the Muslim Caliph (or ruler).
Imân	:	Faith, Belief.
Imlâṣ	:	An abortion caused by being beaten over one's (a pregnant wife's) abdomen.
Inbijânîya	:	A woollen garment without marks.
Iqâma	:	The statements of the *Adhân* are recited reduced so that the statements that are expressed twice in the *Adhân* are recited once in *Iqâma* except the last utterance of *'Allâhu-Akbar,'* The prayer is offered immediately after *Iqâma* has been pronounced.

Iqâmat-aṣ-Ṣalât : The performance of *Ṣalât* (prayers). This is not understood by many Muslims. It means:

(A) Each and every Muslim, male or female, is obliged to offer his *Ṣalât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children for *Ṣalât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfilment of this obligation by the Muslims under his authority.

(B) To offer the *Ṣalât* (prayers) in a way just as Prophet Muḥammad صلى الله عليه وسلم offered it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he صلى الله عليه وسلم has said: "Offer your *Ṣalât* (prayers) the way you see me offering them." Please see *Aḥâdith* Nos. 702, 703, 704, 723, 786, 787,Vol. 1,*Ṣaḥîḥ Al-Bukhâri* for the Prophet's way of offering *Ṣalât* (prayer), in the Book of Characteristics of the *Ṣalât* (prayer) and that the *Ṣalât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fâtiḥa* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslîm*.

'Ishâ' : Late evening *Ṣalât* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

Ishtimâl-aṣ-Ṣammâ': The wearing of clothes in the following two ways:
1. To cover one shoulder with a garment and leave the other bare.
2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one's private parts.

Istabraq : Thick *Dîbâj* (pure silk cloth).

Istiḥâḍa : Bleeding from the womb of a woman in between her ordinary periods. (See *Ṣaḥîḥ Al-Bukhâri,* Vol. 1, *Ḥadîth* No. 303 and Chapter No. 10, Page No. 183).

Istiḥsân : To give a verdict with a proof from one's heart (only) with satisfaction, and one cannot express it [only Abû Ḥanîfa and his pupils say so but the rest of the Muslim religious scholars of *Sunna* (and they are the majority) do not agree to it].

Istikhâra : A *Ṣalât* (prayer) consisting of two *Rak'at* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain deed or situation with which one is confronted. (See *Ḥadîth* No. 263, Vol. 2, *Ḥadîth* No.391, Vol. 8, *Ḥadîth* No. 487, Vol. 9, *Ṣaḥîḥ Al-Bukhâri*).

Istisqâ' : A *Ṣalât* (prayer) consisting of two *Rak'at*, invoking Allâh for rain in seasons of drought,

I'tikâf : Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.

Izâr : A sheet worn below the waist to cover the lower half of the body.

Jadha'a : A four years old she-camel.

Jalîl : A kind of good smelling grass grown in Makka.

Jam' : Al-Muzdalifa, a well-known place near Makka.

Jamra : A small stone-built pillar in a walled place. There are three *Jamra* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamra* on the four days of *'Eid-al-Adha* at Mina.

Jamrat-al-'Aqaba : One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makka.

Janâba : The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.

Janîb : A good kind of date.

Jihâd : Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. *Jihâd* is regarded as one of the fundamentals of Islâm.

Jimâr : Plural of *Jamra*.

Jinn : A creation, created by Allâh from fire, like human beings from mud, and angels from light.

Jizya : Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See *Sahîh Al-Bukhâri,* Vol. 4, Page No. 251, Chapter 21, and *Ahâdith* No. 384, 385 and 386.]

Jubba : A cloak.

Jumada-ath-Thânîya : Sixth month of the Islâmic calendar.

Jumu'a : Friday.

Junub : A person who is in a state of *Janâba*.

Jurhum : Name of an Arab tribe.

Ka'ba : A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makka) towards which all Muslims turn there faces in *Salât* (prayer).

Kafâla	:	The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.
Kâfir	:	The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).
Kanz	:	Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur'ân V. 9:34).
Kasafat	:	An Arabic verb meaning "eclipsed", used for a solar eclipse: *Ash-Shamsu Kasafat* (the sun eclipsed).
Katm	:	A plant used for dyeing hair.
Kauthar	:	See *Al-Kauthar*.
Khadira	:	A kind of vegetation.
Khaibar	:	A well-known town in the north of Al-Madîna.
Khalîl	:	The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only one *Khalîl*, i.e. Allâh, but he had many friends.
Khalûq	:	A kind of perfume.
Khamîsa	:	A black woollen square blanket with marks on it.
Kharâj	:	*Zakât* imposed on the yield of the land (1/10th or 1/20th).
Khasafa	:	An Arabic word meaning "eclipsed" used for lunar eclipse: *Al-Qamaru Khasafa* (the moon eclipsed).
Khawârij	:	The people who dissented from the religion and disagreed with the rest of the Muslims.
Khazîr	:	A special type of dish prepared from barley-flour and meat-soup.
Khazîra	:	A special dish prepared from white flour, fat etc.
Khuff	:	Leather socks.
Khul'	:	(A kind of divorce) the parting of a wife from her husband by giving him a certain compensation, or to return back the *Mahr* which he gave her.
Khumra	:	A small mat just sufficient for the face and the hands [on prostrating during *Salât* (prayers)].
Khumus	:	One-fifth of war booty given in Allâh's Cause etc. (The Qur'ân, V.8:41).
Khutba	:	Religious talk (sermon).
Khutba of *Nikâh*	:	A speech delivered at the time of concluding the marriage contract.

Kohl	:	Antimony eye powder.
Kûfa	:	A town in 'Irâq.
Kufr	:	It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments whatever Allâh has ordained must come to pass).
Kuniya	:	Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and- so!' This is a custom of the Arabs.
Kusûf	:	Solar eclipse.
Lâ ilâha ill-Allâh:		None has the right to be worshipped but Allâh.
Lailat-ul-Qadr	:	One of the odd last ten nights of the month of *Ṣaum* (fasting) (i.e. Ramaḍân), Allâh تعالى describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Holy Qur'ân, etc. will get a reward better than worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ân *Sûrat* 97 (V.97: 1-5)]. (See *Ṣaḥîḥ Al-Bukhâri,* Vol. 3, *Ḥadîth* No. 231 and Chapter No.2).
Labbaika wa sa'daika:	:	I respond to your call; I am obedient to your orders.
Lât & 'Uzza	:	Well-known idols in Ḥijâz which used to be worshipped during the Pre-Islâmic Period of Ignorance.
Li'ân	:	An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. (The Qur'ân, *Sûrat Nûr*,24 :6,7,8,9,).
Luqaṭa	:	Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.
Mabrûr (Ḥajj)	:	Accepted by Allâh for being perfectly performed according to the Prophet's legal ways and with legally earned money.
Maghâfir	:	A bad smelling gum.
Maghrib	:	Sunset, evening *Ṣalât* (prayer).
Mahr	:	Bridal-money given by the husband to the wife at the time of marriage.
Maḥram	:	See *Dhû-Maḥram*.
Makrûh	:	Not approved of, undesirable from the point of view of religion, although not punishable.
Mamlûk	:	A male slave.

Manâsik (of *Hajj* and *'Umra*) : [i.e. *Ihrâm; Tawâf* of the *Ka'ba* and *Sa'y* of As-Safa and Al-Marwa; stay at 'Arafât, Muzdalifa and Mina; *Ramy* of *Jamrât;* slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and *'Umra, Sahîh Al-Bukhâri*, Vol.2-3.

Manîha : (Plural: *Manâ'ih*) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Maqâm Ibrâhîm : (The place) the stone on which Ibrâhim (Abraham) عليه السلام stood while he and Ismâ'il (Ishmael) عليه السلام were building the *Ka'ba*.

Má shâ' Allâh : An Arabic sentence meaning literally, "What Allâh wish," and it indicates a good omen.

Mashruba : Attic room.

Masjid : Mosque.

Mathânî : Oft repeated Verses of the Qur'ân, and that is *Sûrat Al-Fâtiha*, recited repeatedly in the *Salât* (prayer).

Maula : It has many meanings. Some are: a manumitted slave, or a master or the Lord (Allâh).

Maulâya : My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).

Mayâthir : Silk cushions.

Mijanna : A place at Makka.

Mina : A place outside Makka on the road to 'Arafât. It is five miles away from Makka and about 10 miles from 'Arafât.

Mîqât : (Plural: *Mawâqît*) One of the several places specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makka, when intending to perform *Hajj* or *'Umra*.

Miracles : Of the Prophet صلى الله عليه وسلم . See *Sahîh Al-Bukhâri,* Vol 1, Introductory Pages.

Mi'râj : The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by soul and body). (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, Vol. 4 and *Hadîth* No. 227, Vol. 5, *Sahîh Al-Bukhâri*). [Also see (V. 53:12) the Qur'ân]

Mirbad : A place where dates are dried.

Misr : Egypt.

Miswâk : A tooth brush made of *Arâk*-tree roots.

Mithqâl : A special kind of weight (equals $4\ ^{2}/_{7}$ grams approx., used for weighing gold). It may be less or more. [20 *Mithqâl* = 94 grams approx.]

Mu'arras : A place nearer to Mina than Ash-Shajara.

Mu'adh-dhin : A call-maker who pronounces the *Adhân* loudly calling people to come and perform the *Salât* (prayer).

Mu'awwidhât : i.e. *Sûrat Al-Falaq* (113) and *Sûrat An-Nâs* (114). [The Qur'ân].

Mubashshirât : Glad tidings. [See the F.N. of (V. 10:64), *Sahîh Al-Bukhâri*, Vol. 9, *Hadîth* No. 119].

Mubiqât : Great destructive sins.

Mudabbar : A slave who is promised by his master to be manumitted after the latter's death.

Mûdd : A measure of two-thirds of a kilogram (approx.) It may be less or more.

Mufassal or *Mufassalât* : The *Sûrah* starting from *Qâf* to the end of the Holy Qur'ân (i.e. from No. 50 to the end of the Qur'ân, No. 114).

Muhâjir : Anyone of the early Muslims who had migrated from any place to Al-Madîna in the lifetime of the Prophet صلى الله عليه وسلم before the conquest of Makka and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.

Muharram : The first month of the Islâmic calendar.

Muhkam : Qur'ânic Verses the orders of which are not cancelled (abrogated).

Muhrim : One who assumes the state of *Ihrâm* for the purpose of performing the *Hajj* or *'Umra*.

Muhrima : A female in the state of *Ihrâm*.

Muhsar : A *Muhrim* who intends to perform the *Hajj* or *'Umra* but cannot because of some obstacle.

Mujâhid : (Plural: *Mujâhidûn*) A Muslim warrior in *Jihâd*.

Mujazziz : A *Qâ'if*: a learned man who reads the foot and hand marks.

Mujtahidûn : Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's *Sunna*, from all over the Muslim world.

Mukâtab : A slave (male or female) who binds himself (or herself) to pay a certain ransom for his (or her) freedom.

Mulâ'ana : The act of performing *Li'ân*.

Mulḥidûn	:	Heretical.
Muqaiyar	:	A name of a pot in which alcoholic drinks used to be prepared.
Muṣalla	:	A praying place.
Mushrikûn	:	Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muḥammad صلى الله عليه وسلم .
Mustaḥaḍa	:	A woman who has bleeding from the womb in between her ordinary periods.
Mut'a	:	A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
Mutafaḥḥish	:	A person who conveys evil talk.
Mu'takif	:	One who is in a state of *I'tikâf.*
Mutashâbihât	:	Qur'ânic Verses which are not clear and are difficult to understand.
Mitras	:	A Persian word meaning "don't be afraid."
Muttaqûn	:	Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
Muzâbana	:	The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
Muzaffat	:	A name of a pot in which alcoholic drinks used to be prepared.
Muzdalifa	:	A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Ḥijja and to perform the *Maghrib* and *'Ishâ'* prayers (together) there.
Nabîdh	:	Water in which dates or grapes etc. are soaked and is not yet fermented.
Nâḍiḥa	:	A camel used for agricultural purposes.
Naḍy	:	A part of an arrow.
Nafr (day of)	:	The 12th and 13th of Dhul-Ḥijja when the pilgrims leave Mina after performing all the ceremonies of *Ḥajj* at 'Arafat, Al-Muzdalifa and Mina.
Nahd	:	Sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares.

Naḥr	:	(Literal: slaughtering of the camels only and is done by cutting carotid artery at the root of the neck); the day of *Naḥr* is the tenth of Dhul-Ḥijja on which pilgrims slaughter their sacrifices.
Namîma	:	(Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.
Naqîb	:	A person heading a group of six persons in an expedition; a tribal chief.
Naqîr	:	A name of a pot in which alcoholic drinks used to be prepared.
Naṣl	:	A part of an arrow.
Nawâfil	:	(Plural of *Nâfila*) Optional practice of worship in contrast to obligatory *(Farîḍa).*
Nikâḥ	:	Marriage (wedlock) according to Islâmic law.
Niṣâb	:	Minimum amount of property liable to payment of the *Zakât* e.g. *Niṣâb* of gold is twenty (20) *Mithqâl* i.e. approx. 94 grams; *Niṣâb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Niṣâb* of food-grains and fruit is 5 *Awsuq* i.e. 673.5 kgms. *Niṣâb* of camels is 5 camels; *Niṣâb* of cows is 5 cows; and *Niṣâb* of sheep is 40 sheep, etc.
Nûn	:	Fish.
Nusk	:	Religious act of worship.
Nuṣub	:	Singular of *Anṣâb. An-Nuṣub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.
Nusuk	:	A sacrifice.
Prophet	:	A person who is inspired divinely.
Qabâ'	:	An outer garment with full length sleeves.
Qadar	:	Divine Preordainment.
Qalîb	:	A well.
Qâri'	:	Early Muslim religious scholars were called *Qurrâ'* (plural of *Qâri'* — this word is also used for a person who knows the Qur'ân by heart). The plural is *Qurrâ'*. The *Qurrâ'* were teachers of the early Muslims.
Qârin	:	One who performs *Ḥajj-al-Qirân*.
Qarn-al-Manâzil	:	The *Mîqât* of the people of Najd. It is situated on the way to Makka. (Now As-Sail-al-Kabeer)

Qaṣab	:	Pipes made of gold, pearls and other precious stones.
Qaṭîfa	:	Thick soft cloth.
Qattât	:	A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Ṣaḥîḥ Al-Bukhâri,* Vol. 8, *Ḥadîth* No.82).
Qiblah	:	The direction in which all Muslims turn their faces in *Ṣalât* (prayers) and that direction is towards the *Ka'ba* in Makka (Saudi Arabia).
Qîl and *Qâl*	:	Sinful, useless talk (e.g. backbiting, lies, etc.).
Qinṭâr	:	A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
Qirâm	:	A thin marked woollen curtain.
Qîrâṭ	:	A special weight; sometimes a very great weight like Uḥud mountain. 1 *Qîrâṭ* = 1/2 *Dâniq* & 1 *Dâniq* = 1/6 Dirham.
Qissî	:	A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*.
Qithâm	:	A plant disease which causes fruit to fall before ripening.
Qiyâm	:	The standing posture in *Ṣalât* (prayer).
Qiyâs	:	Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's *Sunna*. (C) From the unanimously accepted verdict of the *Mujtahidûn*; (D) *Qiyâs*: i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم . *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.
Qubâ'	:	A place on the outskirts of Al-Madîna. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'at Ṣalât* (prayer) is regarded as a performance of *'Umra* in reward according to the Prophet's saying.
Qudhadh	:	A part of an arrow.
Qumqum	:	A narrow headed vessel.
Qunût	:	An invocation in the *Ṣalât* (prayer).
Quraish	:	One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. The Prophet Muḥammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.
Quraishi	:	A person belonging to the Quraish (well-known Arab) tribe.

Rabb : Lord, Owner (it is also one of the Names of Allâh).

Rabbuka : Your Lord, Your Master.

Rabî'-ul-Awwal : Third month of the Islâmic calendar.

Râḥila : A she-camel used for riding. (Literally means: a mount to ride).

Raiyân : The name of one of the gates of Paradise through which the people who often observe *Ṣaum* (fasts) will enter.

Rajab : The seventh month of the Islâmic calendar.

Rajaz : Name of poetic metre.

Rak'a : The *Ṣalât* (prayer) of Muslims consists of *Rak'at* (singular-*Rak'a*, which consists of one standing, one bowing and two prostrations).

Ramaḍân : The month of observing *Ṣaum* (fasts). It is the ninth month of the Islâmic calendar. In it the Holy Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.

Ramal : Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Ṭawâf* around the *Ka'ba,* and is to be done by the men only and not by the women.

Ramy : The throwing of pebbles at the *Jimâr* at Mina.

Riba (Usury) : Usury, which is of two major kinds: (a) *Riba Nasî'a,* i.e. interest on lent money; (b) *Riba Faḍl,* i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.

Ridâ' : A piece of cloth (sheet etc.) worn around the upper part of the body.

Rikâz : Buried wealth (from the pre-Islâmic period).

Rûḥ-ullâh : According to the early religious scholars from among the companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullâh* بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave (*'Abdullâh* عبدالله); (iv) Allâh's spirit (*Rûḥ-ullâh* روح الله) etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable near Him and similarly Allâh's spirit may be understood as the spirit

of Allâh, in fact, it is a soul created by Allâh, i.e. 'Iesa (Jesus), and it was His Word: "Be!", — and he was created (like the creation of Ādam).

(B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge (*'Ilmullâh* علم الله); (ii) Allâh's Life (*Ḥayâtullâh* حياة الله); (iii) Allâh's Statement (*Kalâmullâh* كلام الله); (iv) Allâh's Self (*Dhâtullâh* ذات الله)etc.

Ruqba : A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ṣâ' : A measure that equals four *Mûdd* (3 kg. approx).

Sab'a-al-Mathâni : The seven repeatedly recited Verses i.e. *Sûrat Al-Fâtiḥa.*

Ṣabâḥâh : An exclamation indicating an appeal for help.

Ṣâbi'ûn : A passed nation used to live in 'Iraq say *Lâ Ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (The Psalms of the *Ṣâbi'ûn*) and they were neither Jews nor Christians.

Sa'dân : A thorny plant suitable for grazing animals.

Ṣadaqa : Anything given in charity.

Ṣafa and Marwa : Two mountains at Makka neighbouring *Al-Masjid-Al-Ḥarâm* (the sacred mosque) to the east. One who performs *'Umra* and *Ḥajj* should walk seven times between these two mountains and that is called *'Sa'y'.*

Ṣahbâ' : A place near Khaibar.

Sahw : Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).

Saḥûr : A meal taken at night before the *Fajr* (morning) prayer by a person observing *Ṣaum* (fast).

Sakînah : Tranquillity, calmness, peace and reassurance etc.

Salab : Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf : A sale in which the price is paid at once for goods to be delivered later.

Salam : Synonym of *Salaf.*

Sami' Allâhu liman ḥamidah : Allâh heard him who sent his praises to Him.

Samur	:	A kind of tree.
Sanah	:	Means 'good' in the Ethiopian language.
Sarîya	:	A small army-unit sent by the Prophet صلى الله عليه وسلم for *Jihâd*, without his participation in it.
Sarif	:	A place six miles away from Makka.
Sawîq	:	A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
Sa'y	:	The going for seven times between the mountains of Aṣ-Ṣafa and Al-Marwa in Makka during the performance of *Ḥajj* and *'Umra*.
Sayyid	:	Master (it is also used as a title name of the descendants of the Prophet صلى الله عليه وسلم).
Sayyidî	:	My master.
Sha'bân	:	The eighth month of the Islâmic calendar.
Shâm	:	The region comprising Syria, Palestine, Lebanon and Jordan.
Shawwâl	:	The tenth month of the Islâmic calendar.
Shighâr	:	A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.
Shirâk	:	A leather strap.
Shirk	:	Polytheism and it is to worship others along with Allâh. (See the Appendix II at the end of the Book).
Shuf'a	:	Pre-emption.
Ṣiddîq and *Ṣiddîqûn*	:	Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).
Sidr	:	Lote tree (or *Nabk* tree).
Sidrat-ul-Muntaha	:	A *Nabk* tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)
Ṣiffîn (battle of)	:	A battle that took place between 'Alî's followers and Mu'âwiya's followers at the river of the Euphrates in Iraq.
Siwâk	:	A piece of a root of a tree called *Al-Arâk*, used as a toothbrush.
Subḥân Allâh	:	To honour Allâh and make Him free from all that (unsuitable evil things) that are ascribed to Him (or Glorified be Allâh).
Suḥûliya	:	A cotton cloth, its name is derived from the name of a village in Yemen called Suhûl.
Sundus	:	A kind of silk cloth.

Sunna (legal ways)	:	Literally means: legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله عليه وسلم, that have become models to be followed by the Muslims.
Sutra	:	An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Ṣalât* (prayer) to act as a symbolical barrier between him and the others.
Ṭâba (Ṭaiba)	:	Another name for Al-Madîna.
Tabûk	:	A well-known town about 700 kilometers north of Al-Madîna.
Ṭâghût	:	The word *Ṭâghût* covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as *Ṭâghûts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.
Tahajjud	:	Night optional prayer offered at any time after *'Ishâ'* prayer and before the *Fajr* prayer.
Taḥnîk	:	It is the Islâmic customary process of chewing a piece of date etc.and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears, etc. (See *Ṣaḥîḥ Al-Bukhâri,* the Book of *'Aqîqa*, Vol. 7, Page No. 272).
Ṭaiba	:	One of the names of Al-Madîna city.
Ṭâ'if	:	A well-known town near Makka.
Takbîr	:	Saying *Allâhu-Akbar* (Allâh is the Most Great).
Takbîra	:	A single utterance of *Allâhu-Akbar*
Talbîna	:	A dish prepared from flour and honey.
Talbîya	:	Saying *Labbaik, Allâhumma Labbaik* (O Allâh! I am obedient to Your Orders, I respond to Your Call).
Taqlîd	:	Putting coloured garlands around the necks of *Budn* (animals for sacrifice).
Tarâwîḥ	:	Optional *Ṣalât* (prayers) offered after the *'Ishâ'* prayers on the nights of Ramaḍân. These may be performed individually or in congregation.
Taribat Yamînuka	:	(May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.
Tarwîya (day of)	:	The eighth day of Dhul-Ḥijja, when pilgrims start going to Mina.

Tashah-hud : The recitation of the invocation: *At-tahîyatu lillâhi*... (upto) ... *wa ash-hadu anna Muhammadan Rasûl-ullâh*", while in *Qu'ûd,* i.e. sitting posture in *Salât* (prayer). [See *Sahîh Al-Bukhâri,* Vol. 1, *Hadîth* No. 794, and it also means: to testify *Lâ ilâha ill-Allâh wa anna Muhammadan Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh)].

Tashmît : May Allâh bestow His Blessings upon you.

Tashrîq (days of): 11th, 12th and 13th of Dhul-Hijja.

Taslîm : On finishing the *Salât* (prayer), one turns one's face to the right and then to the left saying, *Assalamu 'Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you), and this action is called *Taslîm*.

Tauhîd (Islâmic Monotheism) : It has three aspects; A, B and C:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rububîya*: To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Uluhîya*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allâh.

(C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ' was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must confirm Allâh's all qualifications which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V. 20 : 5): "The Most Beneficent (i.e. Allâh) *Istawa* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafât (*Hajj*, i.e. 9th Dhul-Hijja) and also during the last third part of the night, as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhâtihi*), "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (The Qur'ân, V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others; and likewise He also said:

"To one whom I have created with Both My Hands," (V. 38:75); and He also said:

"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûḥ (Noah), Ibrâhim (Abraham), Mûsa (Moses) and 'Iesa (Christ) till the last of the Prophets, Muḥammad صلى الله عليه وسلم . It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauḥîd* are included in the meanings of *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muḥammad صلى الله عليه وسلم : *Wajûb Al-Ittebâ'* and it is a part of *Tauḥîd-al-Uluhîya.* This is included in the meaning: "I testify that Muḥammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم ". [See the Qur'ân (V. 59:7) and (V. 3:31)].

Ṭawâf : The circumambulation of the *Ka'ba*.

Ṭawâf-al-Ifâḍa : The circumambulation of the *Ka'ba* by the pilgrims after they come from Mina on the tenth day of Dhul-Ḥijja. This *Ṭawâf* is one of the essential ceremonies (*Rukn*) of the *Ḥajj*.

Ṭawâf-ul-Wadâ' : The *Ṭawâf* made before leaving Makka.

Tayammum : To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wuḍu*) and *Ghusl* (in case of *Janaba* etc.) See *Ṣaḥîḥ Al-Bukhâri,* Vol. 1, *Ḥadîth* No. 334 and 340.

Thaniyat-al-Wadâ': A place near Al-Madina.

Tharîd : A kind of meal, prepared from meat and bread.

Thaur : A well-known mountain in Al-Madîna.

Tilâ' : A kind of alcoholic drink prepared from grapes.

Tubbân : Shorts that cover the knees (used by wrestlers).

Ṭulaqâ' : Those persons who had embraced Islâm on the day of the conquest of Makka.

Ṭûr : A mountain.

Uḥud	:	A well-known mountain in Al-Madîna. One of the great battles in the Islâmic history took place at its foot. This battle is called *Ghazwa* Uḥud.
Umm-al-Walad	:	A slave-woman who begets a child for her master.
'Umra	:	A visit to Makka during which one performs the *Ṭawâf* around the *Ka'ba* and the *Sa'y* between Aṣ-Ṣafa and Al-Marwa. (See *Ṣaḥîḥ Al-Bukhâri*, Vol. 3, Page 1).
'Umra	:	Synonym of *Ruqba*.
Uqîya	:	(Plural: *Awâqin*) 128 grams. It may be less or more according to different countries.
'Urfuṭ	:	The tree which produces *Maghâfir*.
'Ushr	:	One-tenth of the yield of land to be levied for public assistance (*Zakât*). (See *Ṣaḥîḥ Al-Bukhâri*, Vol. 2, *Ḥadîth* No. 560).
Waiḥaka	:	'May Allâh be Merciful to you.'
Wailaka	:	'Woe upon you!'
Walâ'	:	A kind of relationship (between the master who freed a slave and the freed slave).
Walî	:	(Plural:*Auliyâ'*) Protector, Guardian, Supporter, Helper, Friend etc.
Walîma	:	The marriage banquet.
Waqf	:	Religious endowment.
Wars	:	A kind of perfume.
Waṣâya	:	Wills or testaments.
Wasq	:	(Plural: *Awsaq* or *Awsuq*) A measure equal to 60 *Ṣâ'* = 135 kg. approx. It may be less or more.
Wiṣâl	:	Observing *Ṣaum* (fast) for more than one day continuously.
Witr	:	An odd number of *Rak'at* with which one finishes one's *Ṣalât* (prayers) at night after the night prayer or the *'Ishâ'* prayer.
Yakhsifân	:	Eclipse.
Yalamlam	:	The *Mîqât* of the people of Yemen.
Yamâma	:	A place in Saudi Arabia towards Najd.
Yaqîn	:	Perfect absolute Faith.
Yarmûk	:	A place in Shâm.
Yathrib	:	One of the names of Al-Madîna.

Zakât : A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Ṣaḥîḥ Al-Bukhâri,* Vol. 2, Book of *Zakât* (24)].

Zakât-ul-Fiṭr : An obligatory *Ṣadaqa* to be given by Muslims before the prayer of *'Eid-ul-Fiṭr* (See *Ṣaḥîḥ Al-Bukhâri,* Vol. 2, The Book of *Zakât-al-Fiṭr,* Page No. 339).

Zam-zam : The sacred well inside the *Ḥaram* (the grand mosque) at Makka.

Zanâdiqa : Atheists.

Zarnab : A kind of good smelling grass.

Ẓuhr : Noon, mid-day *Ṣalât* (prayer) is called *Ẓuhr* prayer.

THE END OF GLOSSARY

APPENDIX II

In the Name of Allâh, the Most Beneficent, the Most Merciful

WHY ALLĀH SENT PROPHETS AND MESSENGERS عليهم السلام?

Ever since people innovated the dogma of *Shirk,* (i.e. joining others in worship along with Allâh), Allâh had been sending Prophets and Messengers to His devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauḥîd* (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated). The following Verses from the Noble Qur'ân illustrate this fact:

"Indeed, We sent Nûḥ (Noah) to his people and he said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-Allâh,* none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!' " (V. 7:59).

"And to 'Ad (people, We sent) their brother Hûd. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-Allâh,* none has the right to be worshipped but Allâh). Will you not fear (Allâh)?' " (V. 7:65).

"And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-Allâh,* none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers.' " (V.7:85)

"And to Thamûd (people, We sent) their brother Ṣâleḥ (Salih). He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-Allâh,* none has the right to be worshipped but Allâh).' " (V. 7:73).

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allâh (Alone) and avoid (or keep away from) *Ṭâghût*[1] (all false deities etc. i.e. do not worship *Ṭâghûts* besides Allâh)." (V. 16:36).

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[1] The word *Ṭâghût* covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as *Ṭâghûts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Every Prophet was sent unto his own nation for their guidance, but the Message of Prophet Muḥammad صلى الله عليه وسلم was general for all mankind and jinns. As in *Sûrat Al-A'râf* (Allâh addresses His Messenger صلى الله عليه وسلم):

"Say (O Muḥammad صلى الله عليه وسلم): 'O mankind! Verily, I am sent to you all as the Messenger of Allâh.' " (V. 7:158).

So the aim of sending these Prophets and Messengers to men and jinns was only that they should worship Allâh Alone, as Allâh تعالى said:

"And I (Allâh) created not the jinns and men except they should worship Me (Alone)" The Qur'ân (V. 51:56).

And to worship Allâh means to obey Him and to do all that He has ordained, — and to fear Him by abstaining from all that He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, and those who will disobey Him will be punished in the Hell-fire.

TAUḤĪD
ISLAMIC MONOTHEISM

Tauḥîd (Islâmic Monotheism) has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauḥîd-ar-Rubûbiya*: To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauḥîd-al-Ulûhiya*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.] but Allâh.

(C) Oneness of the Names and the Qualities of Allâh: *Tauḥîd-al-Asmâ'waṣ-Ṣifât*: To believe that:

(i) We must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him;

(ii) None can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*;

(iii) We must confirm all of Allâh's Qualifications which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muḥammad صلى الله عليه وسلم) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things [e.g. Allâh is present over His Throne as mentioned in the Qur'ân (V.20:5). Allâh said:

"The Most Beneficent (Allâh) *Istawa* (rose over) the (Mighty) Throne," over the seventh heaven; and He only comes down over the first (nearest) heaven to us on the day of 'Arafât (*Ḥajj,* i.e. the 9th of Dhul-Ḥijja), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم , but He is with us by His Knowledge only, not by His Personal-Self (*Bi-Dhâtihi*).

Also Allâh said:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer" (V.42:11). This holy Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others, and likewise He عز و جل also said:

"To one whom I have created with Both My Hands," (V. 38:75);

and He also said:

"The Hand of Allâh is over their hands." (V. 48:10).

This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh, from Nûḥ (Noah), Ibrâhim (Abraham), Mûsa (Moses) and 'Iesa (Christ) till the last of the Prophets, Muḥammad صلى الله عليه وسلم . [It is not like as some people think that Allâh is present everywhere — here, there and even inside the breasts of men].

These three aspects of *Tauḥîd* are included in the meaning of *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger, Muḥammad صلى الله عليه وسلم : *Wajûb-al-Ittebâ'* and it is a part of *Tauḥîd-al-Ulûhiya.*

This is included in the meaning, "I testify that Muḥammad صلى الله عليه وسلم is Allâh's Messenger," and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger; صلى الله عليه وسلم ."

Allâh said:

"And whatsoever the Messenger (Muḥammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)". (V.59:7)

And also Allâh said:

"Say (O Muḥammad صلى الله عليه وسلم to mankind), 'If you (really) love Allâh then follow me [i.e., accept Islâmic Monotheism, follow the Qur'ân and the *Sunna* (legal ways of the Prophet صلى الله عليه وسلم)], Allâh will love you and forgive you of your sins.' " (V.3:31)

SHAHĀDA CONFESSION OF A MUSLIM

لا اله الاالله محمد رسول الله

Lâ ilâha ill-Allâh, Muḥammad-ur- Rasûl-Allâh

(None has the right to be worshipped but Allâh, and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh).

I have noticed that most of the mankind, who embrace Islâm, do not understand the reality of the meaning of the first fundamental principle of Islâm, i.e. *Lâ ilâha ill-Allâh, Muḥammad-ur-Rasûl-Allâh* (none has the right to be worshipped but Allâh, and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great sentence (i.e. principle) in some detail:

لا اله الاالله محمد رسول الله

Lâ ilâha ill-Allâh, Muḥammad-ur- Rasûl-Allâh

"None has the right to be worshipped but Allâh... and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh"

— it has three aspects: A,B and C.

A. It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allâh, it is that you have to say: "I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security, etc." And this is called (your confession for the) "Oneness of the Lordship of Allâh," — *Tauḥîd-ar-Rubûbiya.*

Point II: A confession with your heart that you have to say: "I testify that none has the right to be worshipped but Allâh Alone." The word "Worship" (i.e. *'Ibâdah*) carries a great number of meanings in the Arabic language: It conveys that all kinds of worship are meant for Allâh (and none else, whether it be an angel, Messenger, Prophet 'Iesa [Jesus – son of Maryam (Mary)], 'Uzair (Ezra), Muḥammad, saint, idol, the sun, the moon and all other kinds of false deities). So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, — all that Allâh and His Messenger صلى الله عليه وسلم order you to do, (in His Book, the Qur'ân and in the *Sunna* (legal ways of Prophet Muḥammad صلى الله عليه وسلم) you must do, and all that Allâh and His Messenger صلى الله عليه وسلم forbid you, you must not do.

And this is called (your confession for the) "Oneness of the worship of Allâh," — *Tauḥîd-al-Uluhiya*. And that you (mankind) worship none but Allâh.

Point III: A confession with your heart that you have to say: "O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'ân) or as Your Prophet Muḥammad صلى الله عليه وسلم has named or qualified You, with his statement, I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others." As Allâh said:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer." (V.42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others, and likewise He also said:

"To one whom I have created with Both My Hands," (V. 38:75).

and He also said:

"The Hand of Allâh is over their hands." (V. 48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh said:

"The Most Beneficent (Allâh) *Istawa* (rose over) the (Mighty) Throne." (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allâh's Messenger (Muḥammad صلى الله عليه وسلم) asked her as to where Allâh is. He only comes down over the first (nearest) heaven to us on the day of 'Arafât (*Ḥajj*, i.e. the 9th of Dhul-Ḥijja), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge only, not by His Personal-Self (*Bi-Dhâtihi*). It is not like that, as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter, etc. And this is called (your confession for the) "Oneness of the Names and Qualities of Allâh" — *Tauḥîd-al-Asmâ waṣ-Ṣifât;* and this is the right Faith, the Faith which was followed by the Messengers of Allâh [from Nûḥ (Noah), Ibrâhim (Abraham), Mûsa (Moses), Da'ûd (David), Sulaimân (Solomon), 'Iesa (Jesus) to Muḥammad عليهم الصلاة والسلام and the companions of Prophet Muḥammad صلى الله عليه وسلم] and the righteous followers of these Messengers عليهم السلام.

Point IV: A confession with your heart that you have to say: "O Allâh! I testify that Muḥammad صلى الله عليه وسلم is Your Messenger." That means that none has the right to be followed after Allâh, but the Prophet Muḥammad صلى الله عليه وسلم as he is the last of His Messengers. As Allâh said:

"Muḥammad (صلى الله عليه وسلم) is not the father of any man among you, but he is

the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything." (V. 33:40).

"And whatsoever the Messenger (Muḥammad صلى الله عليه وسلم) gives you, take it and whatsoever he forbids you, abstain from it,"(V. 59:7).

And Allâh said:

"Say (O Muḥammad to mankind): 'If you (really) love Allâh, then follow me.' " (V. 3:31)

As for others than Muḥammad صلى الله عليه وسلم, their statements are to be taken or rejected as to whether these are in accordance with Allâh's Book (i.e. the Qur'ân) or with the *Sunna* (legal ways, orders, acts of worship, statements, etc.) of the Prophet صلى الله عليه وسلم or not. As the Divine Inspiration has stopped after the death of Prophet Muḥammad صلى الله عليه وسلم and it will not resume except at the time of the Descent of 'Iesa (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islâmic laws, during the last days of the world as it has been mentioned in the authentic *Ḥadîth* (i.e. narration of Prophet Muḥammad صلى الله عليه وسلم). (*Ṣaḥîḥ-Al-Bukhâri*, Vol. 3, *Ḥadîth* No. 425).

B. It is essential to utter: *Lâ ilâha ill-Allâh, Muḥammad-ur-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh.) As it has come in the statement of the Prophet Muḥammad صلى الله عليه وسلم to his uncle Abû Tâlib at the time of the latter's death: "O uncle, if you utter it (*Lâ ilâha ill-Allâh, Muḥammad-ur-Rasûl Allâh,* none has the right to be worshipped but Allâh, and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection." Similarly, when Abû Dhar Al-Ghifâri embraced Islâm, he went to *Al-Masjid-al-Ḥarâm* (i.e. the Ka'ba) and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

C. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of *La ilâha ill-Allâh, Muḥammad-ur-Rasûl Allâh* — none has the right to be worshipped but Allâh, and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh). So whoever has confessed this (with his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting etc., or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears, etc.)will testify to the above mentioned crimes (i.e. actions) against his self on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the

fold of (i.e. embraces) the Islâmic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book, Allâh said:

"Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Iesa (Jesus) — son of Maryam (Mary), etc.] as *Auliyâ'* (lords, gods, protectors etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islâmic Monotheism).

"Say (O Muḥammad صلى الله عليه وسلم): 'Shall We tell you the greatest losers in respect of (their) deeds?'

"Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds!

"Those are they who deny the *Āyât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

"That shall be their recompense, Hell; because they disbelieved and took My *Āyât* (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery.

"Verily! Those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment.

"Wherein they shall dwell (forever). No desire will they have to be removed therefrom.

"Say (O Muḥammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid.

"Say (O Muḥammad صلى الله عليه وسلم): I am only a man like you, it has been inspired to me that your *Ilâh* (God) is One *Ilâh* (God, — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islâm. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islâm, as narrated by Ibn 'Umar رضى الله عنهما in the Book, *Ṣaḥîḥ Al-Bukhâri,* Vol.1, *Ḥadîth* No.7:-

عن ابن عمر رضي اللـه عنهمـا قـال : قـال رسول الله صلى اللـه عليـه وسـلم : ((بني الإسـلام على خمـس : شـهادة إن لا إلـه إلا الله وأن محمداً رسول الله , وأقـام الصـلاة, وأيتاء الزكاة, والحج , وصوم رمضان .

Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islâm is based on the following five (principles):

1.To testify *Lâ ilâha ill-Allâh wa anna Muhammad-ar-Rasul Allâh* (none has the right to be worshipped but Allâh and that Muhammad is Allâh's Messenger).

2.To perform *Iqâmat-as-Salât*[1] .

3.To pay *Zakât*[2] .

4.To perform *Hajj*. (i.e. pilgrimage to Makka).

5.To observe *Saum* (fast) during the month of Ramadân.

[and must believe in the six articles of Faith, i.e. to believe in:

(1) Allâh,

(2) His angels,

(3) His Messengers,

(4) His revealed Books,

(5) the Day of Resurrection,and

(6) *Al-Qadar* (Divine Preordainments i.e. whatever Allâh has ordained must come to pass).]

Important Note:-

The acceptance of the righteous deeds is stipulated with the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allâh's sake only without any show off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the *Sunna* (legal ways, orders, acts of worship. statements, etc.) of Allâh's Messenger Muhammad bin 'Abdullâh, the last (end) of all the Prophets and the Messengers عليهم السلام .

[1] See the glossary.
[2] See the glossary.

In the Name of Allâh, the Most Beneficent, the Most Merciful

POLYTHEISM AND DISBELIEF

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLÂH

(*Shirk* and *Kufr* i.e. polytheism and disbelief)

I consider it essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk*

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from another besides Allâh.

All-Mighty Allâh says:

> "Verily, Allâh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin."(V. 4:48).

All-Mighty Allâh says:

> "Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.
>
> "Then, those whose scales (of good deeds) are heavy, — these, they are the successful.
>
> "And those whose scales (of good deeds) are light, — they are those who lose their ownselves, in Hell will they abide.
>
> "The Fire will burn their faces, and therein they will grin with disfigured lips.
>
> "(It will be said) 'Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?'
>
> "They will say: 'Our Lord! Our wretchedness overcame us and we were (an) erring people.
>
> " 'Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be *Ẓâlimûn* (polytheists, oppressors, unjust, and wrong-doers etc.).'
>
> "He (Allâh) will say: 'Remain you in it with ignominy! And speak you not to Me!' " (V. 23:101-108).
>
> "And whoever invokes (or worships) besides Allâh, any other *ilâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kâfirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters, etc.) will not be successful." (V.23:117).

ASH-SHIRK

POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

Definition: *Shirk* basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or to believe that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of *Shirk*, namely:

(1). *Ash-Shirk-al-Akbar*, i.e. major *Shirk*

(2). *Ash-Shirk-al-Asghar*, i.e. minor *Shirk*

(3). *Ash-Shirk-al-Khafi*, i.e. inconspicuous *Shirk*

Manifestations: (1) ***Ash-Shirk-al-Akbar*** (The major *Shirk*): The major and serious polytheistic form has four aspects:

(a) *Shirk-ad-Du'â'*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.
All-Mighty Allâh says:

> "And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others," (V.29:65)

(b) *Shirk-al-Niyyah wal-Iradah wal-Qaṣd*. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allâh but directed towards other deities.
All-Mighty Allâh says:

> "Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do."(V. 11:15,16)

(c) *Shirk-aṭ-Ṭâ'a*. This aspect implies rendering obedience to any authority against the Order of Allâh.
All-Mighty Allâh says:

> "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him,

(far above is He) from having the partners they associate (with Him)." (V. 9:31).

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adî bin Ḥâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them."(Narrated by *Aḥmad, At-Tirmidhi,* and *Ibn Jarir*). (*Tafsir Aṭ-Ṭabari,* Vol.10, Page No. 114).

(d) *Shirk-al-Maḥabbah*. This implies showing the love which is due to Allâh Alone, to others than Him.
All-Mighty Allâh says:

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment." (V. 2:165)

(2) *Ash-Shirk-al-Asghar,* *Ar-Riyâ'* (The minor *Shirk*, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly purposes, falls under this minor form.

All-Mighty Allâh says:

"Say (O Muḥammad صلى الله عليه وسلم) : 'I am only a man like you. It has been inspired to me that your *Ilâh* (God) is One *Ilâh* (God — i.e Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.' " (V. 18:110)

(3) *Ash-Shirk-al-Khafi* (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muḥammad صلى الله عليه وسلم said:

"*Ash-Shirk-al-Khafi* in the Muslim nation is more inconspicuous than the creeping of black ant on black rock in the pitch-darkness of the night." And this inconspicuous *Shirk* is expiated by saying thrice the following sentences within a day and a night: "O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of."

AL-KUFR
DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islâm.

The articles of Faith are: To believe in —

(1) Allâh,
(2) His angels,
(3) His Messengers,
(4) His revealed Books,
(5) The Day of Resurrection, and
(6) *Al-Qadar*, Divine Preordainments (Fate i.e. whatever Allâh عزوجل has ordained must come to pass).

There are two aspects of disbelief:

(1) *Al-Kufr-al-Akbar* (The major disbelief): This aspect excludes one completely from the fold of Islâm. There are five types (of this major disbelief):-

(a) *Kufr-al-Takdhîb.* This implies disbelieving the divine truth or denying of any of articles of Faith.

All-Mighty Allâh says:

"Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur'ân, the Prophet (Muḥammad صلى الله عليه وسلم), the Islâmic Monotheism, the Resurrection, and the reward or punishment according to good or evil deeds], when it comes to him! Is there not in Hell an abode for the disbelievers? " (V. 39:32)

(b) *Kufr-al-Ibâ' wat-Takabbur ma'at-Taṣdîq.* This implies rejection and pride to submit to Allâh's Commandments after conviction of their truth.

All-Mighty Allâh says:

"And (remember) when We said to the angels: 'Prostrate yourself before Adam.' And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh)." (V.2:34).

(c) *Kufr-ash-Shak waẓ-Ẓan.* This implies doubting or lacking of conviction in the six articles of Faith.

All-Mighty Allâh says:

"And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.' His companion said to him during the talk with him: 'Do you disbelieve in Him

Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.' " (V. 18:35-38)

(d) *Kufr-al-I'râd*: This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

All-Mighty Allâh says:

"We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned." (V. 46:3)

(e) *Kufr-an Nifâq*. This implies hypocritical disbelief.

All-Mighty Allâh says:

"They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evils is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V. 63:2-3)

(2) *Al-Kufr-al-Asghar* (The minor disbelief): This aspect of disbelief does not exclude one from the fold of Islâm. It is also termed *Kufr-an-Ni'mah*. This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

All-Mighty Allâh says:

'And Allâh puts forward the example a township (Makka), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste the extreme of hunger (famine) and fear because of that (evil, i.e. denying Prophet Muḥammad صلى الله عليه وسلم) which they (its people) used to do." (V. 16:112).

In the Name of Allâh, the Most Beneficent, the Most Merciful

AN-NIFĀQ

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

(A) Hypocrisy in Belief.

(B) Hypocrisy in deeds and actions.

(A). Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muḥammad صلى الله عليه وسلم)
2. To belie some of all that was brought by the Messenger (Muḥammad صلى الله عليه وسلم). (e.g. the Qur'ân, *Sunna*, legal laws and principles of Islam, etc.).
3. To hate the Messenger (Muḥammad صلى الله عليه وسلم).
4. To hate some of all that was brought by the Messenger (Muḥammad صلى الله عليه وسلم). e.g. Islâmic Monotheism, etc.
5. To feel happy at the disgrace or becoming low of the religion of Allâh's Messenger (Muḥammad صلى الله عليه وسلم).
6. To dislike that the religion of Allâh's Messenger (Islâmic Monotheism) becomes victorious.

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B). Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger صلى الله عليه وسلم :- The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet صلى الله عليه وسلم :- Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.

In the Name of Allâh, the Most Beneficent, the Most Merciful

THE CALL TO *JIHĀD* (FIGHTING FOR ALLĀH'S CAUSE) IN THE QUR'ĀN

Praise be to Allâh تعالى who has ordained *Al-Jihâd* (the fighting for Allâh's Cause):

1. With the heart (intentions or feelings),
2. With the hand (weapons, etc.),
3. With the tongue (speeches, etc., in the Cause of Allâh)

Allâh has rewarded the one who performs it with lofty dwellings in the Gardens (of Paradise).

I testify that there is none who has the right to be worshipped but Allâh تعالى Alone and He has no partners (with Him). I (also) testify that Muḥammad صلى الله عليه وسلم is His slave and His Messenger, the one sent by Allâh تعالى as a mercy for the *'Âlamîn* (mankind and jinns); the one commanded by Allâh تعالى to fight against *Al-Mushrikûn*[1] (and all those who ascribe partners with Allâh). He fought for Allâh's Cause with all his power and ability — may Allâh's Peace .and Blessings be upon him, upon his followers and upon his companions who believed in him, and honoured him, helped him and followed the light (the Qur'ân) and his *As-Sunna* (the legal ways, orders, acts of worship, statements, etc.) which was revealed to him...those who emigrated and fought in the Cause of Allâh with their wealth and their lives, they were the supreme conquerors and the masters.

It is well known how the Messenger صلى الله عليه وسلم was fighting against *Al-Mushrikûn* (and all those who ascribe partners with Allâh تعالى) since Allâh, the Most Respectful, the All-Majestic sent him and honoured him with the Messengership till Allâh تعالى caused him to die and selected for him what was with Him (Paradise and all that is good).

The Prophet صلى الله عليه وسلم used to visit the people in their gatherings during season days (*Ḥajj* and *'Umra*) and other days (too). He used to go to their market places, recite the Qur'ân, invite them to Allâh تعالى, the Most Respectful, the All-Majestic. He used to say, "Who will give me a safe shelter, and who will support me till I convey the Message of my Lord (Allâh) then he will have Paradise." But he would not find anyone to support him or to give him a safe shelter.

He (Prophet Muḥammad صلى الله عليه وسلم) carried on his mission of inviting people to Allâh تعالى (Islâmic Religion) and persisted in (this) invitation for 13 years in spite of the harm and injuries (which he suffered), and he used to forgive the ignorant... in order that Allâh's Proof be established against them (disbelievers) and that His Promise be fulfilled to them (disbelievers) which He assured them with His Statement:

And We never punish until We have sent a Messenger (to give warning) (V.17:15).

The people continued in their transgression, they did not take guidance from the manifest proof. The Quraish (people) oppressed and harmed all those who followed him (Muḥammad صلى الله عليه وسلم) from his tribe, put them to trials and afflictions in order to keep them away from their religion (Islâm), even to the extent that they exiled them from their homeland, some of them fled to Ethiopia, some went to Al-Madîna (Al-

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[1] *Al-Mushrikûn:* polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم.

Munawwara) and some remained patient (at Makkah) in spite of the harm they received; by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner)... so much so that some of them were not able to sit straight from the severity (of the injuries) of the beatings.

They used to tie a rope around the neck of Bilâl (may Allâh be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makkah... And as to what Yâsir's family suffered from the torment was beyond what a normal human being can endure.

The Quraish (people) harmed Allâh's Messenger (Muhammad صلى الله عليه وسلم) (too), they besieged him in Ash-Shi'b, once 'Uqbah bin Abî Mu'ait tried to strangle him and he kept on squeezing the Prophet's clothes round his neck till the eyes of the Prophet صلى الله عليه وسلم bulged out, and Abû-Bakr rushed at 'Uqbah and released the Prophet صلى الله عليه وسلم from him and said, "Would you kill a man because he says: My Lord is Allâh تعالى ?".

Abû Jahl also tried to kill the Messenger صلى الله عليه وسلم while the latter was in prostration praying in the *Al-Masjid-al-Harâm*, he carried a huge stone to throw it on the Prophet's صلى الله عليه وسلم head. But when he (Abû Jahl) tried to throw it he turned on his heels full of fear and fright saying:"I am being prevented (going near) from Muhammad (صلى الله عليه وسلم) by a huge stallion camel intending to swallow me."

And when Allâh تعالى wanted to reveal His religion (Islâm) and to fulfill His Promise and to make victorious His Prophet صلى الله عليه وسلم , Allâh تعالى the Most High ordered him to emigrate to Al-Madîna. So he stayed there and Allâh supported him with His Victory and with His slaves, the faithful believers —the Islâmic army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.

Muhammad صلى الله عليه وسلم was closer to them (believers) than their ownselves. The (pagan) Arabs and Jews had formed a united front against them (Muhammad صلى الله عليه وسلم and his followers) and had put up all their efforts of enmity, standing and fighting against them... and (in fact) they shouted against them from every corner. Then, at that time Allâh permitted them (Muhammad صلى الله عليه وسلم and his followers) the (*Jihâd*) fighting but He did not make it obligatory. He said:

> Permission to fight is given to those (i.e. believers against disbelievers) who are fighting them (and) because they (believers) have been wronged, and surely Allâh is Able to give them (believers) victory (V.22:39).
>
> Those who have been expelled from their homes unjustly only because they said:"Our Lord is Allâh." (V.22:40).

The above Verses clearly state that He (Allâh تعالى) is Able to give victory to His worshippers (the believers) without fighting, but Allâh wants from His worshippers obedience with all their efforts. As in His Statement:

> So when you meet (in fight... *Jihâd* in Allâh's Cause) those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm (i.e. are saved from the punishment in the Hell-fire) or at least come under

your protection] but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test you, some with others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.

He will guide them and set right their state.

And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in this world). (V.47:4, 5,6).

Then after that He made (*Jihâd*) "fighting" obligatory against all those who fight you (Muslims). So Allâh ordered:

And fight in the way of Allâh those who fight you... (V.2:190).

Then Allâh تعالى revealed in *Sûrah Tauba* (*Barâ'a*) (Repentance, IX) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the *Mushrikûn* as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islâm, till they pay the *Jizya* (a tax levied on the non-Muslims who do not embrace Islâm and are under the protection of an Islâmic government) with willing submission and feel themselves subdued (as it is revealed in the Verse 9:29). So they (Muslims) were not permitted to abandon "the fighting" against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and are able to fight against them (non Muslims).

As it is now obvious, at first "the fighting" was forbidden, then it was permitted and after that it was made obligatory — (1) against them who start "the fighting" against you (Muslims)... (2) and against all those who worship others along with Allâh... as mentioned in *Sûrah Al-Baqarah* (II), *Āl-'Imrân* (III) and *Tauba* (IX)... and other *Sûrah* (Chapters of the Qur'ân).

Allâh تعالى made "the fighting" (*Jihâd*) obligatory for the Muslims and gave importance to the subject-matter of *Jihâd* in all the *Sûrah* (Chapters of the Qur'ân) which were revealed (at Al-Madîna) as in Allâh's Statement:

March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allâh. This is better for you if you but knew. (V.9:41).

And He (Allâh) said:

Jihâd (Islâmic holy fighting) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know. (V.2:216)

"The fighting", even though by its nature is disliked by the human soul because of the liability, of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damaging of the industry, the destruction of the country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one's homeland, Allâh had made ready an immensely good reward that cannot be imagined by a human soul.

'Ikrima (a religious scholar) said: At first Muslims dislike it (*Jihâd*), but later they loved it and said: "We listen and obey." And that is because the submission to the order

to fight means hardship, but if the reward is made known it becomes to compare the hardship involved and its reward.

The Verses of the Qur'ân and the *Sunna* (the Prophet's legal ways, orders etc.) have exhorted greatly for *Jihâd* and have made quite clear its rewards, and praised greatly those who perform *Jihâd* (the holy Muslim fighting) and explained to them various kinds of honours which they will receive from their Lord (Allâh تعالى). This is because they — *Mujâhidîn* are Allâh's troops. Allâh تعالى will establish His religion (Islâm), with them (*Mujâhidîn*). He will repel the might of His enemies, and with them He will protect the light of Islâm and guard the religion safely.

And it is they, (*Mujâhidîn*) who fight against the enemies of Allâh in order that the worship should be all for Allâh (Alone and not for any other deity) and that the Word of Allâh تعالى (i.e. none has the right to be worshipped but Allâh تعالى and His religion Islâm) should prevail. Allâh has made them (*Mujâhidîn*) partners in reward along with all those who guard Islâm with their weapons, along with their good deeds which they performed even if they sleep in their homes.

And the Legislator (Allâh) put the one who brings about a thing to happen equal in rank to its doer, both in reward (for a good deed) and in punishment (for a crime). So the inviter to a good deed and the inviter to an evil deed both will have a reward (good or bad) equal to the reward of the one who has done that deed.

And sufficient is Allâh's Statement in this matter:

O you who believe! Shall I guide you to a commerce that will save you from a painful torment? (V.61:10)

After this Verse was revealed the souls became filled with the yearning for this profitable commerce which Allâh تعالى, the Lord of *'Ālamîn* (mankind, jinns and all that exists), the All-Knower, the All-Wise Himself directed the people towards; Allâh تعالى said:

That you believe in Allâh and His Messenger (Muḥammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh تعالى with your wealth and your lives..

Allâh تعالى further said:

That will be better for you if you but know (V.61:11)

i.e. *Jihâd* (Fighting in Allâh's Cause) is better for you than your staying (back at home). Regarding the reward Allâh said:

(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow and pleasant dwellings in Gardens of Eternity (*'Adn* Paradise) — that is indeed the great success. (V.61:12).

So it was as if they (the souls) said (as regards the above Verse): This is for us in the Hereafter and there is nothing for us in this world. Then Allâh تعالى said:

And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muḥammad صلى الله عليه وسلم) to the believers. (V.61:13).

Good-gracious (indeed) how nice are these (Allâh's) Words and how they appeal to the human hearts. How great is the attraction for them and how they lead one towards

one's Lord (Allâh تعالى). How soothing are they for the hearts of every lover of good. How great is the contentment of the heart and a happy life when one understands their meaning. We supplicate Allâh تعالى to bestow upon us His Blessings.

And Allâh تعالى said:

Do you consider the providing of drinking water to pilgrims and the maintenance of *Al-Masjid-al-Ḥarâm* (at Makka) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh! And Allâh guides not those people who are the *Ẓâlimûn* (polytheists and wrong-doing). (V.9:19).

Those who believed (in the Oneness of Allâh — Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful.(V.9:20).

Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights.(V.9:21).

They will dwell therein for ever. Verily, with Allâh is a great reward. (V.9:22).

In the above Verses Allâh تعالى, the Most High, be He glorified above all that they ascribe to Him, informs that those who maintain *Al-Masjid-al-Ḥarâm* (at Makka) [and their maintenance of the mosque means to do *I'tikâf* in it, the *Ṭawâf* (circumambulation) of the *Ka'ba*, and the offering of *Ṣalât* (prayers) in it, etc.] mentioned in the above said Verse — and those who provide drinking water to the pilgrims are not equal to those who did *Jihâd* in Allâh's Cause. Allâh تعالى informed that the believers who fight in Allâh's Cause (*Mujâhidîn*) are far superior in grades before Him and it is they who will be successful.

And they are the ones who have received the glad tidings of : (1) His Mercy, (2) His being pleased with them, (3) and Gardens (Paradise).

Hence Allâh تعالى denied the equality between the *Mujâhidîn* (those who fight in Allâh's Cause) and those who maintain the *Al-Masjid-al-Ḥarâm* (at Makka) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:

The Mosques of Allâh shall be maintained only by those who believe in Allâh تعالى and the Last Day, perform *Iqâmat-aṣ-Ṣalât*, and give *Zakât* and fear none but Allâh. It is they who are expected to be on true guidance. (V.9:18).

So it is they (above said people) who are called by Allâh تعالى as "the maintainers of the mosques" — And in spite of all this, still the people who do *Jihâd* are far superior in grade than them (maintainers of the mosques) before Allâh تعالى.

Allâh تعالى said:

Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. (V.4:95).

Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is Ever Oft-Forgiving, Most Merciful (V.4:96).

Allâh تعالى (the All-Mighty) denied the equality between the believers who sit (at home) and join not in *Jihâd* — and the *Mujâhidîn* (those who fight in Allâh's Cause), — Then He mentioned the superiority of the *Mujâhidîn* over those (believers) who sit (at home) by a grade and then later on mentioned their (*Mujâhidîn's*) superiority over them (believers who sit at home) by degrees of grades.

Ibn Zaid (a religious scholar) said: The degrees of grades with which Allâh تعالى preferred the *Mujâhidîn* over those (believers) who sit (at home) are seven and these Allâh تعالى mentioned in His Statement:

... That is because they suffer neither thirst, nor fatigue, nor hunger in the Cause of Allâh تعالى, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely Allâh loses not the reward of the *Muhsinûn*. (V.9:120).

These are five — then Allâh said:

Nor do they spend anything (in Allâh's Cause) — small or great, — nor cross a valley, but is written to their credit... (V.9:121).

So these are two bringing the total to seven.

Ibn Qaiyyam after mentioning the statement of Ibn Zaid said: True! Indeed the degrees of grades mentioned are reported in *Sahîh Al-Bukhâri*:

Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said,

"Whoever believes in Allâh and His Messenger صلى الله عليه وسلم, performs *Iqâmat-as-Salât* and observes *Saum* (fasts) in the month of Ramadân, then it will be a promise binding upon Allâh to admit him to Paradise no matter whether he fights in Allâh's Cause or remains in the land where he is born." The people said, "O Allâh's Messenger! Shall we inform the people of this good news?" He صلى الله عليه وسلم said, "Paradise has one hundred grades which Allâh has reserved for the *Mujâhidîn* who fight in His Cause, and the distance between each of the two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for *Al-Firdaus* which is the middle (best) and highest part of Paradise." [The subnarrator added, "I think the Prophet صلى الله عليه وسلم also said, 'Above it (i.e. *Al-Firdaus*) is the Throne of the Beneficent (i.e. Allâh), and from it originate the rivers of Paradise.' "] (*Hadîth* No. 48, Vol. 4).

Ibn Qaiyyam said as regards the Statement of Allâh (تعالى):-

Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success. (V.9:111).

So Allâh (سبحانه) has put Paradise as the price of the believers and their properties, so if they sacrifice their lives and properties for His Cause, then they deserve the prize (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances: (1) Allâh informed them (believers) with a wording: "Surely." (2)

in wording of past tense as it had happened, and was confirmed and it remained as it was. (3) Moreover, He took upon Himself the responsibility of this convenant as He Himself bought the deal. (4) He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it. (5) It has come in wording of obligation and as information for His worshippers that it is a binding on Him. (6) He confirmed that it is indeed a binding on Him. (7) He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e. the Torah, the Gospel, the Qur'ân). (8) He informed them (His worshippers) in a wording of inquiry and denial that there is none Truer to his convenant than Him (Allâh). (9) He the Glorified, the Most High ordered them to receive the glad tidings of this contract (bargain) and give the good news to one another (those) who concluded this contract (bargain) and stood firm on it [as they accepted no other alternative to it or committed anything that will cancel it (the deal)]. (10) He informed them of a truly sure news that there is a supreme success in the bargain (contract) which they have concluded. And bargain here means the thing which they shall receive with this price (their lives and properties) is Paradise.

And His (Allâh's) Statement: (Bargain which you have concluded) i.e. the price with which you have exchanged the deal, then Allâh, the Glorified mentioned the kinds of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

> (The believers whose lives Allâh has purchased are) those who repent to Allâh (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who observe *Ṣaum* (fast) (or go out in Allâh's Cause), who bow down [in *Ṣalât* (prayer)], who prostrate themselves (in prayer), who enjoin (people) for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers. (V.9:112)

And sufficient is this excellence — (for a *Mujâhid* which he will receive) honour and high degrees of grade — along with other things which Allâh تعالى has made clear in the Qur'ân: about the description of the reward of *Mujâhidîn*, their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islâm, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allâh تعالى will grant them victory and support them with the angels, as it is evident from the Statement of Allâh:

> Remember when you (Muḥammad صلى الله عليه وسلم) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?" Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allâh made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allâh the All-Mighty, the All-Wise. (V.3:124, 125, 126).

> So do not become weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good). We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And

Allâh likes not the *Zâlimûn* (polytheists and wrongdoers). And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allâh test those of you who fought (in His Cause) and (also) test those who are patient? (V.3:139, 140, 141, 142).

And Allâh informed about those who are martyred in His Way. They are alive and that they are with their Lord Allâh تعالى finding what they wish of provisions and their faces are delighted with glad tidings. As Allâh تعالى said:

Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord and they have provision.

They rejoice in what Allâh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

They rejoice in a Grace and a Bounty from Allâh and that Allâh will not waste the reward of the believers.

Those who answered (the Call of) Allâh and the Messenger (Muḥammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward. (V.3:169-172)

And He (Allâh تعالى) said:

Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Ṭâghût* (Satan etc.). So fight you against the friends of Satan; ever feeble indeed is the plot of Satan.(V.4:76).

Then fight, (O Muḥammad صلى الله عليه وسلم), in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing. (V.4:84).

And He (Allâh تعالى) said:

Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allâh; and whoso fights in the Cause of Allâh and is killed or gets victory, We shall bestow on him a great reward. (V.4:74).

And so on — there are other similar Verses (in the Qur'ân) — after these.

Think deeply, dear brother in Islâm, how Allâh تعالى encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones.

Also think deeply how *Jihâd* is connected with *Ṣalât* (prayers) and *Ṣaum* (fasting). It is made obvious that *Jihâd* is similar to both of them, and all the three (*Jihâd*, *Ṣalât* and *Ṣaum*) are ordained (by Allâh) for the believers.

See how Allâh has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart, and to run madly for it (*Jihâd*) with great encouragement, showing clearly to them that death will certainly overtake them, and in case they die as *Mujâhidîn* (Martyrs) they will be compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

Jihâd is a great deed indeed and there is no deed whose reward or blessing is as that of it, and for this reason, it is the best thing that one can volunteer for. All the Muslim religious scholars unanimously agree that *Jihâd* is superior to *Ḥajj* and *'Umra*

(Pilgrimage) and also superior to non-obligatory *Ṣalât* (prayer) and *Ṣaum* (fasting) as mentioned in the Qur'ân and Prophet's *As-Sunna*. It is obvious that the benefits of *Jihâd* for us are extensive and comprehensive, it (*Jihâd*) includes all kinds of worship both hidden and open, it also includes (a great) love for Allâh تعالى and it shows one's sincerity to Him and it also shows one's trust in Him, and it indicates the handing over of one's soul and property to Him — it (*Jihâd*) shows one's patience, one's devotion to Islâm, one's remembrance to Allâh تعالى and there are other kinds of good deeds which are present in *Jihâd* and are not present in any other act of worship.

For these above mentioned degrees of grades of various kinds of worship one should race for *Jihâd*. It is confirmed in the two authentic books (of *Ḥadîth*). Narrated Abû Huraira (may Allâh be pleased with him): I heard Allâh's Messenger صلى الله عليه وسلم saying, "By Him in Whose Hands my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sarîya* (army unit) going out for *Jihâd* in Allâh's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allâh's Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred." (*Ṣaḥîḥ Al-Bukhâri*, Vol 4, *Ḥadîth* No. 54).

So the Prophet صلى الله عليه وسلم, through his ways of life, his firmness, his courage, and his patience has deeply encouraged the *Mujâhidîn* for Allâh's Cause.

He صلى الله عليه وسلم informed them of *Jihâd's* advanced and delayed reward that is for them, and how different kinds of evils Allâh تعالى repels with it; and what a great honour, power, dignity and high grade is obtained through it and he صلى الله عليه وسلم has put *Jihâd* at the top in Islâm. The Prophet صلى الله عليه وسلم said:

"Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allâh تعالى has reserved for the *Mujâhidîn* who fight in His Cause" [as mentioned in the two authentic Books (*Al-Bukhâri* and *Muslim*)]. [See *Ṣaḥîḥ Al-Bukhâri*, Vol 4, *Ḥadîth* No. 48].

It is narrated in the book *Ṣaḥîḥ Al- Bukhâri*, Allâh's Messenger صلى الله عليه وسلم said:

"Anyone whose both feet get covered with dust in Allâh's Cause will not be touched by the Hell-fire." (Vol. 4, *Ḥadîth* No. 66).

It is also narrated in the two books (*Al-Bukhâri* and *Muslim*):

A man said: "O Allâh's Messenger صلى الله عليه وسلم! Inform me of a thing that is equal to *Jihâd* (in Allâh's Cause)!" Allâh's Messenger صلى الله عليه وسلم said, "You cannot (do that)." The man said: "Inform me of that." Allâh's Messenger صلى الله عليه وسلم said: "Can you observe *Ṣaum* (fast) continuously without eating or drinking (at all) and stand continuously in prayer from the time the *Mujâhidîn* go out for *Jihâd* (till the time they return back home)?" The man replied, "No." Allâh's Messenger صلى الله عليه وسلم said: "That is (the thing) which is equal to *Jihâd*." Likewise Allâh's Messenger صلى الله عليه وسلم said:

1) The souls of the martyrs are in the green birds dwelling in Paradise wherever they like.

2) That all their sins and faults are forgiven.

3) That he can intercede with Allâh تعالى for seventy (70) of his family members.

4) That he will come secure on the Day of Resurrection from the great terror.

5) That he will not feel the agonies and distress of death.

6) That he will not be horrified by the (great) Gathering (on the Day of Resurrection).

7) That he does not feel the pain of "the killing" except like that of a pinch.

And how many agonies and distresses are there for a person who dies on his bed — and a standing (praying) or a sleeping person in *Jihâd* is better than a fasting or standing (praying) person not in *Jihâd* — and whosoever acted as a guard or escort in Allâh's Cause, his eyes will never witness the Fire (Hell) and that a day spent while one is in *Jihâd* for Allâh's Cause is better than the world and whatsoever is in it.

If one has understood (all) that, then Allâh تعالى has reproached those who remained behind from Allâh's Messenger صلى الله عليه وسلم during the battle of Tabûk (i.e. they did not join in it) — they who cling heavily to the luxuries of this world — they who lagged behind from hastening onwards to march forth (for the battle of Tabûk) — As Allâh تعالى said:

O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. go for *Jihâd*), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. (V.9:38).

Similarly Allâh تعالى disapproved of those who abandoned *Jihâd* (i.e. they did not go for *Jihâd*) and attributed to them hypocrisy and disease in their hearts, and threatened (all) those who remain behind from *Jihâd* and sit (at home) with horrible punishment. He (Allâh تعالى) accused them with the most ugly descriptions, rebuked them for their cowardice and spoke against them (about their weakness and their remaining behind) as He said:

If you march not forth, He will punish you with a painful torment and will replace you by another people and you cannot harm Him at all, and Allâh is Able to do all things (V.9:39).

And there are many Verses of the Qur'ân after this Verse (that threaten the Muslim nation if they give up *Jihâd*).

And you will not find any organization past or present, religious or non-religious as regards (*Jihâd* and military) (ordering) the whole nation to march forth and mobilize all of them into active military service as a single row for *Jihâd* in Allâh's Cause so as to make superior the Word of Allâh (i.e. none has the right to be worshipped but Allâh), as you will find in the Islâmic Religion and its teachings.

The Qur'ân and *As-Sunna* (the legal ways of Prophet Muḥammad صلى الله عليه وسلم) have clearly given (wonderful explanation for) each and every act concering *Jihâd*. The Book has distributed its different actions and its great number of responsibilities on its special units, a most accurate distribution that excels above all the modern organizations and the military teachings. And in fact these modern organizations and military teachings are only a small portion (drop) of the military laws of the Qur'ân and *As-Sunna*.

The Verses of Qur'ân and *As-Sunna* of Allâh's Messenger Muḥammad صلى الله عليه وسلم are both flooded with these high meanings, calling with eloquent phrases in a crystal clear way.

The Muslims were ordered to take all precautions against the enemies of Allâh تعالى and to get ready against them with all they can of power — because that is the first step for *Jihâd* (fighting) and the supreme way for the defence. To get ready (for *Jihâd*) includes various kinds of preparations and weapons [tanks, missiles, artillery, aeroplanes (air force), naval ships (navy), etc, and the training of the soldiers in these weapons] are all included under (the meaning) of the word "force (i.e land-force, navy and air-force)." And to look after (take care of) the permanent forces as well as the stationed forces similar to looking after the mobile forces. And to take care of the army in peace-time as well as during war-time.

The foundation of the military spirit as they say: obedience and military discipline. Allâh تعالى has gathered these foundations in the Verses of His Book (The Qur'ân).

As to the obdience: Allâh تعالى said:

Those who believe say: "Why is not a *Sûrah* (Chapter of the Qur'ân) sent down (for us)?" But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* — holy fighting) is mentioned (i.e. ordained) therein, you will see those in whose hearts there is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him). (V.47:20).

And as to the military discipline: Allâh تعالى said in *Sûrah Aṣ-Ṣaff* (Rows or Ranks):

Verily! Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure. (V.61:4).

Similarly the Islâmic armed forces are exhorted to give their *Bai'a* (Pledge) for; to listen and obey, in hard times and in ease, and in likeness (i.e. to listen and obey while one is active) and in dislikeness (i.e. listen and obey when one is tired). Allâh تعالى said:

Verily, those who give the *Bai'a* (Pledge) to you (O Muḥammad), they are (in fact) giving the *Bai'a* (Pledge) to Allâh. (V.48:10).

And Allâh تعالى praised those who are true to (their) covenant and who fulfill their covenant, by His Statement:

Among the believers are men who have been true to their covenant with Allâh, [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations, (i.e. have been martyred) and some still are waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least. (V.33:23).

And He ordered the believers to take a firm stand against the enemy when you (believers) meet their force, and to remember Allâh تعالى (much) at the time of horror, as He said:

O you who believe! When you meet (an enemy) force take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful (V.8:45).

And He (Allâh سبحانه وتعالى) encouraged the *Mujâhidîn* in His Cause to take a firm stand without any (kind) of fear and to display true bravery (against the enemy) from the start of the battle to the end — as He said:

So when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite at their necks till you have killed and wounded many of them, then bind a bond firmly (on them i.e. take them as captives). Thereafter (is the time for) either generosity (i.e. free them without ransom) or ransom (according to what benefits Islâm), until war lays down its burdens... (V.47:4)

And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the Reward i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise. (V.4:104).

And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken, nor degrade themselves. And Allâh loves the patient. (V.3:146).

Similarly, He ordered (the *Mujâhidûn*) to have confidence, to keep their composure and to expel (from their minds) all wrong conceptions, weakness and sadness — as He said:

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers (V.3:139).

And Allâh سبحانه وتعالى informed that He has given a guarantee of victory to those who will defend Allâh's Religion (true Islâm). And there is no consideration for the number of men or for the equipment with weapons but (the most important thing) is: The true faith in Allâh سبحانه وتعالى and that the victory is (always) from Allâh سبحانه وتعالى — as Allâh سبحانه وتعالى said:

If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. (V.3:160).

How often a small group overcame a mighty host by Allâh's leave? And Allâh is with the patient. (V.2:249).

O you who believe! If you help (in the cause of) Allâh, He will help you and make your foothold firm. (V.47:7).

And, verily Our Word has gone forth of old for Our slaves, — Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be victors (V.37:171-173).

... And (as for) the believers it was incumbent upon Us to help (them). (V.30:47).

Similarly Qur'ân points out the well-known fact that the battle (is) by turns, (one) day (victory) is for you — (the other) day (victory) is for others — as Allâh سبحانه وتعالى said:

If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others,. And so are the days (good and not so good), We give to men by turns... (V.3:140).

And He made "the mutual consultation" as one of the legal foundations in order to make an exact decision, particularly in important matters like *Jihâd* and dealing with enemies, etc. and He praised His believers — slaves for this quality by His Statement:

... And who (conduct) their affairs by mutual consultaion (V.42:38).

And in spite of the perfection of the intelligence of Allâh's Messenger صلى الله عليه وسلم and along with his being helped by Divine Inspiration still Allâh ordered him (saying):

... And consult them in the affairs... (V.3:159)

So that his followers may follow his example after him.

Similarly the Qur'ân warned (the believers) from committing sins (both in open and in secret) small sins or great sins... and He informed them that Allâh's Help does not descend upon the disobedient sinners:

Those of you who turned back on the day, the two hosts met (i.e. battle of Uḥud), it was Satan who caused them to backslide (run away from the battlefield) because of some (sins) they had earned... (V.3:155).

Allâh has absolutely forbidden any dispute on any matter concerning the fighting (battle) and to be always in complete agreement (about it), and informed them that the dispute is the reason for the failure and the losing of the strength and kingdom:

... And do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely Allâh is with those who are patient (V.8:46).

And to beware of fleeing from the enemy during the fight (battle), and it is one of the biggest sins and its committers (the defeated ones) are threatened with crushing punishments:

O you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them. (V.8:15).

And whosoever turns his back to them on such a day, — unless it be a stratagem of war, or to retreat to a troop (of his own) — he indeed has drawn upon himself the wrath form Allâh. And his abode is Hell, worst indeed is that destination! (V.8:16).

Allâh تعالى forbade *Al-Ghulûl* (stealing from the war booty before its distribution) i.e. the taking (a part) of war booty illegally, and warned the Muslims with an extreme warning. And that person who takes it, shall bring it forth (on the Day of Resurrection) carrying it over his back and neck, being tortured by its heavy burden and weight, terrified with its voice, rebuked for his dishonesty in front of all the witnesses (mankind and the present ones):

It is not for any Prophet to take illegally a part of booty (*Ghulûl*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, — and they shall not be dealt with unjustly. (V.3:161).

Similarly one should be cautious, not to fight (with the intention) to show off, or for good reputation or for dignity, or for pride and haughtiness, or for the clamour (noise) of nationalism and for false-forged slogans. Whenever the Messenger صلى الله عليه وسلم appointed a Commander-in-Chief for an army unit, he used to advise him specially to be

afraid and dutiful to Allâh, and to be good to those Muslims who were accompanying him. He then used to say (to that Commander):

"Invade in the Name of Allâh تعالى and for the Cause of Allâh تعالى and kill those who disbelieve in Allâh تعالى . Invade and do not press heavily by exceeding the limits, and do not betray, and do not kill children...."

And he (the Prophet صلى الله عليه وسلم) used to say to his companions when they intended invasion:

"Proceed in the Name of Allâh تعالى and for Allâh تعالى and upon the Religion of Allâh's Messenger صلى الله عليه وسلم : Do not kill the very old or a child or a woman and do not press heavily by exceeding the limits. Collect the (war) booty, reconcile, and do good as Allâh loves the good-doers."

For that, the Messenger صلى الله عليه وسلم and those who believed in him were tried with pleasant trials (martyrdom or mighty reward) to make victorious this religion (Islâm) and to invite others for it (Islâm). So Allâh assisted them with victory and sent down upon them tranquillity and helped them with angels and united their hearts and cast terror into the hearts of their enemies.

So fight in the Cause of Allâh تعالى (for) Islâmic Faith (worshipping none but Allâh Alone) and sincerely (for Allâh's sake) and to make victorious Allâh's Religion till it becomes superior over all religions, and mankind is brought out, (1) from the darkness into the light, (2) from the worshipping of the slaves (created false gods) to the worshipping of Allâh Alone (the only true God), (3) from the distress of the world to its wideness (ease) and (4) from the injustices of the religions to the justice of Islâm. They knew well that Allâh has guaranteed them victory and promised them that they will be the conquerors. So they were sure of Allâh's Support, and of his Messenger's promise and considered the matter easy with a small or great (number) and thought little of the fears and dangers. They remembered the Statement of Allâh تعالى :

If Allâh helps you, none can overcome you ... (V.3:160)

And that they are troops of Allâh تعالى, and that they are fighting in Allâh's Cause, and surely Allâh تعالى will help and support them and will defeat their enemies, as their enemies fight for the cause of Satan.

Here is the example of 'Umar bin Al-Khaṭṭâb رضي الله عنه , as he consulted his companions regarding sending troops to Iraq (for the battle of Nahâwand). 'Alî bin Abî Ṭâlib رضي الله عنه said to him ('Umar): "O Chief of the believers! This matter cannot be "victory or defeat" because of a great number, or a small number but it is His (Allâh's) Religion which He has made superior and His troops which he has honoured and supported (them) with the angels till it reached (far) what it has reached. We have been promised (victory) by Allâh, and Allâh fulfills His Promise and supports His troops."

And here is the example of Khâlid bin Walîd as he came from Iraq, a man from the Arab Christians said to Khâlid: "How great is the number of Romans and how small is the number of Muslims? Khâlid replied: Woe to you! Do you make me afraid of the Romans?... But the greatness of the troops are with victory and the smallness of the troops are with defeat, not with the number of men, by Allâh I wish if the red ones (i.e. the camels and the horses) are cured from their journey hurts, I will proceed to attack them (Romans) even if their number is doubled. (The hoofs of his horse had chafed and received injuries during its return form Iraq to Al-Madîna)"

They used to endanger their lives, used to do wonders and extraordinary deeds being sure of Allâh's Help, depending upon His Promise as it happened in the Islâmic army under the commandership of Sa'd bin Abî Waqqâṣ. He stood in front of the town of Al-Midian المدائن and could not find any ship or boat (it became completely impossible for him to find anything of that sort) and the water of the river Tigris (Iraq) increased tremendously with overflooding (its water became dark) and it overthrew its foam from excessive water in it. Sa'd addressed the people (troops) over its bank (saying): "I have resolved to cross this sea (great river) in order to assault them (the enemy)." They (the people) replied: "May Allâh direct us and you to follow the right path. So please do it." Then he (Sa'd) rushed heedlessly into the (river) Tigris with his horse and all the people (his troops) too rushed heedlessly into it (Tigris) and not a single man remained behind from him; so they marched over it as if they were marching over the surface of the earth, till they filled it (the space) between its two banks and one could not see the water surface from the cavalry and the foot-soldiers. The people spoke to one another over the surface of water as they used to speak to one another over the surface of earth. So when the Persians (army) saw them they said: *Diwân... Diwân*, (i.e. mad people... mad people). By Allâh! You are not fighting against human beings, but against jinns." On that Sa'd رضي الله عنه started saying: "Allâh is Sufficient for us and He is the Best Disposer (for our affairs); by Allâh! Surely Allâh تعالى will give victory to His friends; verily, Allâh will make superior His Religion, and verily Allâh will defeat (over power) His enemy, as long as there are neither adulterers nor committers of those (similar evil) sins in the army (Sa'd's troops), then the good deeds will overcome the evil."

Yes! They (the Muslims) used to be afraid: (1) of their sins, and (2) from the disobedience of Allâh تعالى , more than they used to be afraid of their enemy or their enemy's great number and mighty weapons, as we find 'Umar bin Al-Khaṭṭâb رضي الله عنه saying: (in his letter to the Commander Sa'd bin Abî Waqqâṣ when he sent him for the conquest of Persia):

"... Then after, I order you and all that troops that are along with you to be obedient to Allâh in all circumstances as this (being obedient to Allâh تعالى) is better than the weapons against the enemy and a strong stratagem (device) in the war. I order you and the soldiers who are with you to be more cautious and afraid of your own crimes and sins (and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because their enemies are disobedient to Allâh تعالى and had it not been so, we have no power over them, because neither our number is equal to their number, nor our weapons are like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power and we will not gain victory over them. We do not overpower them by our strength. And you should also know that in this marching of yours (for Allâh's Cause) there are guards (angels) upon you from Allâh تعالى (to watch you), and they know all what you do. So be shy from them and do not commit Allâh's disobedience (crimes and sins) while you are going in Allâh's Cause and do not say: 'Our enemy is worse than us, so they will not overpower us.' Perhaps some people who are worse than the others may overpower the others as the (disbelievers) Magians overpowered the Children of Israel when they (the latter) involved themselves with Allâh's disobedience (crimes and sins). So they (disbelievers, Magians) entered the very innermost parts of their homes and it was a promise (completely) fulfilled. And ask Allâh تعالى the assistance over your ownselves, (to save you from crimes and sins) just as you ask Allâh for the victory over your enemies... I ask Allâh تعالى for that, both for you and for us."

So the Muslim warriors (*Al-Mujâhidîn*) kept on clinging to what this rightly guided caliph ('Umar) mentioned (as above): And they (*Mujâhidîn*) were as they were described by a Roman to a Roman Chief; (he said): "I have come to you from the men, very precise in their manners; they ride swift race-horses, during the night they worship (Allâh Alone) in seclusion, during the day they are cavaliers, if you speak to your companions something, your friend will not understand anything from you because of the high tone of their voices reciting the Qur'ân and the mentioning much of Allâh." So he (the Roman Chief) looked at his companions and said: "It has come to you from them that for which you have no power."

And here is the story of 'Uqbah bin Nâfi': He ('Uqbah) intended to take a place (town) in Africa, so as to be a place for the Muslim army and to protect their families and properties from revolt against them by the natives of the country. So he betook himself to the place of Al-Qirwan, and it was a muddy place, full of every kind of beasts of prey (lions, tigers, leopards, etc.) and snakes... and others, etc. So he ('Uqbah) invoked Allâh تعالى , and Allâh answered to his invocation, he then said: "O snakes and wild beasts of prey! We are the companions of Allâh's Messenger (Muḥammad صلى الله عليه وسلم), go away from us as we are landing here, and afterwards if we found any (of you wild beasts and snakes) we will kill you." So the people saw that day, the (wild) animals and snakes carrying their offspring, shifting from that place... And a great number of natives (*Al-Bar-Bar*) saw (all) that and embraced Islâm.

And when the term (time limit) was prolonged for the Muslims and their hearts were hardened and they forgot their religion and became ignorant of the fact (that for what purpose) Allâh تعالى has sent and chosen them from among the great number of mankind and from the great number of nations of the earth... Allâh تعالى said:

> You [true believers in Islâmic Monotheism, and real followers of Prophet Muḥammad صلى الله عليه وسلم , and his *Sunna* (legal ways, etc.)] are the best of peoples ever raised up for mankind, you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid what is *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh... (V.3:110)

So (today) they (Muslims) are leading a life of the one who knows not any Prophet, nor believes in any Divine Message or Divine Inspiration, nor expects any reckoning nor is afraid of the Hereafter. They (Muslims) resemble the pre-Islâmic ignorant nations, against whom they used to fight in the past. They have turned on their heels (back) as apostates from Islâm, they have imitated them (ignorant nations) in their civilization, in their social affairs, in their political affairs, in their character and in the pleasures of their lives. They (Muslims) also imitated them in many other things because of which Allâh تعالى hated and forsook them. He (Allâh) put them (Muslims) into trials under the effects of (1) Western civilization (2) and the Eastern Communist propaganda. So their land became "a free wealth" with no protector, their kingdom became a victim for every beast of prey and a food (nourishment) for every eater, and the meaning of the statement of the Prophet (Muḥammad صلى الله عليه وسلم) became apparent:

> "It is expected that the nations will call other nations to share them against you (Muslims) as the eaters call each other to eat from the food in front of them in a large wooden plate." A person asked the Prophet صلى الله عليه وسلم , will that happen because of our small number on that day? The Prophet said: "Nay! Your number (will be) great, but you will be rubbish like the rubbish of flood-water. And certainly Allâh will remove from the hearts of your enemies 'the fear from you'

and surely He (Allâh) will throw *Wahn* in your hearts." A person asked: What is '*Wahn*', O Allâh's Messenger? The Prophet صلى الله عليه وسلم said, "*Wahn*: is to love (this) world and to hate the death."

The Prophet صلى الله عليه وسلم also said,

"If you (1) practiced *Tabaiya Al-Ainiya* (i.e. selling goods to a person for a certain price and then buying them back from him for a far less price), (2) and followed the tails of the cows (i.e. indulged in agriculture and became contented with it) (3) and deserted the *Jihâd* (holy fighting) in Allâh's Cause, Allâh will cover you with humiliation and it will not be removed till you return back to your religion (Abû Dâûd).

And now they (Muslims) have deserted the *Jihâd* and asked help from (their) enemies and protection from the disbelievers, begging them; turning towards them, expecting good from them. So they (Muslims) have become mean, despised before Allâh in spite of their Islâmic names and in spite of the presence of righteous pious persons amongst them and in spite of the fact that some of the religious laws, signs and ceremonies are practiced in their countries.

One of the orientalists said: "When the Muslims turned away from their religious teachings and became ignorant of its wisdom and its laws, and deviated towards the contradictory (man-made) laws taken from the opinions of men, there spread in them immorality of character, falsehood, hypocrisy, ill-will and hatefulness increased in them. Their unity disintegrated and they became ignorant of their present and future state and became unaware of what will harm them or will benefit them. They have become contented with the life in which they eat, drink, sleep and compete not with others, in superiority." All this is a visible fact, which every true believer feels, and which every enthusiastic person (about his religion) palpates in every community (nation) that gives up *Al-Jihâd* and dips itself; (1) in a luxurious life, (2) in the worshipping of wealth and (3) in the love of this world.

History informs us: What the most wretched (*Al-Maghool* and *At-Tâtâr*) did to the Muslims? That which will sorrow the hearts and to be as if on the fire and will make the eyes shed tears...

Ibn Al-Athîr said: "I remained for many years, avoiding the mentioning of this accident because of its great magnitude, disliking to speak about it, so that I put a foot forward and another backward and thought deeply, who is there who can write the wailing and crying of the Muslims and who is there on whom it is easy to mention that ...wish that my mother had not delivered (brought) me... would that I had been dead before this, and had been forgotten and out of sight... This job (work) includes the mentioning of the great event and the severe calamity which made the days and the nights extremely hard and bitter (barren) that no similar calamity will happen and that did befall (cover) the mankind and particularly the Muslims." Ibn Al-Athîr then mentioned the weaknesses of the Muslims and the empowering of their enemies over them...he said: "A woman from (the *Tâtârs*) entered a houses and killed a group from its dwellers and they thought her to be a man... one of them (the *Tâtârs*) entered a street in which there were one hundred men, he went on killing them one by one, till he killed them all, and not even a single man (out of the hundred) raised his hand against him (the *Tâtâr*) to harm him... and humiliation was put over the men... so they did not defend themsleves neither little nor more. We take refuge with Allâh تعالى from being defeated (by the enemy)." Ibn Al-Athîr further said: "One of the *Tâtâr* got hold of a man and he (*Tâtâr*) could not find any (weapon) to kill him, so he told the man: "Put your head over

this stone and do not move (keep it on)"... and so the man put his head over the stone and remained there till a man from the *Tâtârs* came with a sword and killed him... and there were many similar incidents"...

So it is absolutely obligatory upon the Islâmic nation, and particularly upon the religious scholars and the rulers from them to be obedient to Allâh تعالى and to be dutiful to Him and to settle the matters of differences amongst themselves and to propagate "The invitation to this religion (Islâm) to others specially the off-springs, publish its good aspects, and instruct (teach) the people its (Islâm's) laws and wisdom as did the Muslim nobles of early days." They (Muslim nobles of early days) strove hard in Allâh's Cause as they ought to have striven with sincerity and with all their efforts that His (Allâh's) Name should be superior... They stood... inviting people to Allâh's Religion (Islâm), explained to them the good aspects and the excellence of Islâm... and that was the reason their kingdom was extended and their countries expanded, and they subjected others to its (Islâm's) teachings. It was not long before their descendants deviated from the Right Path, tore themselves into pieces after they had one united entity, they doubted the Truth, so, for them the path was separated and they became as groups (and sects) having different (views and) opinions opposing each other in their aims... So how can they be elevated?... How can there be any progress or priority possible for them while they are following the disbelieving nations, they drag along behind them, pursue their ways and footsteps and imitate their actions, small or great.

They judge their people with the contradictory (man-made) laws which conflict and clash with the Islâmic laws, which were the origin of their honour and pride and in which was their peace and steadfastness. Allâh تعالى said:

> *Do they then seek the judgment of (the Days of) Ignorance. And who is better in judgement than Allâh for a people who have firm Faith? (V.5:50).*

We beseech Allâh to make victorious His Religion (Islâm) and to make superior His Words and to lead all the Muslims to that in which His Pleasure is — *Âmîn*.

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